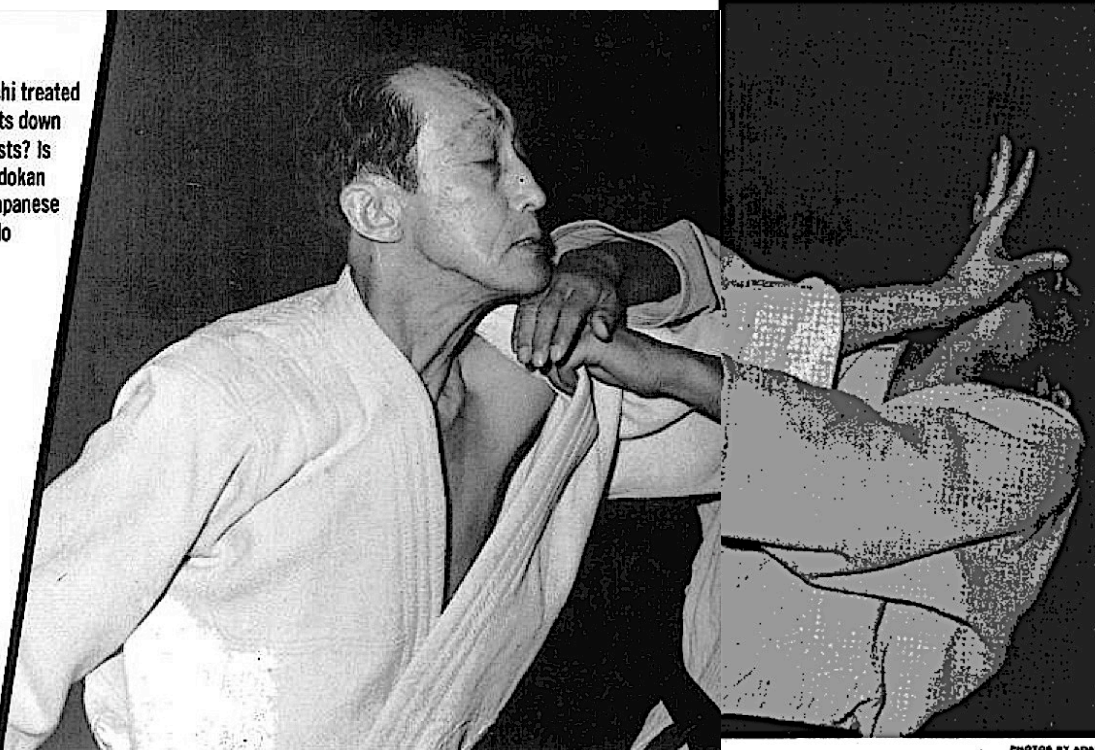


Were Kano and Funakoshi treated this way? Were their arts downgraded by the high priests? Is aikijujitsu worthy of Kodokan praise and use by the Japanese police? Is this just aikido without the ki?



PHOTOS BY ADAMS

Kenji Tomiki, judo and karate instructor, points out the weaknesses of aikido as taught at the Hombu (Founder Uyeshiba's headquarters). Here, he demonstrates shomen-ate (front chin attack).

## MAVERICK OF THE MARTIAL ARTS

By Andy Adams

**A** STORM IS RISING in Japan. A 68-year-old budo specialist named Kenji Tomiki is making waves in the martial arts community which honors and respects aikido as taught at Uyeshiba's Hombu. Tomiki is training students to survive dangerous encounters, and subdue and disarm the man with a knife. And he is doing this without any call to a metaphysical force, such as aikido's "ki."

Tomiki, a maverick of sorts, is a pioneer of a form which the Hombu condescendingly refers to as the "Tomiki School of Aikido." Tomiki is a nana-dan (9th) in judo and a hachi-dan (8th) in aikido. He has reached back into the dusty archives of history for an old martial art called "aikijujitsu," has rejuvenated it and has presented it to the populace. Its success and popularity have given the Hombu some shock tremors.

