

The Founding Fathers of Goju Ryu

剛柔流

David Wells

Shodan Essay



My original thought for this project was to write a history of Goju-Ryu Karate. After researching the subject, I changed my focus and decided to write about the two men that were responsible for Goju-Ryu existing in the world today. The first, Kanryo Higaonna, studied martial arts in China, brought it back to Okinawa and combined it with the native Okinawan te to form Naha-te. The second, Chojun Miyagi, added his own innovations to Naha-te to form Goju-Ryu. Both amazing men spent their entire lives training and refining their martial art.

Kanryo Higaonna



Kanryo Higaonna was born March 10, 1853 in Nishimura (district of Naha) he was one of eight children. The family of Nishimura Higaonna was of the lower samurai class. When Kanryo was ten years old, his oldest brother was sick and two older brothers had died, so he began working with his father on the yanbarusen (small boat). Kanryo would load and unload the heavy cargo, securing it, rigging the sails during the journeys. The work was demanding and strenuous, as a result Kanryo developed extraordinary strength in his arms, torso and legs. Kanryo's father also made frequent trips aboard the shinkosen (large boat) to China. When he returned from these journeys, Kanryo's father would relate extraordinary tales of the wonders of China and Chinese culture, including the mystical martial arts of that country. The stories his father told made a strong impression on the young boy, stirring his curiosity and sparked an interest in Chinese culture, particularly in the martial arts.

When Kanryo was fourteen, his father was killed in a fight. Kanryo was overcome with tremendous grief which turned to rage and a desire for revenge. Kanryo remembered his father's stories of the Chinese martial arts and their devastating combat techniques. He decided to travel to China to learn these martial arts.

Kanryo told his family he wanted to go to China as a student, so they raised the money for his passage to Fuzhou. Kanryo was able to get a permit to travel to China through one of the friends his father had made during his trips on the shinkosen. Kanryo set sail for Fuzhou city at the age of fifteen. He was determined to learn the martial arts of China. The journey lasted about a week. It took him first to the island of Kumejima and then to Taiwan, docking at the port of Keelung. Kanryo then made his way up the Min River to the port of Mamui, which was a few miles from Fuzhou city itself.

Okinawans mostly stayed in a place called Ryu kyu Kan, an area of Okinawan culture. After getting settled Kanryo was told of a great martial artist in Fuzhou named Ryu Ryu Ko Roshi (Sifu) that had studied in the Southern Shaolin Temple in the mountains of Fujian province.

In those days it was very difficult to be accepted by a martial arts teacher. The first step was a formal introduction to the teacher then the teacher would assess the potential student and decide whether to accept or reject him.

If the teacher accepted the student, before training began, the student would have to swear allegiance and loyalty to the teacher and pledge to honor the philosophy, principles and rules of his teacher. Students had to promise never to misuse what he is to learn.

For a period Kanryo would work with Ryu Ryu Ko in the Bamboo groves cutting the bamboo that his teacher needed for his business, ties it into bundles and carry them back to the house. Kanryo worked very hard and eventually Ryu Ryu Ko came to trust him. After that he began to instruct Kanryo in the martial arts. In the beginning the student was not taught anything in much depth. It was not unusual for students to learn only one or two kata after years of training. Kanryo must have impressed his teacher as he was eventually accepted as uchi deshi (one who lives with the master). As such Kanryo received the inner teachings from his master.

As uchin uchi deshi, Kanryo lived in the ground floor workshop. When the morning mist from the river would wake Kanryo, he would get up and perform his morning training. Then he would go with his teacher to the bamboo groves to gather the bamboo and bring it back to the workshop where he would cut it into strips. After work the he would receive instruction from the teacher.

Every day Kanryo would practice the Sanchin kata while his teacher would perform shime (where the student is struck to test his stance and concentration). This shime was sometimes very severe. This training resulted in Kanryo having incredible speed, power and strength.

The martial arts were taken very seriously at that time, the students practiced every technique with the intention of delivering a fatal blow. Kanryo experienced many hardships during this time but his spirit remained tenacious, he was devoted himself completely to his training and his teacher. He drove himself to his limits, the same techniques were repeated over and over until they were completed without thought.

Kanryo Higaonna spent approximately 14 years in China studying and practicing the martial arts and herbal medicine. Then his aging teacher told him it was time for Him to return to Okinawa. Kanryo wanted to stay but he followed his teachers wishes and returned his home.

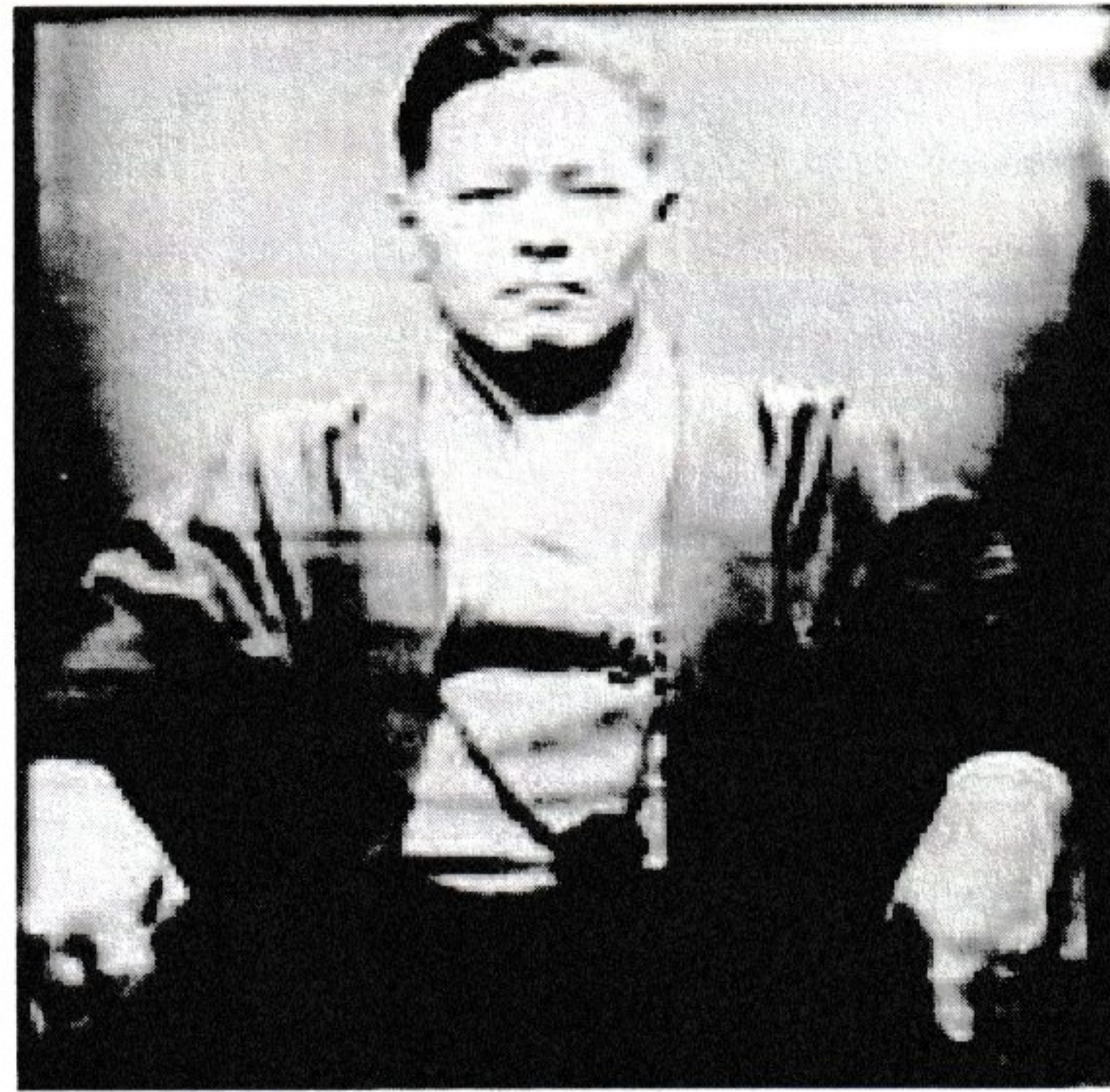
When Kanryo returned to Naha, he continued to practice his martial art but did not teach anyone at that time. He instead returned to his father's profession working on the yanbarusan (small boat) taking merchandise to other ports and returning with firewood to sell. During this time the police would enlist Kanryo's aid in capturing dangerous criminals. Kanryo's preferred technique was a lightning fast kick that would leave the criminals lying on the ground stunned. Because of his prowess with kicking was sometimes called Ashi No Higaonna or "legs" Higaonna.

