

Dover Kenshin Kan Karate Dojo
Information Booklet

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Table of Contents

1. Basic Information.....	3
1.1 Purpose of this Booklet.....	3
1.2 Class Hours.....	3
1.3 Time Commitment.....	3
1.4 Fees and equipment costs.....	3
1.5 Yearly visits by Hanshi Kise.....	3
1.6 The Dojo as a family.....	3
1.7 For further information.....	3
2. Japanese Numbers.....	4
3. Terms.....	5
3.1 Karate Terms:.....	5
3.2 At the beginning of class (said by the highest ranking students).....	5
3.3 Other terms:.....	5
4. Basic Exercises.....	6
5. Protocol.....	7
5.1 Bowing.....	7
5.2 Gi and Obi.....	7
5.3 Showing Respect for Your Instructors.....	8
5.4 Dojo Etiquette.....	8
5.5 Safety Rules.....	9
6. Testing.....	10
7. AOSKKF Rank Requirements.....	11
8. Okinawan History.....	12
8.1 Early History of Okinawan Karate.....	12
8.2 Development of Styles and Systems of Karate-Do.....	12
8.3 Shorin-ryu KARATE-DO LINEAGE as related to Shorin-Ryu Kenshin Kan Karate-Do and Kobudo.....	14
9. Shihan Greg Lazarus.....	15

1. Basic Information

1.1 Purpose of this Booklet

This booklet contains information that you will need for as long as you are a student at this dojo. Please do not discard it. In fact, we urge you to add your own notes to these notes as you learn new techniques and kata. Be aware that many things change, and you should mark important changes in this book. Also, please note that you will be responsible for understanding the history, terms and protocol described in this booklet at testing time.

1.2 Class Hours

Adult classes are held on Monday, Wednesday, and Thursday from 6:15 PM to 7:45 PM. Junior classes are held on Monday, Wednesday and Thursday from 4:45 PM to 6:00 PM. The school is closed for major holidays (Christmas, New Year's Eve, Thanksgiving, Fourth of July, Labor Day, Memorial Day). We may have fewer classes in August when many people are gone on vacation.

1.3 Time Commitment

We strongly urge all students to attend class at least twice a week and to practice at home (or work!) as well. When you learn new katas it is essential to practice outside class to become proficient. Even just fifteen minutes a day practicing a new kata or technique can greatly improve your skills. Most of us do not have large areas at home for practicing katas, but we have found that we can make do by adjusting our position.

1.4 Fees and equipment costs

Fees for classes, testing, and equipment costs are all subject to change, so we do not provide them here. Class fees are discussed at enrollment, testing fees are posted with the names of those going for testing. We ask that you keep your class payments up to date and pay for testing by the night of testing. It is also essential that you renew your contract before your old contract expires; we cannot let unregistered students participate in class due to insurance regulations. Equipment costs are available simply by asking one of the black belts. The equipment that we sell includes gis, sparring equipment, and weapons.

1.5 Yearly visits by Hanshi Kise

We are very privileged to have Hanshi Kise, 10th degree black belt and the head of our style, visit our dojo once a year in the summer. He is usually here for a short (1-2 week), intense training period, during which we suggest that all students try to attend **every** class for this valuable experience. There are also other special events while he is here, including Black Belt Testing and seminars. There is an extra fee for training with Hanshi Kise that covers his travel costs. This fee changes dramatically from year to year (depending on exchange rates, airline fare, and our own fundraising efforts) and is announced at least a month before his visit.

1.6 The Dojo as a family

We think of our dojo (school) as a family. We treat each other with respect and concern, we are not here just for our own training. We hope that each member will contribute what they can to the dojo. For example, we help each other train, keep the dojo clean, and organize and support special events (seminars and tournaments, fundraising events, self-defense seminars, karate demonstrations). We also have fun together at events such as rock climbing, Christmas party, and summer picnics!

1.7 For further information

Information on upcoming events is posted on the bulletin board, mentioned at the end of class, and for very important events, letters will be sent home.

2. Japanese Numbers

We count our exercises in Japanese, so you will hear these words often!