Having studied under both Jigoro Kano and Morihei Uyeshiba, Tomiki is something of a founder himself with this new self-defense system. And since he has been the Kodokan's

leading instructor in judo self-defense for several years, what man could be better qualified to work out his own system?

Tomiki is rather well-known internationally for his popular little book, "Judo and Aikido," now enjoying its eighth printing. And it is here in this book that he first briefly introduced his "aikijujitsu" techniques.

Tomiki estimates there are about 10,000 persons in Japan who practice his system, but this most probably includes the total of students he has trained at Waseda University over the past 12 years. Although he claims there are 10 universities that practice the Tomiki system, only three actually participate in the annual shiai in October. However, he is currently coaching some 60 students at his dojo on the campus of Waseda University, where he is the senior professor in physical education.

Tomiki claims the aikido taught at the Hombu not only lacks a theoretical basis and is unsystematized, but also lacks practical value. "Their techniques are conducted under a set

of given conditions, such as your opponent will invariably seize you by the wrist or strike you on the forehead. Training is like taking dancing lessons because of such rigid premises."

The Aikido Hombu naturally doesn't take too kindly to the "Tomiki School of Aikido." In fact, it studiously ignores its existence. According to a Hombu spokesman, "Mr. Tomiki was a senior student of Master Uyeshiba only until the end of the war and doesn't know what we're doing today."

Tomiki also criticizes the failure to engage in free practice at the Hombu and the absence of any competitive bouts. But the Hombu spokesman also had an answer for this:—"The Hombu eliminated randori and shiai because in martial arts a contest invariably meant death—and, of course, mortal combat cannot be allowed today."

The Kodokan sees it differently. It welcomes Tomiki's work as a "healthy development" in the martial arts. It even expressed its readiness to assist in the incorporation of his new system as part of the Kodokan's activities!

### The Key to Understanding

For Tomiki, "aikijujitsu" is the key to understanding his self-defense system since both judo and aikido have their origins in jujitsu. What he claims to have done is to take the basic principles underlying both martial arts for use in his new system.

One of these fundamentals is upsetting your opponent's balance; another is using one's own strength and momentum to defeat your opponent.

When Kano founded judo, he eliminated the self-defense techniques against an armed attacker. Moreover, randori and tournament competition in judo have barred all atemi-waza (techniques based on attacking the vital points) as well as kansetsu-waza (techniques based on bending and twisting the joints), with the exception of the armlock.

These two groups of jujitsu techniques are still taught in judo (Tomiki teaches them at the Kodokan), but they're presented only in kata form. Tomiki has used several of the judo-jujitsu principles underlying atemi and kansetsu to develop his own system, but combines them with aikido basics and stresses their presentation in randori form against an armed attacker.

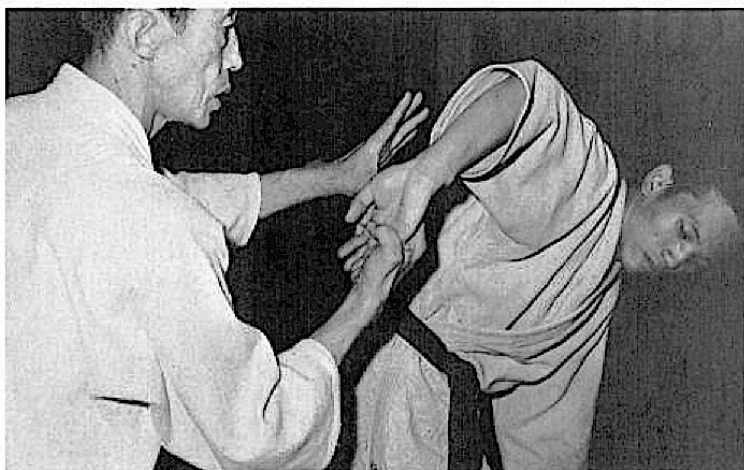
Although Tomiki's new dagger-defense system has not spread beyond Japan's borders, Tomiki hopes to induce judo dojos throughout the world to incorporate it into their own training system. If and when the Kodokan takes this step, it will undoubtedly spur interest overseas. Three years before devising his system, Tomiki demonstrated judo and aikido throughout the United States.

