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## Selected Cultural and Historical Aspects of Development of the Samurai Ethos with a few Remarks about the Typology of Martial Arts

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**Abstract:**

Japan belongs to those countries that arouse more attention in other parts of the world. Despite the fascination that inspires rich culture of Japan and being its essential part, the possessions in the field of martial arts Budō, this country has not yet been thoroughly understood by the people of the West. Japanese “martial arts” laymen associated with monolithic, but it does not constitute solid system. All their values are based on man’s relation to nature. High impact on them also have ancient concepts developed in the circles of ancient cultures of Asia (Far East) in different periods of its history. The very concept of “martial arts” until recently, it was not precisely defined.

**Key words:** martial arts, culture, Budō, Asia, Japan, Far East, combat systems

Japan belongs to those countries that arouse more attention in other parts of the world. Despite the fascination that inspires rich culture of Japan and being its essential part, the possessions in the field of martial arts Budō, this country has not yet been thoroughly understood by the people of the West. Japanese “martial arts” laymen associated with monolithic, but it does not constitute solid system. All their values are based on man’s relation to nature. High impact on them also have ancient concepts developed in the circles of ancient cultures of Asia (Far East) in different periods of its history. The very concept of “martial arts” until recently, it was not precisely defined. Currently, one of the definitions is given by Wojciech J.Cynarski: “Martial Arts is a way of self-discovery, close to the

mystical experience of reality. Favored by: struggle and utmost experience, meditation and overcoming weakness of the flesh nature, and finally, the positive impact of the master of this »spiritual journey«. A more extensive definition of Martial Arts is given by Juliusz Piwowarski. He says that the Martial Arts (Far Eastern Martial Arts) is the sphere of culture associated with combat systems described by a detailed codification, resulting mostly from the Far East inspiration, which deals with techniques, methods, traditions and customs, based on philosophical and religious grounds, yet utilitarian. It is used as effectively maintaining and enhancing a high level of protection of individuals as well as teams of human, through exercises and multi-faceted development of the following elements:

- 1) the possibility of activity and prevention of threats from people and other adverse circumstances of a military, civil, forces of nature or the confrontation of sports,
- 2) the possibility of maintaining, saving and improving the quality of life, including health safety and moral and aesthetic values transcend and mutually reinforcing in sizes: individual and social,
- 3) possibilities support during the course of a lifetime to engage the mind and body a perfect method of self-improvement,
- 4) level of combat skills determining also to take of internal struggle against adversity, such as negative intentions and emotions<sup>1</sup>.

Japanese martial arts, today known as Budo<sup>2</sup>, are a reflection of the way followed by a student of Martial Arts. Budo is derived from bujutsu that was shaped in the hustle and bustle of the battlefield. Japan, with its long isolation from the world, could keep the tradition of martial arts. It is an in-depth study which combines tradition, philosophy and training. In one of the conversations, Soke Toshimichi Takeuchi said that the basis of teaching every student of the martial arts has to be a balance between "technique, theory and philosophy"<sup>3</sup>. Masters of Martial Arts believe that if

<sup>1</sup> J. Piwowarski, W. Czajkowski, *Administrowanie jakością życia człowieka poprzez system Modern Bushidō*, „IDO – Ruch dla kultury”, Rzeszów 2010, p. 19.

<sup>2</sup> M. Ueshiba, *Budo Nauki twórcy aikido*, transl. M. Matusiak, Bydgoszcz 2005, p. 27.

<sup>3</sup> *A part of my talk with Soke Takeuchi* - 04.12.2004, Namysłów.

one of these elements is omitted, then the student will not want to progress in self-improvement. Master Taika Seiyu Oyata says: “The true bushi has a good education, to respect the principles of discipline, characterized by integrity, is modest and helpful, he can cultivate the land and build houses, and most of all - his gentleness raises general confidence. Here is the complete face of a brave warrior”<sup>4</sup>.