English	Japanese	Pronunciation
one	ichi	ee-chee
two	ni	nee
three	san	sahn
four	shi/yon	shee/yohn
five	go	goh
six	roku	doh-koo
seven	shichi/nana	shee-chee/nah-nah
eight	hachi	ha-chee
nine	ku/kyu	koo/kyoo
ten	ju	joo

3. Terms

These are terms which we use in class each day. You will need to know them for testing and also simply to understand what is going on in class.

3.1 Karate Terms:

Karate: empty hand or the art of fighting empty handed.

Karate-do: the traditional way of karate.

Dojo: place or school where karate is taught.

Hanshi: a karate instructor holding a rank of 9th or 10th degree black belt

Shihan: a karate instructor holding a rank of 4th degree black belt or above

Sensei: a karate instructor usually holding a rank of fourth degree black belt or above

Sempai: an assistant karate instructor, usually between the rank of first and third degree black belt.

Kobudo: the use or practice of traditional Okinawan weapons (farm tools).

Gi: uniform worn by a karate student while training.

Obi: a belt worn to signify one's rank in karate.

Kyu: a rank below black belt.

Dan: degree or rank of black belt.

Karateka: a student that practices the art of karate.

Kata: a series of moves performed at various angles against numerous imaginary opponents.

Kumite: fighting another student either with weapons or empty handed.

Shorin-ryu Kenshin Kan: the style of karate which you are studying.

Kenshin Kan (Heart Fist Place): a place to train in karate-do for the good of humanity

All Okinawan Shorin-ryu Karate and Kobudo Federation (A.O.S.K.K.F.): the federation that links this dojo to the main dojo in Okinawa, Japan. This federation is headed by Grandmaster Fusei Kise.

3.2 At the beginning of class (said by the highest ranking students)

Seiretsu: (say-de-tsu) "line up"

Ushiro O Muite Gi Toh Obi O Naosu: (u-she-doe O moo-ee-tay gee to obi o nay-o-sue)
"turn and fix your obi and gi"

Shomen: (show-men) "turn to the front"

Seiza: (say-za) "kneel down"

Shihan Ni Rei: (sen-say knee ray) "bow to Shihan"

3.3 Other terms:

Kioski: attention

Rei: bow

Yoi: ready or prepare

Onegai Shimasu: (Said at the beginning of class) "please teach me"

Domo Aragato Gozaimashita: (said at the end of class) "thank you very much"

Ohayo Gozaimashita: "good morning"

Konnichi Wa: "good afternoon" or "good day"

Konban Wa: "good evening"

Mata Ashita: "see you tomorrow"

Sayonoara: "goodbye"

4. Basic Exercises

These are the exercises that we do almost every class. You will be responsible for these for all testings.

1. Double punch, solar plexus, left stance
2. Double punch, solar plexus, right stance
3. Double punch, solar plexus, ready stance
4. Double punch, head, ready stance
5. Sweep, punch, double bone block
6. Cross-chest block
7. Single-bone block
8. Hand block
9. Step, double punch, solar plexus (kiai on each second punch)
10. Down block
11. Double bone block
12. Head block
13. Punch, snap kick
14. Step, single punch (kiai on each punch)
15. Snap kick, fighting stance
16. Leg block, snap kick (side), ready stance
17. Side shin kick) heels together
18. Side kick, heels together
19. Front side kick, ready stance
20. Back kick, heels together
21. Side kick, snap kick, fighting stance
22. Snap kick, side kick, fighting stance
23. Down block, back fast, up slow
24. Step, reverse punch (kiai on each punch)
25. Double bone block, swing, jab
26. Toe toughening
27. Hand toughening
28. Hand, feet toughening
29. Push-ups (10)
30. Back Stretch
31. Stomach Crunches
32. Oblique Stomach Crunches
33. Leg Lifts
34. Scissor Kicks
35. Flutter Kicks
36. Running-in-place
37. Jumping Jacks
38. Deep breathing

Kiai on all counts of five and ten. A kiai is a forceful expulsion of air from the lungs, such as you might do as you lift a heavy box. It is also usually accompanied by a shout, but is not simply a shout. The purpose of the kiai is to help you focus your energy and thoughts on your strike or block. A good strong kiai is the sign of a focused student.