"I'm planning to retire about three years from now and devote more time to spreading interest in aikijujitsu," he said. For the present, he must content himself with such minor gains as his current plan to send two of his top students, now graduated, to introduce the system to the British Aikido Association.

At Tomiki's 350-mat dojo, also used by the Waseda U. judo team, his dedicated students go through their two-hour practice from 5 p.m. to 7 p.m., six days a week. Practice invariably begins and ends with calisthenics. The first thing they do is hop up and down the length of the dojo in a squatting position, then walk back and forth on the balls of their feet with the knees touching the tatami and the body twisting from side to side at each step. Then, from a standing position, they constantly shift steps—the basic foot movements of Tomiki's

Kenji Tomiki





## Tomiki



Sankajo technique as demonstrated by Tomiki is exactly as taught by Hombu. This basic technique is done by twisting the arm of an opponent inward. In this case he is twisting attacker's right hand counter-clockwise.

system — eventually adding arm-blocking movements against imaginary opponents.

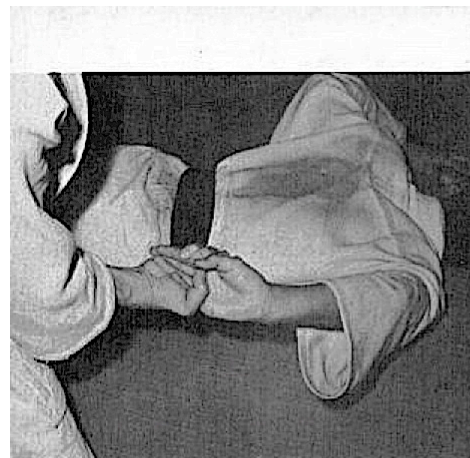
Next, they pair off and begin pushing against each other's hands, which are extended in front, followed by wrist-twisting moves and throws. Then the students run through the 17 basic techniques in kata form, with the one being thrown offering no resistance. The techniques are also broken down into basic movements and there are practiced.

Finally, the rubber daggers are passed around. The defender sidesteps a variety of thrusts — underhand, overhead, sidearm, stabbing, slashing, etc. The dagger is exchanged so that each student can practice evading the thrusts merely by moving his

body out of the way. Now, the defender practices blocking with his hands or arms.

### Constant Practice Needed

Thus, quite some time passes before randori begins with the attacker wielding a rubber knife. But when it does, Tomiki stresses constant practice against every possible kind of knife attack until the techniques learned became instinctive reactions. Tomiki or one of the senior students also demonstrate the fine points of a technique and the students then practice it for several minutes. This process is repeated until the end of the session.



Tomiki demonstrates the easy and effective way of pinning an attacker by the use of kote-shineri, inside reverse wrist-twist technique. Only a single hand is needed.



Koteeshi technique is the reverse of sankajo. Instead of twisting wrist inward, wrist is twisted outward. The thumb and fingers must be securely gripped in order to perform this technique.



Shime-waza, or technique of pinning, can be applied several ways. In this case the technique is used normally after applying ikkajo. The attacker's arm is outstretched and he is immobile from the pressure on his elbow joint and wrist.



Shime-waza as used here is usually applied after a sankajo technique. The attacker is being forced down, and instead of switching his grip, Tomiki just keeps pressure on attacker's hand.

There are four basic stages that make up Tomiki's practice methods. First, the student evades knife thrusts by jumping aside in the six prescribed directions, but does not try to counter. Second, there is free adaptation of these six fundamental moves. Third, the student uses "tegata" (handblade) and arm to block the knife thrusts. Fourth, he counter-attacks with the 17 basic techniques, first in kata form and then in randori.