It is commonly believed that there are no differences in the training of students and the effects of martial arts training, player in the fight sports, and an officer and a soldier in combat systems. Presented above martial arts division, however, is necessary because the differences can be seen even at the stage of the training of human practices the martial arts, fight sports and combat systems. If we are talking about martial arts it is worth remembering the difference between the term Budo and Bujutsu. Both terms have much in common, but derive from other historical periods of Japan. The term “martial arts”, there are three basic categories corresponding to the relations: - Sensei - deshi (student - student of martial arts), coach - athlete (fight sports) and the expert, the specialist (instructor) - the uniformed services (combat systems):

**1. Martial Arts** - not for killing, but for protection of life, like says Master Taika Seiyu Oyata<sup>5</sup>. In the martial arts there is no enemy, in many cases the enemy is us, martial arts student takes up the fight with himself. He has before him the way that shows his master - Sensei, where the student overcome his own weaknesses. Follows it to achieve perfection, and thus strengthens its own personality. Through theoretical and practical training as well as during exercise student, under the guidance of master, receives the opportunity to learn techniques, theory and philosophy. Traditional martial arts for the

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<sup>4</sup> T. S.Oyata, Ryu-Te No Michi, *Klasyczna sztuka walki z Okinawy*, transl. W. Nowakowski, Warszawa 2001, p. 64.

<sup>5</sup> T. S. Oyata, Ryu-Te No Michi, *Klasyczna sztuka walki z Okinawy*, transl. W. Nowakowski, Warszawa 2001, p. 85.

student of the martial arts can be a journey of a lifetime. Firstly lifelong follows the path of tradition. At that time, changing the perception of the world and the environment. Throughout the training, regardless of age develops a fighting spirit. It is valuable, especially when you live to a ripe old age and still train. Sensei Hayashi Teruo says “education of fighting spirit, let us fight against all adversities in life”<sup>6</sup>. In his statements emphasizes that the great role in life play willpower, moral, physical and chosen path that leads to perfection.

In the martial arts there is a master (Sensei), who is responsible for the way of teaching and passing on knowledge to his disciples. He is responsible for their behavior, not only on the mat but also outside it. We are talking about morality, discipline, behavior, lack of aggression, helping the community, caring for the family, etc. In the martial arts master only shows the way for student, not sets it. Thus it should be authentic, truthful, trustworthy, fair, direct and contact. Wojciech J. Cynarski believes that the knowledge of martial arts master flow straight from his heart to the heart of disciple, therefore, has a much greater impact on adept than coach on players<sup>7</sup>. He has a moral obligation to teach disciple the principles of coexistence, improve his own personality and responsibility. He teaches both fighting techniques and rules of conduct and understanding of the theory and foundations of philosophy.

To sum up, martial arts run by master - Sensei are the way for a lifetime that allows you to build physical and mental health and to maintain the efficiency and independence of the rest of our days. In the martial arts are important aspects of health, exercise should strengthen vitality and to increase the degree of emotional threshold. Martial Arts run disciple with tradition to improve body and mind. One such example is the Soke Toshimichi Takeuchi, who in the last hour of his

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<sup>6</sup> J. M. Fraguas, *Legendarni Mistrzowie Karate*, Warszawa 2008, p. 49.

<sup>7</sup> W. J. Cynarski, *Sztuki budo w kulturze Zachodu*, Rzeszów 2000, p. 49.

life taught techniques of kodachi (short sword) one of his uchi deshi (student of house).

**2. Martial Arts** - we have here always the enemy and we're fighting to achieve a spectacular victory that would bring other honors. Sports training develops sparring, prepares the player to perform certain tasks indicated by the coach, which aim to triumph. Sport develops only those skills that are needed in the event. Long-term training will inevitably lead to the emergence very similar techniques and skills, like traditional martial arts, in this case, however, they lose their identity. Master Hayashi Teruo claims that "The career is very difficult for them to develop in the true art of karate.