5. Protocol

The traditional protocol that is described below is a part of a culture very different from ours in the United States and may take time to understand and get used to. The etiquette of the Okinawan culture has strong roots and is the key to one of the biggest factors in karate-respect.

If the rules typed here don't cover a particular situation, don't panic! Do what you would consider to be the most respectful and polite thing to do. If unsure, ask one of the Sempai in class and he or she will be more than happy to assist you.

Above all, train hard and enjoy the teachings of your Okinawan Karate-do endeavor.

5.1 *Bowing*

1. Always bow to acknowledge Shihan and greet him, i.e., Good Morning, Good Afternoon, Good Evening.
2. Always bow with eyes down, your hands in an open position to you side, and your heels together.
3. Do not slap your thighs when bowing.
4. Bend at the waist about 30 degrees.
5. Do not turn your back after bowing to a black belt. Step back about 3-4 steps then turn and continue walking.
6. Always bow and say thank you after receiving instructions or corrections.
7. Always face Shihan and bow when he enters or leaves the dojo. The highest ranking students will call the class to attention when Shihan enters or leaves. If Shihan is not expected in class, or if there are many high ranking black belts attending class, bow and greet only the highest expected black belt.
8. Always bow to the front when entering and leaving the dojo, even if only going into the bathroom or dressing room.
9. Never bow with your eyes straight ahead or hands in a fist. You should bow with eyes straight ahead when facing an opponent in tournament kumite.

5.2 *Gi and Obi*

1. Your obi should never be placed on the ground. Avoid letting your obi touch the ground while tying it around your waist. The belt is a symbol of the style and of your own work and should be treated with respect.
2. If your gi or obi comes undone or lose during class, you must readjust them. Never face a higher ranked student while adjusting or tying your gi or obi. If you are surrounded by higher ranking students and cannot move, kneel down to adjust your belt.
3. Do not wear your obi outside the dojo, this is considered a form of bragging.
4. Be sure that your obi is always tied properly and is always tight at the knot.
5. A complete white gi must be worn, including an obi. Only Black Belts may wear a combination of black and white. Only Shihan may wear a complete black gi.

6. Gi's must be kept clean. Do not wash your obi; washing will cause unsightly bunching.

5.3 Showing Respect for Your Instructors

1. When Shihan is teaching or observing the class, never walk between Shihan and the class.
2. During break Shihan should receive water first then all the Sempais
3. Only Shihan will decide if you are ready for testing. It is highly disrespectful for a student to ask if they are ready.
4. Instructors that are first to third Dan are referred to as Sempai, those that are fourth to sixth Dan are Sensei. Our head instructor is referred to as Shihan Lazarus, and the head of our style is Hanshi Kise.
5. Never disagree with higher ranking students.
6. When handing weapons to Shihan or other higher ranking students, always hand then handle or grip first so that you are at the disadvantage.
7. Shihan should always come first at all functions both inside and outside of the dojo.
8. Show proper respect to the Shihan and upper ranking students.
9. The chain of command shall be observed and respected. That is, Shihan or the highest ranking student makes decisions which shall be observed by all other karateka in class.

5.4 Dojo Etiquette

1. When sitting on the floor, sit crossed-legged (Indian style) and never show or expose the bottoms of your feet.
2. If you should get to class late and the class is bowing in, follow along in your street clothes then quickly dress into your gi.
3. After changing (see #2), wait in the back of class at attention until you are recognized and allowed to join the class.
4. Receiving a certificate, belt, etc.: When your name is called, respond with a loud "hai!" (yes) to indicate your presence. Walk quickly behind the line you are in (to the left) and up to the front. Stop and bow. Walk across to the middle of the front line of Black belts. Stop and bow. Approach Shihan in a straight line and receive your certificate, etc. with both hands, back up 4 steps then bow. Back up to the left corner of the front row then bow again. Turn and go back to your space in line. Do not place your certificate, belt, etc. on the floor, even when bowing at the end of class! Place them on your lap instead.
5. Footwear is not allowed on the carpeted area of dojo; shoes should be placed on the footrack.
6. The dojo is to be kept neat, clean and respectable.
7. Do not lean on or against walls, support beams, weapons board, etc.
8. Do not touch or use anyone else's weapon's without their permission.
9. Do not ask or questions katas, techniques, etc. that are above your rank.
10. Idle talk and horseplay will not be tolerated.