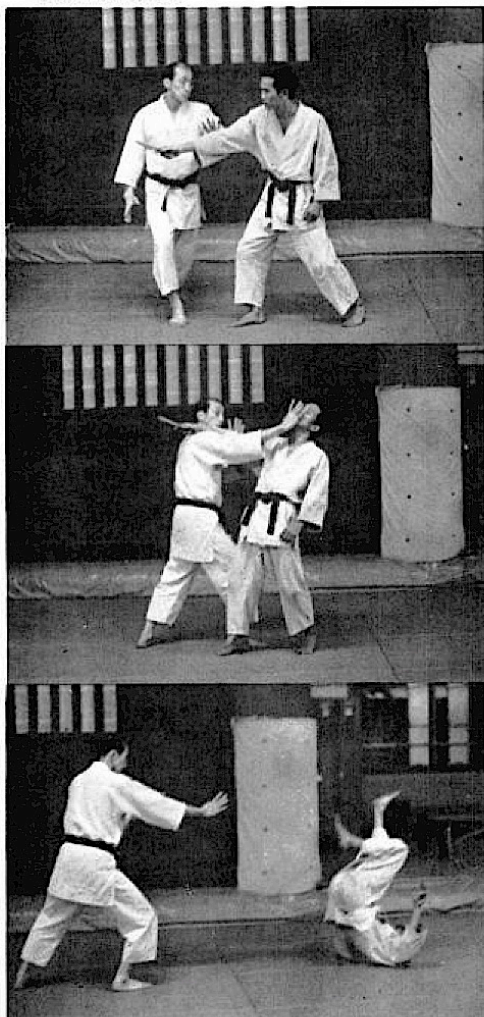
There are no karate-like blows to the head or body. Rather, aikido-type tactics are employed, such as open-handed pushing against the forehead and chin. The handblade position is described as five fingers pressed together and fully out-stretched, with the strain centered at the base of the little finger.

The handblade is almost invariably used to block or parry the attacker's blow. Since a knife is regarded as an extension of the hand and arm, Tomiki's self-defense techniques are equally as effective against an unarmed attacker as against someone armed with a knife or other weapon. But there is no danger that his system can be misused by aggressive-minded troublemakers, as karate has been, since every technique is defensive and based on the assumption that the initial move will be made by an attacker.

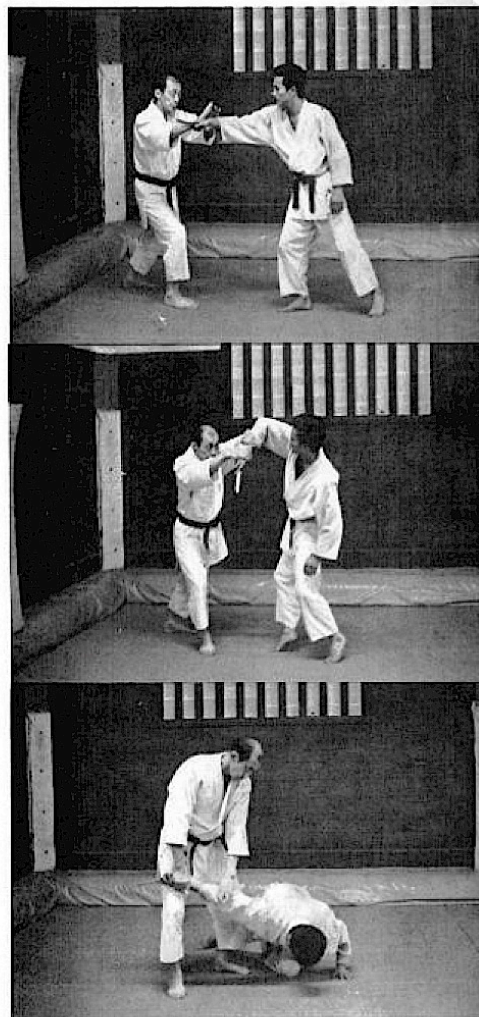
Tomiki's students also practice Koryu Kata (Old-Style Kata), a jujitsu form of self-defense originating in the Edo Period (1603-1867). It includes unarmed defense against