There is nothing wrong in training the basic techniques of the tournament and becoming the master of sports, but the art of karate is not a sport, it takes a self-defense and it is quite another matter. Do not build a house using only two or three tools. There is a need for a variety of tools to achieve your goal. On the other hand, the training should not end at the moment when you take off the gi. Without the proper spirit of karate will be of little use"<sup>8</sup>. Fighting sports competition and is always present together with the dominance over another man (player).

The martial arts frequently due to lack of skill a player "exceeds acceptable limits"<sup>9</sup>. But even the most attached to the tradition students are keen to take part in competitions and derive satisfaction from participating in this competition. Sensei Takayuki Mikami said that improper conduct on competition undermines the spirit of martial arts. He added that the competition will learn to cope with stress stemming from performing in front of a large group of people<sup>10</sup>.

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<sup>8</sup> J. M. Fraguas, *Legendarni Mistrzowie Karate*, Warszawa 2008, p. 49.

<sup>9</sup> *Ibidem*, p. 41.

<sup>10</sup> *Ibidem*, p. 174.

In this martial arts trainer directs sports career and education of the athlete. The training is to gain victory, medals, prizes or just beat your opponent. The coach should be a role model for the player, the ideal and the teacher. As Wojciech J. Cynarski writes, the coach must behave impeccably, have appropriate moral stance, it must be mandatory, disciplined, calm, cultured and have the ability to live together in a group<sup>11</sup>.

In his statements sensei Takayuki Kubota concludes that player should be forced to exercise in order to discovering his weakness being under pressure. Then the weak points fills coach by using his experience. After such training, the participants become good players with educated instincts. Master Takayuki Kubota watching players on the competition, their behavior to then work on their weak points in the dojo. Yes trains a very good tournament players. This means that many of the great masters follows the way of sports and martial arts, but in most they themselves do not take up sport competition. Masutatsu Oyama<sup>12</sup> said that anyone who practiced karate, should be guided by the principles of Budo, and those who are not guided by these principles, treat them just as fun. Maybe masters want to test perfection of their own style carried over from the battlefield to the mat and ring sport. Spectacular performances fights that can be shown in the media, encourage people from the world of martial arts to participate in these projects. Trainings aimed at developing sportsman certainly get worse when the player seeks to maximize results. Almost always, the players are dedicated to the techniques that work in combat sports. This makes player practicing only a narrow range of techniques.

Sport leads player to continuous anxiety, uncertainty, haunting him by fears about the next fight - can never be sure of winning. It can be said that sport has a positive impact on the development of

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<sup>11</sup> W. J. Cynarski, *Sztuki budo...*, *op. cit.*, p. 48.

<sup>12</sup> M. J. Lorden, *Oyama Legenda i Dziedzictwo*, Warszawa 2003, p. 47.

player, if the player observes the rules and regulations. Unfortunately, too often the players break the rules of fair play just to win. The road from combat sports to the world of martial arts is long and tedious, not everyone will be able to follow it. Master Richard Zieniawa says that judo involves considerable knowledge concerning ways to fight “absent” on sports mats<sup>13</sup>.

**3. Combat systems** - were created however on the basis of martial arts. Their aim is to prepare the appropriate uniformed services to ensure security in the society. From the martial arts used those techniques that offer possibilities obtain this effect. Teacher is here, expertspecialist - instructor. Their goal is to train and prepare given formation for the accomplishment of tasks. Instructor is not responsible for morality, for integrity, his goal is not to bringing up, but the efficiency in the transfer of techniques and tactics. Louis Shomer says that the Japanese have learned a lot from us, but they gave us knowledge, which we did not have.