Kanryo was respected by his crew members as a very skilled navigator. Kanryo would borrow money to stock his boat with merchandise such as pottery, food, clothing and other goods for trading with other villages and islands nearby. He would trade them for firewood that he would sell when he returned to Naha. There were many perils traveling in those days, Kanryo had to constantly dodge pirates and watch out for Storms. Several times he lost his cargo to typhoons, after a few years, he was unable to repay his debts and his life became very difficult. It was then that he left life on the yanbarusan and began to teach his martial art. Kanryo began teaching in his home in Nishishinmachi, a section of Naha. His students were often seen walking slowly back and forth across the room carrying large jars while Higaonna would strike them on the shoulders.

Kanryo was now taking on students but because the severity of his teaching many of the students gave up quickly. Although he was a quiet and gentle man in his day to day life, when

he was teaching, he would change into a harsh taskmaster, some students were even afraid to stand near him. At that time martial arts were taught in private, but when karate began to be taught in the public schools the teaching method had to be changed dramatically. In 1905 Kanryo held classes twice a week at Naha Commercial High School. When Kanryo taught Naha-te at his home, he taught it as a martial art whose goal was to kill the opponent. When he taught at the high school his teaching was more focused on physical fitness, intellectual and moral education. Training at the High school consisted of warm up exercise's, (hojo Undo), Sanchin Kata, sticky hands (kakie), and basic sparring. They were not allowed to free spar in school. When some of the students went out to test their skills in the real world. When the police discovered this, they went to the principal of the school and the program was discontinued for many years. Kanryo continued teaching in his home but after the incident at the school was very selective about the students he would accept. One day a Tomari-te teacher, Ryu Kyu Aragaki, brought a young teen named Chojun Miyagi to Higaonna Sensei and ask him to train the boy. Aragaki told Higaonna that despite being young Chojun was a very serious student. Higaonna Sensei accepted Chojun Miyagi as a student. Their relationship eventually became quite close and Higaonna Sensei would give Chojun private lesson in addition to the group classes. Chojun Miyagi would be his devoted student for the remainder of Higaonna Sensei's life.

Chojun Miyagi



Chojun Miyagi, the eventual successor to Kanryo Higaonna as the master of Naha-te, was born April 25, 1888 in Higashi-Machi. He was a descendant of hierarchy known as Kakyu Shizoka. The Miyagi family was very wealthy. They owned two merchant boats and made a living by importing and selling various items, mostly herbal medicines from China.

At the age of five young Chojun was chosen to assume the position of first-born son, the heir to assume being the head of the Miyagi family and was taken to live with his widowed aunt.

His aunt realized that young Chojun would need to be strong physically and spiritually to cope with the difficulty of being the head of the family. She sought out a karate teacher that could instill courage, strength, and a good moral sense in Chojun.

When Chojun was eleven he was taken to meet Ryuko Aragaki, (1875-1961) a 24-year-old Tomari-te practitioner that was known to have defeated the renowned martial artist Choki (Saru) Motobu in a fight.