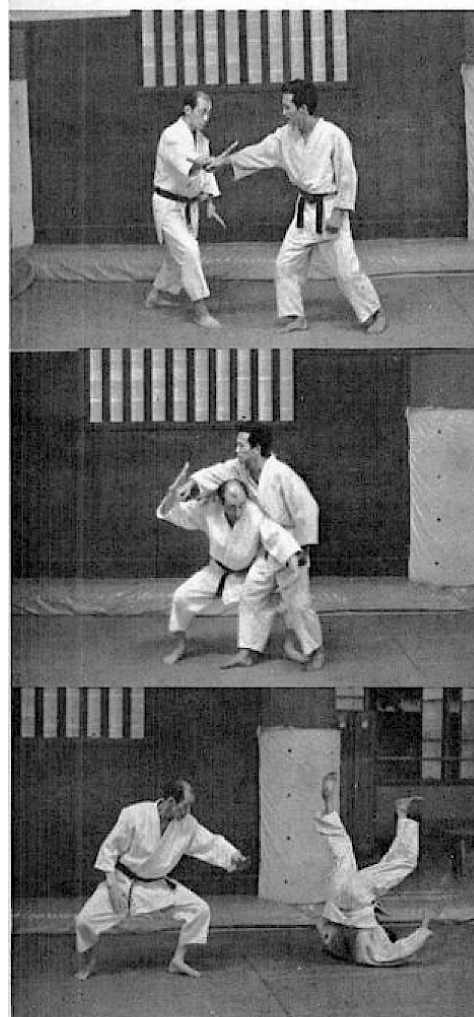
# Tomiki



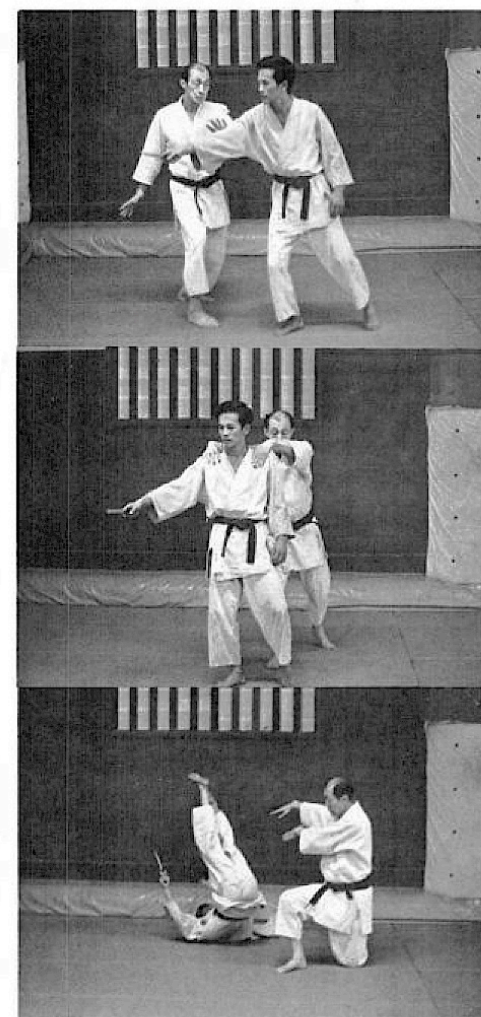
As the knife is thrust forward, Tomiki steps away from the thrust, shoves the attacker's right arm with his left hand, then quickly steps underneath the extended arm. He keeps his left arm intact to protect himself, and he places his right hand on the attacker's chin and shoves him backward. The shove forces the attacker to fall backward.



Oshi-taoshi technique against a knife is done by first side-stepping away from the knife, then placing both hands on the attacker's arm. One hand grabs the wrist and the other hand further away. Then the attacker's arm is being forced so that it is at a 90 degree angle. This also causes the attacker to stand on his toes. Suddenly his arm is forced downward and he is pinned.