The Japanese gave us a weapon in the form of skills to use the body<sup>14</sup>. In the collective work Mirosław Kuświk reminds about tradition of training in 1923, in self-defens prison service based on ju-jitsu in Poland<sup>15</sup>. In its book, *Intervention Techniques*<sup>16</sup> Kuświk says that have been developed a set of techniques based on previously published book Self-Defense (jiu-jitsu). Jan Dobrzyjałowski writes that the use of a baton tonfa is essential for police officers<sup>17</sup>. The author argues, however, that the par-

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<sup>13</sup> R. Ruzniak, R. Zieniawa, *JUDO pomost pomiędzy tradycją i współczesnością*, Gdańsk 2003, s. 45.

<sup>14</sup> L. Shomer, *Policyjne Ju- Jitsu*, transl. P.Obmiński, Gliwice 2008, p. 9.

<sup>15</sup> A. Kaczmarek, M. Kuświk, S. Zasiadły, Z. Zimoch, *Samoobrona*, Kalisz 2007, p. 10.

<sup>16</sup> M. Kuświk, P. Jarczewski, *Techniki Interwencji*, Kalisz 2011, p. 5.

<sup>17</sup> J. Dobrzyjałowski, J. Hachulski, A. Rudnicki, *Pałka typu tonfa techniki użytkowe*, Legionowo 1996, p. 11.



med forces must take into account the need to hand-to-hand fighting and even direct confrontation with the enemy<sup>18</sup>.

It is worth noting need to develop the martial arts, from which this knowledge and experience experts and specialists of uniformed services derive to perform basic techniques and its use for the purpose of creating the perfect training system uniformed services. It is a very narrow knowledge, but his self-control is necessary for the efficient operation of services. Does not deep philosophy here, and only partly we get to know importance of the theory and techniques of martial arts.

In the combat system there is an officer of appropriate services who has a specific task to perform. His training requires discipline and knowledge of the necessary fighting techniques and knowledge of rules and regulations to be able to perform the task in given professional group. From the martial arts are taken those techniques that give wide variety of action for each uniformed services. The expert, specialist - the instructor is to prepare the officer to perform specific tasks. Learning and transfer and then improvement of a narrow range of specialized techniques relevant to the scope of their duties. Many experts combat systems derived from the martial arts, hence the different services have facilitate in training their subordinates. If it were not martial arts, training of services and officers would be poor. Many of today's combat systems would never have been if the creators of systems did not reach for experience of martial arts masters.

Commonly do not distinguish between these three categories. It is believed that the teacher in all of them is the one who teaches the same, so just martial arts.

The practice of both combat sports and martial arts increases discipline with different motivations exercisers (training of harnessing our own weaknesses, training on harnessing the enemy, training to overcome the enemy). Martial arts training takes place independently of mood, the weather, difficulties faced. In the combat sports player preparing their motorics in periods of start, all his life fits into competitions and tournaments

<sup>18</sup> P. Modrzyński, *Wojskowa Walka Wręcz*, Kalisz 1998, p. 9.

(often practiced only kata tournament - effective). In the combat systems officer should train the same way as people of martial arts must be ready to perform a task regardless of the situation in which he is located. Both the first group and the latter serve the community and that is the purpose of their training. Both groups in difficult moments will be people ready to make sacrifices and to help the community.

However, in order to better understand the essence of martial arts and its central idea, which is the samurai ethos, should trace at least a few of the conditions of its formation.

The origins of human existence in Japan dates back to 100 thousand years BC<sup>19</sup>. The Japanese have lived for centuries in complete isolation from the world and they decided about this, to which contacts have limit, and how often it may be taken. The whole island nation stretches along the coast of East Asia for 3000 km in length. Japan consists mainly of four large islands. These are Hokkaido, Honsiu, Sikoku and Kiusiu and the other with about 3600 islands of different sizes. Most of the territory of the country is covered by mountains, which account for about 80% of its surface. The Japanese islands and the waters surrounding them manifest themselves - and often in extreme form - elements. These include both dangerous meteorological phenomenon, such as hail storm, typhoons, floods, but also very typical for this area seismic activity. Despite this, the population of islands notes, however, that nature here has its own charm. Climatic conditions and the whole surrounding, beautiful and at the same time severe nature caused that the Japanese developed a two-high sensitivity to the beauty of nature and the seasons. This was reflected in literature and poetry. Stormy meteorological phenomenon sharpened the senses of the people there, and at the same over the centuries have shaped Japanese aesthetics and - most importantly - a sense of community in which the individual realizes the need for collective cooperation. Aesthetics developed in Japan from the very beginning of its history<sup>20</sup>, whereas strong collective