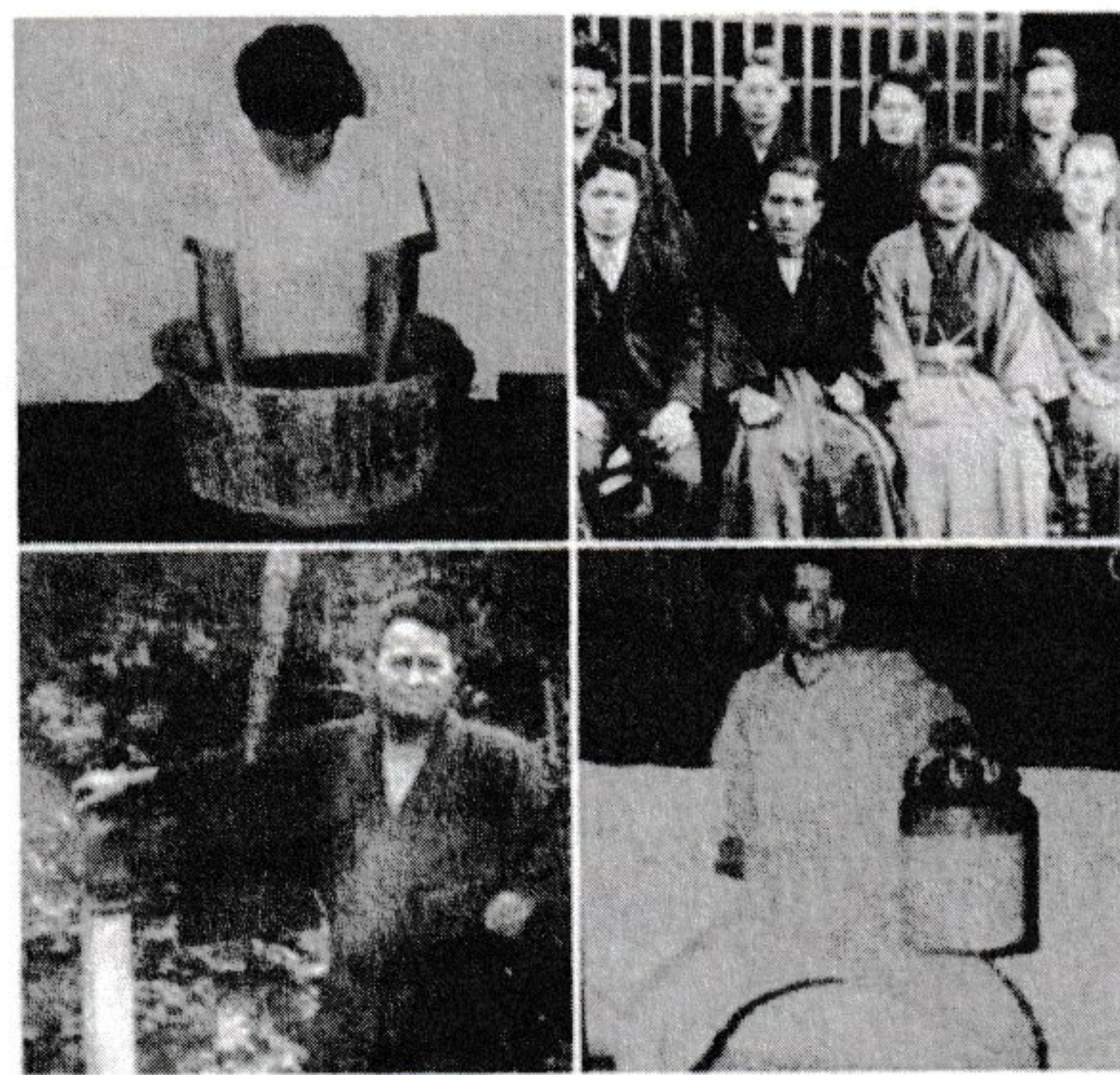
After teaching Chojun for three years, Aragaki seeing that Chojun was such a serious student, decided to introduce Chojun, now fourteen years old, to the famous uhu (greatest) bushi

Kanryo Higaonna. Many young men wishing to be students were brought to Kanryo Higaonna Sensei, but before they were accepted, he would observe each one's character carefully. He would give them chores to do, such as weeding the garden or cleaning the house. These chores were to be done daily and many quit, but Chojun worked diligently and enjoyed the work.

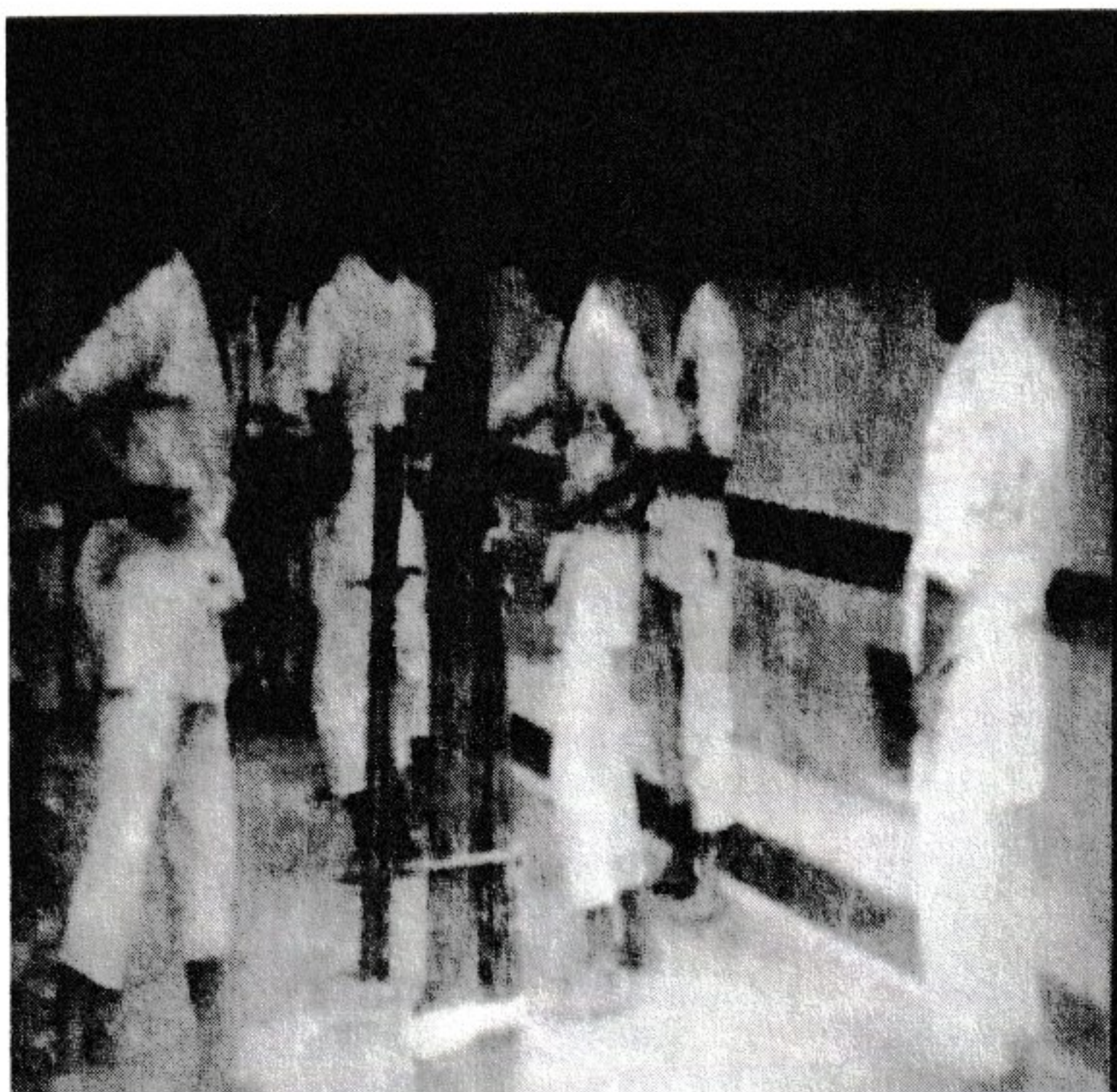
Chojun was accepted as a student by Higaonna Sensei. Although he was warned by Aragaki that the training would be severe, it far exceeded what Miyagi had expected. Chojun briefly considered giving up, but Chojun did not like to be defeated and he was determined not to lose to the hard training. He made even more of a commitment to his training, he designed a training course on his way to school in the morning. He would run through neighborhoods, up and down hills jumping over streams and finally into school. In the afternoon he would run a different course home running and jumping obstacles all the way home. After arriving home Chojun went to the beach and lift large stones there, as he got stronger, he increased the size of the stones. Chojun also went to a large pile of logs and wind a rope around one end of a log and attach the rope to his neck and perform squats, then he would attach ropes to bags of rice and lift them with his teeth. This extra training allowed him to make rapid progress practicing Sanchin Kata. Chojun would invite Master Higaonna to his home for private lessons in return he would provide meals and other support for Master Higaonna. Sanchin training was very severe under Master Higaonna sometimes to the point where Miyagi would become so fatigued that he sometimes passed out. Often, he was barely able to even lift his legs to walk up the steps. Master Higaonna originally taught Sanchin as he learned it in China, the breathing was rapid, and the hand movements were done with nukite (spear hand) rather than the closed fist. This is how Chojun Miyagi first learned it from Higaonna Sensei. The nukite strike was executed while