Gedan-ate. As the attacker sweeps his knife toward Tomiki's midsection, Tomiki blocks the attack with his hand blade. He then moves quickly underneath the attacker's right arm. He keeps his right hand intact to protect himself. Once he goes underneath the attacker's arm, he uses his whole body to topple the attacker backward. Tomiki must keep his proper balance at all times.

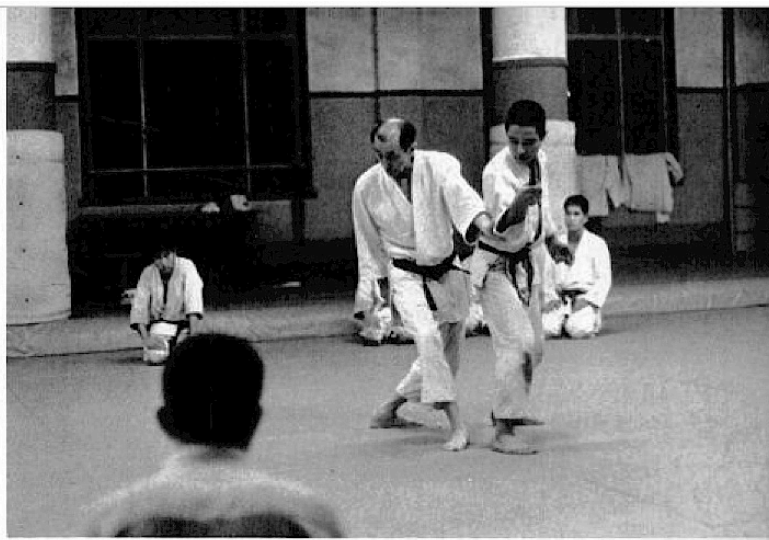


Ushiro-ate. As the attacker thrusts his knife forward, Tomiki side-steps and shoves the attacker's right arm away. Then he steps quickly behind the attacker and places both of his hands on his shoulders. With a firm pull he forces the attacker backward. Note: the only way to force the attacker backward in this technique is to lower your hip first. Using your arm strength will not work.



# Tomiki

Tomiki demonstrates the importance of footwork and timing. Tomiki believes in perfection of movement in defending against a knife because a slight error in movement or timing may be fatal.



Student at left does a cross-block on a knife thrust and follows through by grabbing the attacker's wrist with both hands. Fast foot work and timing are very important in the successful execution of Tomiki's system.



knife, sword, spear and stick as well as sword against sword. He has incorporated it into his training to develop an understanding of the origins of his own techniques and thus help inculcate his system that much more effectively.

Since the Tomiki system is currently limited to anti-knife techniques, practice even in kata form against larger weapons such as sticks and swords gives his students a better all-around defense capability. It has been hinted that Tomiki may expand his system to include defense against clubs and even guns.

But he defends his concentration on knife defense by noting that "specialization is the modern trend in the martial arts. In olden times, the samurai and the ninja mastered every martial art then existent," he says, "but today very few budomen venture beyond their own specialty."

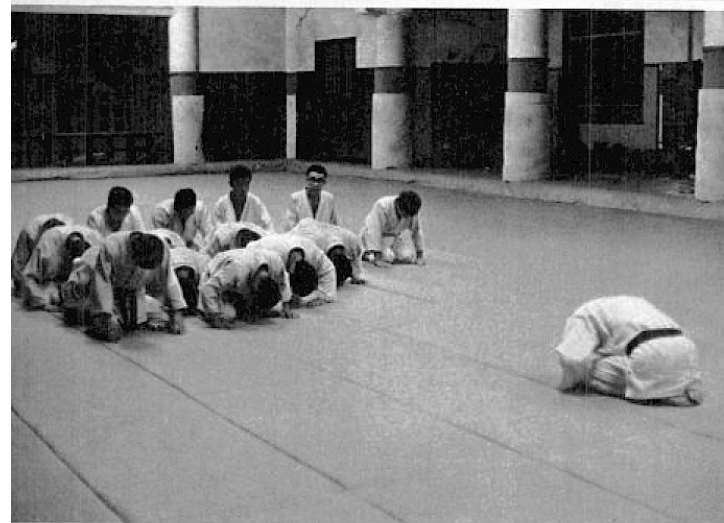
"Bushu had to be ready for any eventuality — and any eventuality could come in a variety of forms. An enemy might attack with a dagger, sword, spear, arrow, stick or stone. Even with his bare hands.