11. Students are expected to pay strict attention, listen to instructions and train hard during class.
12. Students will not be permitted to boast or brag of their ability or strength inside or outside the dojo.
13. Refrain from making critical comments about other styles, dojos or instructors.
14. Always conduct yourself in a formal and respectful manner at all times.

5.5 Safety Rules

1. Mouthpieces and hand protection are required when participating in kumite, as well as groin protection. Shin-and-instep protection is optional.
2. No techniques directed to the head (face, throat/neck) groin, knees, joints, back (spine or kidney) are allowed. The target areas are clearly that which discovered by the gi top, with the above exceptions. No techniques are to be executed below the belt during sparring.
- 3 No jewelry is to be worn during class as it could cause injury.
4. Good personal hygiene is to be observed.
5. Fingernails and toes nails are to be trimmed short.
6. Never show unnecessary roughness or show an ill temper during class.
7. Safety is to be the utmost in every student's mind at all times.

6. Testing

Testing usually occurs on the third Wednesday and Thursday of each month, except during Hanshi Kise's visit. Below is a list of approximate time to testing (the time assumes a student attends class twice a week). Shihan will post the names of those going for testing at the beginning of the month. Shihan is always the one to decide when any student goes for testing; it is disrespectful for a student to ask if they will be going up for testing. Testing fees are due by the night of testing.

During testing, each student will do the basic exercises, ippon kumite and kata for their rank, light sparring (except for 12th kyu), and will be asked to answer questions regarding history and protocol. During testing we will also look to be sure that students display the correct demeanor: respectful and confident.

Rank	Hours of Instruction	Time
12th Kyu	0	Beginner
11th Kyu	18	1 Month
10th Kyu	36	2 Months
9th Kyu	54	3 Months
8th Kyu	90	5 Months
7th Kyu	126	7 Months
6th Kyu	180	10 Months
5th Kyu	234	1 Year/ 1 Month
4th Kyu	306	1 Year/ 5 Months
3rd Kyu	378	1 Year/ 9 Months
2nd Kyu	468	2 Year/ 2 Months
1st Kyu	558	2 Years/ 7 Months
Shodan	650 (minimum)	3 Years

The promotion requirements at the black belt level are as follows:

Rank	Minimum Age	Time
Shodan -Nidan		2 years
Nidan - Sandan		3 years
Sandan -Yondan	28 years	3 years
Yondan - Godan		5 years
Godan - Rokudan		5 years
Rokudan Shichidan	45 years	5 years

Junior Rank Black Belts are those under the age of 16 and are designated by a white stripe through their obi.

Black Belts that do not attend their training regularly will not be considered for testing regardless of their time-in-grade.

7. AOSKKF Rank Requirements

These are the current requirements for testing at each rank. These are subject to change. The requirements are cumulative, that is you need to know what is listed for your rank and for all lower ranks.

Rank	Kata	Other
<u>White Belt</u>		
12th Kyu	none	Basic Exercises, Ippon Kumite
11th Kyu	Fukyugata Ichi	Self Defense 1-5
10th Kyu	Fukyugata Ni	Self Defense 6-10
<u>Blue Belt</u>		
9th Kyu	Fukyugata San	Ippon Kumite, Kick Blocks 1-10
8th Kyu	Wansu, Pinan Shodan	7th Kyu Tuidi
7th Kyu	Bo Shodan	Bo Exercises
<u>Green Belt</u>		
6th Kyu	Bo Nidan	Ippon Kumite, 6th Kyu Tuidi
5th Kyu	Pinan Nidan, Bo Jitsu	5th Kyu Tuidi, Sai Exercises
4th Kyu	Naihanchi Shodan, Pinan Sandan Sai Shodan	4th Kyu Tuidi
<u>Brown Belt</u>		
3rd Kyu	Naihanchi Nidan, Anunku, Bo Sandan	Ippon Kumite, 3rd Kyu Tuidi Bo Tai Bo 1-6
2nd Kyu	Naihanchi Sandan, Sai Nidan	2nd Kyu Tuidi, Kama Exercises
1st Kyu	Pinan Yondan, Seisan, Sai Jitsu, Kama Shodan	1st Kyu Tuidi
<u>Black Belt</u>		
Shodan	Pai Sai Sho, Pinan Godan, Bo Yondan, Sai Sandan	Basic Exercises, Ippon Kumite
Nidan Sandan	Pai Sai Dai, Tonfa Shodan Chinto, Jion, Kama Nidan, Tokumine No Kon	Tonfa Exercises
Yondan	Gojushiho, Nunchaku Sho, Tekko Sho	Nunchaku Exercises
Godan	Kusanku, Sakugawa No Kon Sho, Tonfa Nidan	Eku Tai Eku
Rokudan Nandan	Rohai Sho, Sakugawa No Kon Dai Kai Jitsu, Tsuken Suna Kake No Kon	