exhaling hard as he thrust his hand out quickly. It is not certain when nukite in Sanchin kata was changed to the closed fist. Punching the makiwara (striking board) is natural for Okinawans this is most likely the reason the nukite strike was changed to the closed fist. Possibly this change came with the teaching at the Commercial High School, where the emphasis moved from the deadly martial arts aspect to the development of the human spirit. With the adoption of the closed fist the breathing was slowed down to enhance the development of physical strength and health.

A typical training would begin with seven or eight students gathering at Higaonna's house, they would take up the straw mat where Higaonna slept at night. After warming up individually the students performed chiishi (sticks with weight ends) exercises then nigiri game (training with weighted jars) they would train with the makiwara outside then come inside to train with the nigiri (training with weighted jars). Nigiri game is performed by gripping the jars tightly and stepping in Sanchin dachi (standing with toes and knees pointed inward) using half-moon steps across the room and then backwards repeatedly. They would slide the bottoms of their feet across the floor, then grip the floor tightly with their feet before the next step. As they stepped, they kept every muscle tense, harmonizing each movement with body movements. The master would stand behind them and perform shime by striking the students firmly, the sound of the slaps would echo be heard around the room.



As the students tired, he would encourage them by saying “Mo ichi do, mo ichi do”- one more time, one more time- telling them that their training was just beginning. After that they moved to ishi sashi (exercises performed with sticks weighted with concrete at the end to strengthen the wrists and arms). Then they would go outside to train with makiwara (striking boards) and nukite training on the “to” (a bundle of bamboo used as a target to strengthen the fingers).



This was followed by kakie (push hands) and ude tanren (arm conditioning). Their arms would have dark callouses like the makiwara created on their fists.

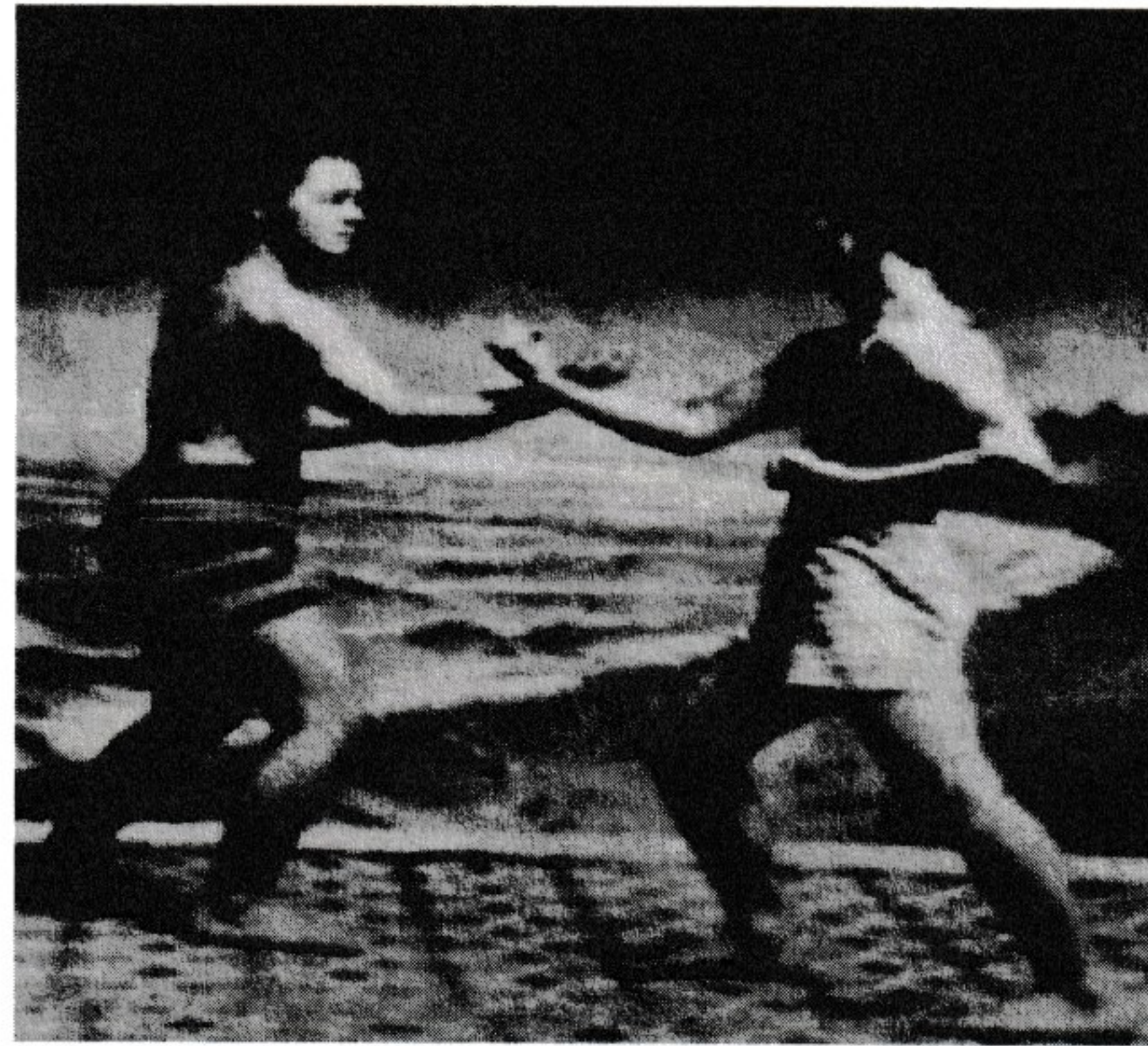
Following Sanchin training Kanryo Sensei would teach each senior student a different kata depending on their ability, body type, experience and age. Because he was naturally gifted Miyagi was taught Suparinpei kata as his second kata. Suparinpei was Kanryo Higaonna's specialty. He was very quick, and it was said that he could use his feet like other men used their hands. Not until after a student earned his trust would he be given the essence of Kanryo Higaonna's art. Chojun Miyagi became that special student.