"He had to be extremely practical and flexible in coping with an attack. His counterpart today would be someone who could effectively deal with an attack that could come in the form of judo, karate, aikido and even kendo. It all adds up to the fact that the more martial arts techniques the warrior equipped himself with, the stronger and more efficient he was.

"Today, however, the purpose and function of martial arts has changed. The primary aim now is the development of the physical, mental, moral and spiritual capacities of the individual. A healthy body and a healthy outlook on life."



Students from Waseda University work out with each other. Nage (upright student) catches his attacker's wrist and begins to move toward him so he can force him toward the mat.



Like all other martial arts, Tomiki believes in the "rei" before the practice session and after the session. Practice sessions is from 5 p.m. to 7 p.m. every day except Sunday.

Highly regarded as a historian and scholar in the martial arts, Tomiki has nothing but the highest praise for Kano's achievement in judo. He calls it the best existing system of techniques as far as grappling is concerned, but cites one basic drawback — its inability to cope effectively with an armed adversary.

"Getting close to someone who is armed and grabbing his lapel and sleeve is extremely dangerous. Many policemen have been killed because of this disadvantage. It's vitally important to keep a certain distance away from an armed attacker.

"This is where aikido can come into play. While judo has extracted the essence of grappling from jujitsu, aikido has taken the hand and joint techniques. But the Uyeshiba school of aikido has lost many of the practical advantages that jujitsu

possessed by dropping such key training methods as randori.

"This is the Hombu's greatest mistake because free practice permits you to prepare yourself for any eventuality, every possible move an attacker might make. The importance of randori can be seen in judo, kendo, karate and other systematized martial arts.

"Both randori and shiai lend the martial arts a necessary practical basis. By training through randori and improving your techniques through shiai, you can systematically develop your techniques and make them more practical."

A man of his word, Tomiki holds annual shiais in his new system of self-defense. Every October three universities — Waseba, Kokushikan and Seijo — put up 10-man teams to compete for the individual and team titles. Tomiki and some of

his former students acts as judges at the randori contests in which one of the two participants wields a rubber knife in each bout. A point system is used to determine the winners. Needless to say, Waseda usually dominates these tournaments.

Tomiki uses the typical rating system, such as that used in judo. At least 100 days of training are required to be eligible to take the test for shodan, another 100 days for nidan and so on. However, by the time senior students are ready to graduate, none ever holds a rank higher than sandan. Indeed, this is the highest rank anyone has achieved so far in Tomiki's system. He is now thinking of extending the time required to move up from shodan to nidan.

Promotion exams are held twice yearly in June and December. Applicants are required to demonstrate before a judges' panel composed of Tomiki and some of his graduate students.

One of the major shortcomings of Tomiki's system is that it is not self-perpetuating. There are no private dojos set up around the country where Waseda graduates can teach the 17 techniques to new students. There are no company dojos either, although there is a regular class at the Tokyo YMCA where Tomiki's ex-students act as instructors.

The Police Academy has incorporated the Tomiki system of training into its own taiho-jitsu system, with the emphasis on randori practice methods. And a Kodokan spokesman said that although he had not heard Kano Kancho (chairman) comment on Tomiki-san's new system, "the head of our General Affairs Department has clarified his position that it should eventually be incorporated in Kodokan training."

A week in late August and early September is set aside for Tomiki's annual gasshoku (concentrated training) session in northern Japan. Forty-six students attended the last session, training at a dojo one-third the size of the Waseda dojo and bunking at a nearby public hall at Hannanomaki in Iwate Prefecture.

Morning practice begins around nine and includes two hours of rough workout — calisthenics, kata and randori. When Professor Tomiki makes the scene, the emphasis is on kata. He also gives lectures on budo, training methods, aikido, etc., both during the morning and afternoon sessions.