8. Okinawan History

It is estimated that probably 90% of American karateka know little, if anything, about their art other than the physical aspects. Most of those karateka seem content merely to practice karate and have little interest in studying the origins of their art. Those of us in the **Shorin-ryu Kenshin Kan Federation** are of a different mentality. While we enjoy the physical aspects of Shorin-ryu, we also have a burning desire to learn the history and the origins of our art. Generations of secrecy have shed a veil of mystery around the history and origin of Okinawan karate. To a certain degree this veil of secrecy still exists. This, coupled with a general lack of written records, has created a void of information on the early years of RyuKyu martial arts. What little information we have has come to us through scattered bits and pieces that somehow have come into the possession of modern karate historians or from an Okinawan Shihan. Nevertheless, any attempt to write on karate history will leave "many stones unturned," and the following attempt is no exception; a lot of questions are left unanswered. Perhaps one day we will have more information.

8.1 Early History of Okinawan Karate

Early Okinawan karate or Tode (Tuidi) as it was called owes its origin to a mixture of indigenous Okinawan fighting arts and various "foot-fighting" systems and empty hand systems of Southeastern Asia and China. The Okinawans, being a seafaring people, were in almost constant contact with mainland Asia. It is quite likely that Okinawan seaman visiting foreign ports of call may have been impressed with local fighting techniques and incorporated these into their own fighting methods. Interest in unarmed fighting arts greatly increased during the 14th century when King Sho Hashi of Chuzan established his rule over Okinawan and banned all weapons. More rapid development of Tode followed in 1609 when the Satsuma Clan of Kyushu, Japan occupied Okinawa and again banned the possession of weapons. Thus, Tode or Okinawan-te, as the Satsuma Clan soon called it, became the only means of protection left to the Okinawan. Thus it was this atmosphere that honed the early karate-like arts of Okinawa into such a weapon that they enabled the island people to carry on a guerrilla-type war with the Japanese Samurai that lasted unto the late 1800's.

So, Tode or Okinawan-te developed secretly to keep the Japanese from killing the practitioners and the teachers of the deadly art. Tode remained underground until early 1900 when it was brought into the Okinawan school systems to be incorporated into physical education methods.

8.2 Development of Styles and Systems of Karate-Do

Chatan Yara was one of the early Okinawan Masters of who some information exists. Some authorities place his birth in about 1670 in the village of Chatan, Okinawa; others place his birth at a much later date. In any case, he contributed much to Okinawan karate. He is said to have studied in China for 20 years. His techniques with the Bo and Sai greatly influenced Okinawan Kobudo. His kata, "Chatan Yara no Sai", "Yara Sho no Tonfa", and "Chatan Yara no Kon" are widely practiced today.

Most modern styles of karate can be traced back to the famous Satunuku Sakugawa (1733-1815) called "Tuidi Sakugawa". Sakugawa first studied under Peichin Takahara of Shun. Later Sakugawa went to China to train under the famous KuSanku. KuSanku has been a military attaché in Okinawa. Upon Master KuSanku's return to China, Sakugawa followed him and remained in China for 6 years. In 1762 he returned to Okinawa and introduced his Kempo; this resulted in the karate we know today. Sakugawa became a famous Samurai; he was given the title of Satunuku or Satonushi; these were titles given to Samurai for service to the King. Sakugawa has many famous students; among them were:

1. Chikatosinunjo Sokon Matsumura
2. Satunuku Nakabe (nickname: Mabai Changwa)

3. Satunuku Ukuda (Bushi Ukuda)
4. Chikuntonoshinunjo Matsumoto (Bushi Matsumoto)
5. Kojo of Kumemura (Kugushiku of Kuninda)
6. Yamaguchi of the East (Bushi Sakumoto)
7. Usume (aged man) of Andaya (Iimundum)

Sakugawa contributed greatly to Okinawan karate; we honor him today by continuing many of the concepts he introduced. Sakugawa's greatest contribution was in teaching the great Sokon "Bushi" Matsumura. Bushi Matsumura (1797-1889) studied under Sakugawa for 4 years. He rapidly developed into a Samurai. He was recruited into the service of the Sho family and was given the title Satunuku, later rising to Chikutoshi. At some time during his career Bushi Matsumura was sent to China to train in the famous Shorinji (Shaolin Temple). He is alleged to have remained in China for many years. Upon his return to Okiriawa, Matsumura established the Shuite or Suidi that later became known as Shorin-ryu

Shorin-ryu is the Okinawan-Japanese pronunciation of the Chinese writing characters called Sholin in China. In both languages Shorin or Shaolin means "pine forest". Ryu simply means "methods handed down" or methods of learning such as those of a school.

Bushi Matsumura lived a long and colorful life. He fought many lethal contests; he was never defeated. He was the last Okinawan warrior to be given the title "Bushi". He contributed greatly to Okinawan Karate. He brought the "White Crane" (Hakutsuru) concept to Okinawa from the Shorinji in China. He passed on his menkyokaiden (certificate of full proficiency) to his grandson, Nabe Matsumura.

Nabe Matsumura brought the Old Shorin Ryu secrets into the Modern Age. His name does not appear in many karate lineage charts. He was alleged to be very strict and preferred to teach mainly family members. Not much information on him is available; his date of birth and death are unknown. He must have been born in the 1850's and died in the 1930's. He was called "Old Man Nabe" and is said to have been one of the top karate practitioners of this time. He passed on his menkyokaiden to his nephew Hohan Soken

Hohan Soken was born in 1889; this was a time of great social changes in both Okinawa and Japan. The feudal system was giving way to modernization. This aristocracy was forced to work beside the peasants. Hohan Soken was born into a Samurai family; at an early age he chose to study his ancestors' art of Shorin-ryu under his uncle, Nabe Matsumura. At the age of 13 young Soken began his training. For 10 years Hohan Soken practiced the basics. At the age of 23, Soken began learning the secrets of Hakutsuru. So proficient did Hohan Soken become in the art that his uncle, Nabe, passed on the style of Shorin-ryu Matsumura Seito Karate-do to him.

In the 1920's to 1945 Hohan Soken lived in Argentina. Upon his return to Okinawa the Matsumura Seito Karate-do style returned also. Soken saw that karate had greatly changed; sport karate had all but replaced the ancient methods. Soken did not change; he valued himself as the last of the old masters. He refused to join some of the more fashionable karate associations. He stayed with the old ways and did much to cause a rebirth of interest in Kobudo and the old Shorin ways. Master Soken retired from karate in 1978. For many years he was the oldest living and active karate master.

One of Grandmaster Soken's top students is Master Fusei Kise. Master Kise was born on May 4, 1935. He began his study of karate in 1947 from his uncle Master Makabe. In 1955 Master Kise became a student of Master Nobutake Shingake and received his Shodan. In 1958, Master Kise began studying under Grandmaster Zenryu Shimabuku and received his Yondan. In 1958, Master Kise began studying Hohan Soken the third successor of Matsumura Seito Karate-do. In 1960, he was a student of Grandmaster

Shigeru Nakamura, Okinawan Kenpo Karate-do Federation. At that time Master Kise taught and practiced Shorinji-ryu Karate-do; also during this time he was studying Shorin-ryu under Grandmaster Hohan Soken. On January 1, 1967 Master Kise passed the examination for 7 Dan under Grandmaster Hohan Soken, Shorin-ryu Karate Matsumura Seito Karate-do Federation. Shortly after this Master Kise switched completely over to the Shorin-ryu Matsumura Seito (Orthodox) Karate-do. On January 3, 1972 Master Kise qualified to the hanshi title by passing the 8 Dan examination held by Grandmaster Hohan Soken and Master Makabe. On September 1, 1976 Grandmaster Soken promoted Master Fusei Kise to 9th Dan. In 1977, Master Kise founded the Shorin-ryu Kenshin Kan Karate & Kobudo Federation. The definition of Kenshin Kan is as follows:

Ken: Empty hand or the Loochoo (RyuKyu) art of self defense.