He would take normal training (2 to 3 hours) then stay behind for private training. Eventually Kanryo came to trust Miyagi and taught him the complete system of Naha-te.

Miyagi left school before graduation to study karate full time with Master Higaonna.

One day when he was eighteen or nineteen, he was involved in a dispute with a few dock workers that deteriorated into a fight and Miyagi defeated them. The next day when he went for training, Higaonna sensei gathered the students around and said, "I have heard that one of my students is a strong fighter," he warned them in harsh tones, "you must never fight". He knew it was Miyagi but preferred to warn him indirectly. Miyagi was terrified of being expelled he did not want to hear his sensei say, "You need not come to the dojo tomorrow". Higaonna Sensei however said no more about it. From that day forward Miyagi was very careful not to get into fights.

That evening's training was more tortuous than ever. Sanchin and Hojo undo (supplementary exercises) were performed repeatedly. The students were pushed to their limits of endurance, many students almost passed out.



Around that time, Miyagi was drafted into the military and eventually transferred to the medical corps where he studied physiology of the human body, the treatment of disease and injury and the administering of injections. Miyagi used this training in developing his jumbi undo (his warmup exercises). Miyagi was accepted into the Judo training and became quite efficient.

While he was serving in the military Miyagi received a letter from a fellow student telling of Sensei Higaonna living in extreme poverty, Miyagi immediately wrote to his own wife and instructed her to go to his teacher and help him however she could.

After his compulsory service he was asked to stay on as a professional soldier. His Judo teachers was also eager for him to stay. Miyagi however was eager to continue his Naha-te training with Kanryo Higaonna and he was concerned for his teacher's welfare, so he returned to Okinawa.

Everyday Miyagi went to his teacher and escorted him back to his home where they would train all day. In the evening he would walk the aging master back to his house. Miyagi would prepare lunch and dinner for his teacher and serve the meals on special trays called takaujin' The great respect that Chojun Miyagi treated and cared for his teacher became known as Magusuka no Takaujin (the tray of Chojun Miyagi).

Kanryo Sensei had Chojun go to a Shuri-te teacher to practice the kata Gojushiho and that teacher said he had great muchimi (sticky hands) and chan chan (fast springy actions). Miyagi then taught the Shuri-te teacher the kata Sanchin. In time they developed a close relationship and they discussed and debated different techniques and applications of karate.

Miyagi saw that Higaonna had little money and did not accept fees from his students, even if they attempted to pay him. Occasionally during Obon (the New Year), he would accept gifts of rice or other foods.

Miyagi asked Higaonna why he did not hang a sign in front of the dojo and charge a fee as the Judo dojos in Japan did. Higaonna told him that it was unacceptable because it would be inviting anyone to come and train. "Teaching a martial art is like handing out a weapon" he said, "Giving that weapon to the wrong person could cause the injury or death to innocent people."

Miyagi made rapid progress in the last few years with Kanryo Sensei. Usually Kanryo Sensei would teach most students only two other katas after Sanchin. Miyagi was the exception he learned the katas Saifa, Seiyunchin, Shisochin, Sanseru, Sepai, Kururunfa, Suparinpei, along with Sanchin. Seeing his student's great devotion, Kanryo decided that it was Miyagi who would succeed him.

Miyagi brought more than one doctor to try to help Kanryo Higaonna's health but Uhubushi Kanryo Higaonna passed away in his sleep at the age of 62 in 1915. Miyagi called him "a genius of the martial arts, one who is seen only once in a hundred years".

Before he passed away, Kanryo Higaonna told Miyagi that he should visit China and see Fuzhou with his own eyes. Miyagi journeyed to China using the same route that his teacher had used forty-five years earlier. In Fuzhou he was introduced to a former student of Ryu Ryo Ko Roshi, an old man that had been kohai (a junior, a student of a lesser rank) than Higaonna.

Miyagi performed the katas he was taught by Higaonna for this man, after watching this man said "Your katas are of the old martial arts, those with your power no longer exist in Fuzhou. You have trained hard but there is one missing from your katas." He then demonstrated the kata Sanseru. Miyagi saw that it was almost identical to what he had learned from Kanryo Sensei, but he had not performed it because it was not his favorite.

The old man then helped Miyagi with his research, showing him the house where Ryu Ryo Ko was born and the two-story house/workshop where Ryu Ryo Ko lived and Higaonna trained. The man then told Miyagi again "Powerful martial arts like yours do not exist in Fuzhou

anymore. During the war many fled to other parts of Asia or went underground. Now there are no famous martial artists in Fuzhou.”

After returning to Okinawa, Miyagi began to teach in his instructor's place as well as continuing his training and research. Sometime between 1920 and 1930 Miyagi made a second trip to China but was not able to do any meaningful research.

Miyagi's self-training became more arduous, he develops many methods of self-teaching. He would fill small bags that he would hang from ropes to strike him simulating shime while he did Sanchin Kata. He would go to the beach and strike the sand with many parts of his body to toughen them. He would also go in the water up to his neck and perform Sanchin kata against the current. He would change his training according to the season. Sometimes at the beach other times in the mountains, practicing Sanchin in the crisp mountain air. Miyagi related martial arts to his everyday life. He would constantly be aware of his surroundings he would not point chop sticks directly at his mouth but eat pointing them to the side. When he went to wash at the well, he would carefully check his surroundings before putting himself in a vulnerable position. He always took wide turns around blind corners to provide himself with enough reaction time if needed. He analyzed every situation for defense possibilities in case he was attacked.

From 1917 to 1921 Miyagi carried out research and developed the Tensho kata and his Jumbi undo or preliminary exercises. He developed these exercises with scientific precision through consultation with medical doctors. He intended these exercises to help develop the techniques while also preparing the student for kata practice.

As the number of students grew, Chojun Miyagi rented a space in the elementary school he had attended and began teaching there. His reputation began to spread throughout Naha and eventually throughout the entire Island. There were many that came to study with him. In 1921 the Crown Prince of Japan stopped off in Nakagusuku Bay on his way home from Europe. A welcome party was held at Shuri Castle to honor the Prince. Demonstrations of Shuri-te and Naha-te were presented for the Prince. Chojun Miyagi and his student Jin'an Shinzato represented Naha-te for this presentation. The Crown Prince was very interested in martial arts and took many pictures of the demonstration. He was impressed with the Okinawan martial arts and was heard to speak of them in glowing terms even after his visit. The Crown Prince 1925 and Miyagi was again asked to demonstrate Naha-te.