Tomiki likes to stress that it's possible to upset your opponent's balance with even one finger, a claim familiar to those who have studied aikido. While vigorously denying that his system is merely a variation of aikido, Tomiki does admit that 90 per cent of the influence has come from aikido compared to only 10 per cent from judo.

One aikido specialist not directly associated with the Hombu claims that Tomiki is clumsy in his movement because of his angular bony build as well as his age. He also says it's foolhardy to attempt to defend yourself against a switchblade artist who approaches you underhand and waves the knife back and forth before making a thrust. He adds that the only thing to do in such a case is to run. And if the potential attacker hasn't exposed the knife, he says, then the time to "defend yourself" is to attack him when he reaches in his pocket for it.

Tomiki's system uses the hand like the sword in kendo in his defense against a knife and couples this with effective body movement. In fact, Tomiki demonstrated how he was able to throw off an attacker simply by a sudden twisting of his body. No hands. "The stress in my system is on breaking the balance and securing joint holds. And one must relax — not tense up."

One of the key judo principles Tomiki utilizes in his self-defense system is atemi-waza. He defines this as forcing an opponent over backwards by giving him a blow at the one vulnerable point in his position the moment his posture is disturbed in a backward direction. It is broken down into tsukuri (preparatory action) and kake (attack). The former means checking your opponent's attack and moving into a position favorable for a counter-attack.

### The Artful Dodger

The art of dodging — six different ways — is also a part of preparatory action as well as breaking your opponent's balance backward (two ways) and forward (two ways).

There are three basic attack procedures: frontal, regular-facing posture and reverse-facing posture.

The second basic judo principle adapted by Tomiki is kansetsu-waza. These techniques are used to throw or hold down your opponent by taking advantage of the physiologically vulnerable points in the joints. The main joints attacked are the shoulder, elbow and wrist.

Two basic categories of attacks are built on a pair of technical principles; ude-hineri and ude-gaeshi. Ude-hineri involves breaking your opponent's balance forward by twisting his arm inward, while ude-gaeshi is breaking his balance backwards by reversely twisting his arm outward.

Tomiki classifies kansetsu-waza techniques into elbow (hiji-waza) and wrist (tekubi-waza). Elbow techniques are further divided into armlock (ude-hishigi), which breaks down into push-down (oshi-taoshi) and pull-down (hiki-taoshi), as well as entangled armlock (ude-garami), which breaks down into arm twist (ude-hineri) and arm turn (ude-gaeshi).

Wrist techniques are subdivided into forearm twist (kote-hineri), which breaks down into regular and reverse twist, as well as forearm turn (kote-gaeshi), which breaks down into regular and reverse turn.

Tomiki has thus woven the principles behind these two groups of judo techniques — atemi-waza and kansetsu-waza, neither of which is part of the judo techniques allowed in randori and shiai.

As for aikido, Tomiki has said that his aikijujitsu "officially" dates back as far as the Kamakura Period (1185-1336). Founded by Yoshimitsu Minamoto, it was handed down in that clan for generations until taken over by the Takeda family in the Aizu clan. Morihei Uyeshiba, the legitimate successor after seven generations, renamed it aikido, replacing jitsu for do in the same way Kano did with judo. Tomiki considers the Daito School of aikijujitsu the best as far as atemi-waza and kansetsu-waza are concerned. But since these two techniques originated in jujitsu, they are also present today in both judo and aikido.

Many of the outward aspects of Tomiki's self-defense system resemble those of judo and aikido — the uniform, the ranking system, tatami-mat dojo, bowing, randori, shiai, etc., as well as such fundamentals as balance, movement, ukemi (break-fall), inner softness and outer hardness, preparation, attack, etc.

Each day after the students at Waseda wind up their training session, they gather at one side of the dojo and bow in unison to the man who is drilling them in a way of self-defense that may someday save some of their lives.

The bowing seems uniquely appropriate.