Shin: The truth, reality, human nature, humanity.

Kan: A place, mansion or palace.

Kenshin Kan: A place in which to study karate-do for the essence of human nature or humanity.

Master Shigaru Tamae promoted Master Kise to 10th Dan on October 25, 1987.

Thus we have Shorin-ryu Kenshin Kan Karate-do, a karate system that evolved from the ancient teachings of Sakugawa and Bushi Matsumura, a system led by Master Fusei Kise, one of the very few karateka to have been taught the complete secrets of Hakutsuru (the White Crane). Some of you may ask, why is Shorin-ryu Kenshin Kan so special? The answer is in its unique history. First of all, the system is a direct descendant of Shorin-ryu Matsumura Seito. This system escaped the changes made in Okinawan karate in the 1930's (by the Japanese who prefer sport karate) because Grandmaster Soken was living in Argentina. Secondly, the unique techniques of the White Crane have provided the influence to the style that gives us the "body change" concept and other concepts that make a very efficient system of self-defense. These secrets were taught to only a very few people - Master Fusei Kise is one of those very few people. Therefore, we have a unique system.

8.3 *Shorin-ryu KARATE-DO LINEAGE as related to Shorin-Ryu Kenshin Kan Karate-Do and Kobudo*

Satonushi Sakugawa (1733-1815)	Studied in China under KuSanku, early founder of Shuri-te (Suide)
Sokon Matsumura (1797-1889)	Known as "Bushi" Samurai karate and kobudo expert, founder of Shorin-ryu karate.
Nabe Matsumura (DOB unknown)	Known as "Old Man Nabe", grandson of Sokon Matsumura.
Hohan Soken (5-25-1889 to 12-1983)	Great grandson of Bushi Matsumura, nephew of Nabe Matsumura, last of the old karate Masters.
Fusei Kise (DOB 5-4-1935)	Founder of Shorin-ryu Kenshin Kan Karate-do, top student of Grandmaster Hohan Soken.

9. Shihan Greg Lazarus

Shihan Greg Lazarus is Sensei of the All Okinawan Shorin Ryu Kenshin Kan Karate and Kobudo Dojo Dover, NH and the Eastern United States Area Director of the AOSKKF. He is 7th Dan in Shorin-ryu Kenshin Kan and a direct student of Grandmaster Fusei Kise. He opened his dojo June 1, 1980 and presently has 27 adult and 4 junior ranked black belts as part of its enrollment. Several of his black belts have established schools in Maine, Vermont, New York, Florida and Arizona. Shihan Lazarus is a firm believer that all students must train hard, attend classes regularly, exercise traditional protocol, practice and be well educated to be viewed as a true student of his dojo.

Personal History

- Started formal karate training in Shorin-ryu Matsumura Orthodox (Seito) on March 1, 1974.
- Past member of SMOKA and the Shorin-ryu Kenshin Kan Karate-do Federation.
- Promoted to Shodan on April 29, 1979.
- Promoted to Yondan and awarded the Renschi Title on November 2, 1985.
- Participated in the All Japan Games (Kokutai) - Okinawa, Japan in October 1987.
- Received "School of the Month" by Black Belt Magazine, January 1990.
- Promoted to 6th Dan, Rokudan, on May 1, 1994.
- Certified International Police Self Defense Instructor on January 1, 1995.
- Awarded Shihan Title on May 4, 1996.
- Promoted to 7th Dan, Nanadan, on June 26, 1999.
- Trains with the Master in Okinawa, Japan on a yearly basis since 1984.

Shihan Lazarus is known in New England for his traditional Okinawan seminars in kata, tuite, ippon kumite, kobudo and personal self defense. He welcomes all students that come to him with the true essence of karate-do at heart and expects them to strive toward excellence in being a model student and teacher.