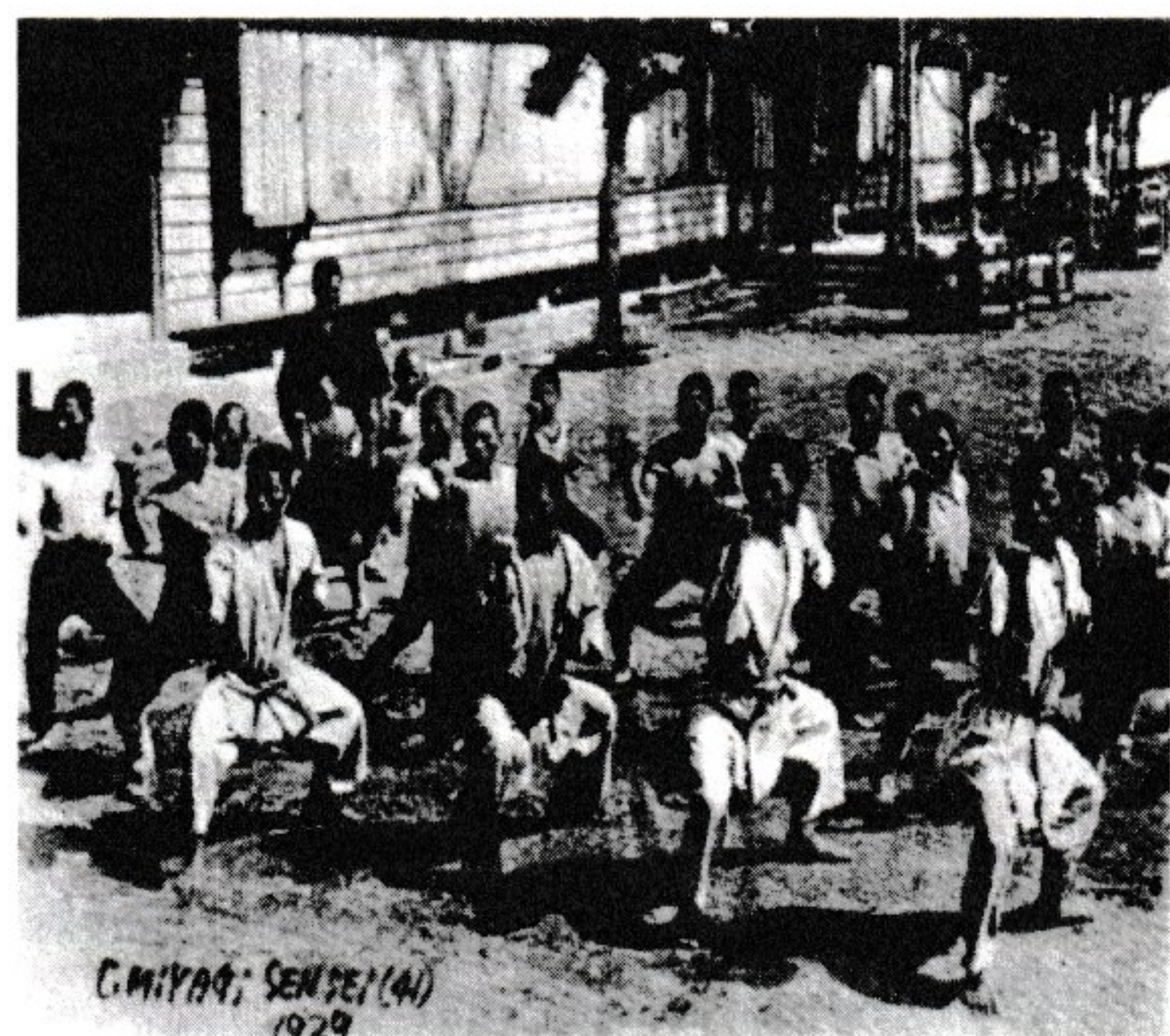
Around 1922 a high-ranking police officer that had been transferred from mainland Japan summoned Miyagi to the station. He proceeded to warn him against causing trouble or using his karate to harm people. Miyagi responded "I understand what you have said but you do not understand karate. Your officers study Judo and Kendo to develop their body and spirit. Karate is also a martial art that develops oneself this way and that many officers were currently training with him. Miyagi then explained the true nature of karate and its place in Okinawan culture. A few days later Miyagi receive an apologetic letter and request that Miyagi to start teaching karate at the Police academy.

Chojun Miyagi knew that the police had much influence in the Botukukai, and it could help develop and promote karate if it was taught at the police academy. He also knew that many students of karate had financial hardships, especially in their later years. He realized that if serious karate practitioners were also police officers, they would have time to practice karate

and have a pension after retirement. Miyagi began teaching at the Okinawan Prefecture Police Academy in 1922. Some of his students who were police officers include Seko Higa, Jin'an Shinzato, Yusei Tamaki, Meitoku Yagi, and Eichi Miyazato.

Miyagi had the idea of a karate club to promote karate as a cultural treasure, to bring the karate community of the island together to preserve true karate for future generations and to help bring it to the level of Judo and Kendo. The Karate Kenkyu Club was established in 1926 in Naha. The shihans were Chojun Miyagi (chief instructor), Chomo Hanashiro (former student of Shuri-te's Anko Itosu), Choyu Motobu (older brother of Choki Motobu), and Kenwa Mabuni (the founder of Shito ryu from Shuri-te). The fees were to be used to pay back the loan for the building and to cover the operating expenses of the club. The grounds contained various pieces of training equipment, including makiwara, tsurushi makiwara (fixed punching boards and hanging sand bags), tetsu geta (iron clogs), ishi geta (stone sandals), tersu wa (iron ring), nigiri game (gripping jars), sashi ishi (large stone), ishi sashi (stone pad locks), to (bamboo bundle), tan (barbell) and other items. There was individual and group training. There was the physical training and lectures on cultural things like calligraphy, literature, poetry as well as medical and the importance of diet for karate practitioners. At first the club did well but despite the high level of training and the support of many respected teachers and experts the club began to lose money. Soon it was discovered that one or more of the masters was teaching some of the students at their homes and taking the fees that would have been paid to the club for themselves. One day Miyagi's friend GoKen Ki came to him with a notice from the bank, the loan was delinquent, it had not been paid in some time. Seeing no clear alternative, Chojun Miyagi sold his house in Tsuji-machi and paid the club's debts. The club was disbanded in 1929.