<sup>19</sup> S. Turnbull, *Samuraje – dzieje japońskich wojowników*, Arkady, Warszawa 2007, p. 8.

<sup>20</sup> P. Varley, *Kultura japońska*, Wydawnictwo Uniwersytetu Jagiellońskiego, Kraków

identification of Japanese was strengthened in the next stages of development of society of the Country of Cherry Blossoms.

While analyzing precisely Japanese characteristics, can be distinguished seven groups of causes of its uniqueness:

1. The Japanese islands themselves caused the natural emergence of these communities.

2. In the case of incorporation of foreign ideas in the Japanese mentality was accompanied by a process of adaptation of these concepts to the existing local cultural subsoil.

3. Island mentality was and still is the cause of a strong sense of self-identity, and even the uniqueness of inhabitants of Land of the Rising Sun.

4. Despite the strong autonomy and identity, which has already been mentioned, an important element in shaping many aspects of the islanders' culture was strong impact of the Empire of China, which possessed a very advanced civilization achievements of both their own as well as coming from the land of India<sup>21</sup>.

5. A crucial element of the Japanese mentality is close cooperation and care for mutual respect among islanders living in difficult living conditions also related (from natural disasters) with a small amount of natural resources.

6. In ancient history of Japan a very strong position was occupied by provinces having autonomy to measure virtually of separate states. They were the source of an intense political and military rivalry, which had a significant impact on shaping and consistent maintenance of the continuity of the chivalric ethos in the Land of the Rising Sun.

7. History and Development of Japan were and now also are heavily dominated by the ideas of service and natural hie-

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2006, p. 4–7.

<sup>21</sup> Por. H. G. Blocker, Ch. L. Starling, *Filozofia japońska*, Wydawnictwo Uniwersytetu Jagiellońskiego, Kraków 2008; Xinzhong Yao, *Konfucjanizm*, Wydawnictwo Uniwersytetu Jagiellońskiego, Kraków, 2009.

rarchy. This has both good sides (such as the continuity of transmission and gathering experience for new generations and a strong value system conducive to social peace) as well and some negative (there is a possibility of occurrence of Polyarchy<sup>22</sup>, where democracy of elites may try to manipulate the public<sup>23</sup>).

The success the Japanese have today in various areas of life is the result of a shaped for thousands of years of their mentality and the accompanying workaholicism. Small areas of agricultural land in the lowlands forced them to climb up the slopes of the mountains and the creation there of small fields, specially adapted terraces. Arable land has always been and still is a precious treasure for the whole nation. Therefore much care was taken of each that inch, at the same time surrounding it with honor in accordance with the transmission of native *shintō*<sup>24</sup> religion. Inserting the enormous amount of work in its proper maintenance. So initially were created small areas of land divided into small plots. These activities have earned in Japanese people strength of character through patient irrigation, fertilization and careful scarifying soil. Through field work have developed in the Japanese features such as accuracy, reliability and habits of collective efforts to target. Wet rice cultivation requires the participation of a collective effort<sup>25</sup>.

It was for land for centuries battles took place, because the Japanese mentality perpetuated, how it is a very valuable good and the fact that

<sup>22</sup> poliarchy (z gr. *poli* – a lot of, *arche* – rule) – definition of a democratic political regime, a modern democracy. The concept was introduced in 1953, by the American political scientist Robert Dahl. Polyarchy is characterized by the granting of political rights to a large part of the population and the ability to confront and overthrow the vote of the highest dignitaries of government - the fundamental role is being played by political rivalries.