Miyagi then rented a house in Yugeji and taught karate there for a year. In 1930 he moved his classes to a kendo dojo in Naha Elementary School.



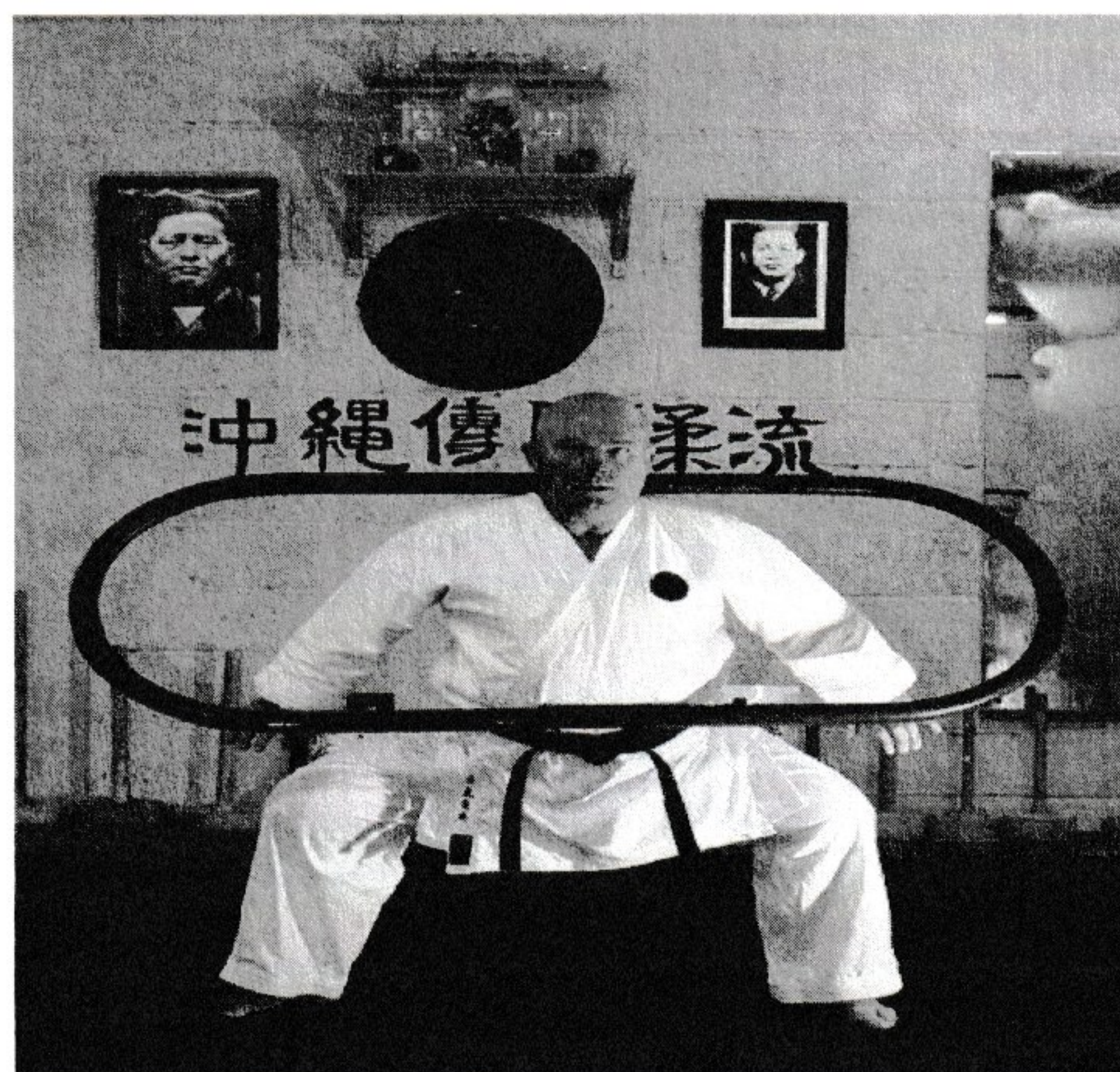
In 1930 the All Japan Martial Arts Demonstration was held in Tokyo to celebrate Crown Prince Hirohito's ascension to the throne. Chojun Miyagi received an invitation to perform a demonstration at this event but sent his top student, Jin'an Shinzato. Shinzato performed his katas including Sanchin and Sesan. One of the other demonstrators asked him the name of his style. Shinzato did not know what to say because at that time the style had no formal name. When he returned to Okinawa, he told Miyagi about this incident. Miyagi realized that his style needed a name and gave it much thought, he eventually decided something from a poem in the Okinawan Bubishi. A line in the poems reads "Ho go ju donto" (the way of inhaling and exhaling is hardness and softness.) The nature of Miyagi's style has hard and soft techniques and an emphasis on breathing and Goju seemed to be the ideal name so it was made official and registered.

Miyagi also experimented with free sparring with protective gear, chest protectors like the ones used in Kendo and head protection consisting of a metal grid to protect the face and groin protection. The students responded eagerly to exchanging full contact punches and kicks. This resulted in concussions and many injuries to the neck and toes. It gradually became apparent

that the protective gear was not a good fit for this kind of full contact training. Miyagi discontinued this kind of training and focused on Yakusoku kumite (pre-arranged sparring) and kakie (push hands) for kumite training.

In 1933 Karate was officially registered as a martial art with the Dai Nippon Butokukai and Miyagi was named as a member of the standing committee and chief of the Okinawans branch for karate.

Miyagi was active in travelling to promote Goju-ryu, both in Okinawa and on mainland Japan. Later he received an invitation by a Hawaiian newspaper to teach karate in Hawaii. Chinyei Kinjo, a former student of Miyagi's from the high school in 1918 was the president of the newspaper. He felt that bringing the great Bushi Miyagi to Hawaii would boost the Okinawan Community there. Miyagi decided to accept the invitation and in 1934 he traveled to Hawaii to spread karate. His first few days was spent sightseeing and he remarked about how it was like Okinawa. When Miyagi began teaching, most of the people that came to train with him were Okinawans that had moved to Hawaii but there were some from the Philippines, native Hawaiians and even some westerners. Miyagi spent almost a year in Hawaii, and he intended to travel to San Francisco but was unable to obtain a visa and returned to Okinawa.



He brought back a new device that was used by the wrestlers in Hawaii called a kongoken (an oblong iron bar used to condition arms and legs and strengthen the wrist and core) and incorporated it into his Hojo undo.

In 1936 Miyagi made another trip to China where he did a demonstration for the Japanese consulate and was honored with a party afterward. At that time the relationship between the Japanese and Chinese was very strained, the Japanese Army were stationed in Shanghai and the Chinese martial arts community had gone underground. Miyagi however was Okinawan not Japanese, so the Chinese agreed to have an exchange of ideas with him. The next day Miyagi's friend Mr. Aniya took him to the Shanghai Seibu Taiikuka (energy martial arts physical association) where he met the chief instructor Zao Liang Ho. The Chinese demonstrated their techniques for Miyagi. He observed many different styles performed by various masters. Miyagi noticed that in the northern styles the stances were wide, and they used many high kicking techniques. They also performed long reaching techniques, their limbs moving loosely like

whips with great speed. He also noticed that the northern styles did not use the hojo undo (supplemental exercise) implements in their training.

Miyagi later traveled to Japan and visited the Ritsumei-kan University and met with the Dean and the Director of Physical Education to discuss the benefits of karate. The Karate Kenkyu Kai (research club) was formed December 21, 1935. On January 20, 1936, a prospectus containing the objectives and rules of the club was formerly registered with the University. Chojun Miyagi was named Meiyo Shihan (honorary master teacher). Jitsuei Yogi and Yoshimi (Gogen) Yamaguchi were named Shihan-dai (assistant instructors). Chojun Miyagi made many trips to mainland Japan to promote karate and educate the Japanese about the art.

He was very influential in getting karate recognized as a legitimate martial art in mainland Japan. One day in 1942 while dining with members of the Butokukai in Kyoto, one member passed him an envelope containing money. The man said "Ippitsu onegai shimasu." Ippitsu meaning "a brush stroke," this was clearly a request for Miyagi to grant these members black belt ranks. Chojun Miyagi immediately pushed back the envelope stating that he could not comply with the request. He was very angered by this and returned to Okinawa never to return to Kyoto or Japan again. Chojun Miyagi disliked the concept of ranks, he believed that once a dan rank was awarded, it would lead to discrimination within karate and that karate ka would be judged by their rank and not by their character. Chojun Miyagi never awarded a rank to anyone. It was only after his death and the formation of the Okinawan Karate Federation in 1956 that the dan ranking system was introduced in Okinawa.

In 1940 Chojun Miyagi created the Gekisai Dai Ichi and Gekisai Dai Ni katas, it was done at the request of the governor of Okinawa. The purpose of these kata was to increase the popularity

of karate and help the physical and spiritual development of beginning students. Before this the beginning student faced endless repetitions of Sanchin kata, a demanding regime that discouraged most new students. The kata was developed to be suitable for everyone-young, old, weak, or strong. This was just before World War II and it was felt the students would need stronger spirits to endure the coming difficult times.

Before the beginning of the war, Miyagi had chosen Jin'an Shinzato to be the next head of Goju-Ryu. Tragically he was killed in the war along with Miyagi's third son and two of his daughters, as well as many other family members and friends. During the battle of Okinawa most of Miyagi's written records of the history of Goju Ryu were destroyed. Miyagi had decided to store his research and training materials in a safe place. He put them in wicker baskets and buried them in Matsushita-cho, a district of Naha. Despite his efforts these baskets containing the fruits of his lifelong research of karate, records of his personal philosophy of martial arts, including extensive notes were lost to bombing and the resulting fires. Most of Naha was reduced to ashes. It was a terrible time. Chojun Miyagi's family escaped by night traveling from house to house, making their way to the northern part of the island. Toward the end of 1947 Miyagi moved back to Naha where he was appointed karate instructor at the Naha Keisatsu Gakko (Naha Police Academy). He taught there three times a week. Miyagi did not teach lessons in his dojo until 1951, prior to that they would send prospective students to other dojos to train. In May Ryuko Aragaki, Miyagi's first teacher came to ask him to train his grandson, Suichi, in karate. Miyagi could not refuse his sensei and agreed to teach Suichi. At first Miyagi had An'ichi Miyagi teach the new pupil basics and basic kata. In 1952 Miyagi Sensei began admitting other students in the dojo. In the beginning the students performed chores and were

lectured on basic etiquette then they would be taught junbi undo (warm up exercises) and basics. As he got older Miyagi developed a heart condition and he taught mostly from a seated position. Regardless of his age or condition Miyagi Sensei's passion and love for karate was so great that he was able to relay his meaning through words as he coached and corrected his students. In Miyagi's final months, he was in failing health, but he would still rise from his chair to demonstrate and kata movement. His focus became teaching in a comprehensive manner in order to pass the Goju-Ryu system to the next generation. He would say that his biggest worry that the kata may be changed after his death. From the end of the war Miyagi's life was dedicated to organizing Goju-Ryu into one system to be passed down to the next generation. Chojun Miyagi passed away in the morning of October 8, 1953, He was 65 years old.

Chojun Miyagi predicted that karate would spread through the entire world. He would not see his dream of his beloved Goju-Ryu system spread all around the world, but today it is practiced in almost every country. Karate has broken the boundaries of Okinawa and Japan to be a worldwide art form.

Goju- Ryu karate has been spread throughout the world in the form of several different Organizations.

The International Okinawan Goju-Ryu Karate-do Federation has dojos around the world.

Marion Higaonna traveled around the world for many years promoting Goju-Ryu and students.

They boast 75,000 members in 55 countries.

The Jundokan, founded by Eichi Miyazato, has dojos in 27 countries around the world including the United States.

Goju Kai was founded by Gogen Yamaguchi in Mainland Japan and has spread to 60 countries around the world.

American Goju founded by Peter Urban when he left Goju Kai around 1964. It has various branches all around the United States and in many countries around the world.

These organizations and others fulfilled Chojun Miyagi's dream that Goju-Ryu karate would be practiced in all the world in order to benefit humankind.

Without Kanryo Higaonna and Chojun Miyagi, there would be no Goju-ryu karate. They truly were the founding fathers of a great martial art form.

Bibliography

- Higaonna, Mario The History of Karate: Okinawan Goju Ryu
Great Britain. David Chambers 1995
- McCarthy, Patrick The Bible of Karate: Bubishi
Tokyo. Tuttle Publishing 1995
- Miyagi, Takahashi Orthodox Goju Ryu Karate-Do
California. Rising Sun Publications 2012
- Yamaguchi, Gogen Goju Ryu Karate Do Kyohan
Canada. Masters Publications 1999
- Grabow, Glenn A History of Goju Ryu
California. Karate Illustrated, November 1980
- Higa, Saburo Oral History of Seiko Higa, Chojun Miyagi and Kanryo Higaonna
Seinenkai.com/articles/sanzinsoo/higa
- IOGKF A Brief History of Goju-Ryu
IOGKF.com