<sup>23</sup> Comp. C. Andressen, *Krótką historia Japonii*, Dialog, Warszawa 2004, p. 18–19; R. Tsunoda, W. T. de Bary, D. Keene, *Sources of Japanese Tradition*, New York 1959.

<sup>24</sup> Comp. S. Arutjunow, G. Swietłow, *Starzy i nowi bogowie Japonii*, PIW, Warszawa 1973; W. Kotański, *Opowieści o pierwszych władcach japońskich*, Iskry, Warszawa 1990.

<sup>25</sup> See. C. Andressen, *op. cit.*, p. 27; J. Tubielewicz J., *Historia Japonii*, Ossolineum, Wrocław 1984; P. Varley, *op. cit.*, p. 5; Keiji Imamura, *Prehistoric Japan*, Routledge 1996, s. 130–133; O. Ratti, A. Westbrook, *Secrets of the Samurai: A Survey of the Martial Arts of the Feudal Japan*, Booksales Publishing, New York 1999.

is the basis for establishing a power base rule. Currently, the Japanese can afford to calmer approach to caring for agriculture because of the economically strong and modern national economy. Thinking of modern people, however, retains in the memory of former frequent droughts, natural disasters, and the low level of production occurring former times considerable isolation from neighboring countries. Therefore the Japanese put on the industry today, modernity and trade, not only with Asia but also with the whole world. There is even talk about the Arc of Freedom and Prosperity as a special political initiative of Japan, where crucial role to be played by the United States and Japan and India and Australia<sup>26</sup>.

Japan today is one of the most powerful countries in the world in terms of economic development. To a large extent, their position and today's success owes consistently cultivated traditions based on the samurai code of Bushidō (literally Way of Warrior, a code of ethics and etiquette samurai)<sup>27</sup>.

It is not easy to define clearly the beginning of the formation of the martial arts as an autonomous cultural phenomenon - budō, in contrast to the history of other better-known areas of life the islanders. It is very difficult to get to the roots, from which grow basic rules of budō and mental foundation of Japanese Martial Arts events. Speculating guesses, linking to them certain facts, is trying to create different theories of the formation of numerous varieties of Martial Arts in Japan.

According to Tanaka, the significant components of warriors impact on shaping the Japanese mentality and code of Bushido took place as early as the sixth century BC. "Many historical sources reported that martial arts practitioners have worked 2500 years ago. However, martial arts developed in many parts of the East world and have a lot of teachers. There have been various theories about the origin of ju-jitsu. One of them

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<sup>26</sup> See *A speech by Taro Aso, Minister of Foreign Affairs of Japan, presented in the Japanese Institute of Foreign Affairs*, 30 Nov. 2006, <http://www.pl.emb-japan.go.jp/policy/speech1pl.htm> (30.05.2012).

<sup>27</sup> J. Miłkowski, *Encyklopedia Sztuk Walki*, ALGO, Toruń 2008, p. 32.

- the concept of Kirby - who says that the masters of ju-jutsu came from Japan, or came from other parts of Asia. In China (2674 BC) is said about the creation of wu-shu - a system that used the body in self-defense"<sup>28</sup>.

The name ju-jutsu to hand combat for the first time was used by the master Akyama Shirobei Yoshitoki<sup>29</sup>. Its origin can be traced whereas in complementary system of fighting that brought the Indian monk, patriarch of Zen Buddhism, Bodhidharma<sup>30</sup>. The first mention of Ju-Jutsu forms come in the range of 772-481 BC. And the beginnings of a specialized martial arts, nin-jutsu date back to the period between 500-300 BC and probably have Chinese origins. Nin-jutsu term was widely used in the literature bu-jutsu (martial arts). Among other things, specialized in toirino-jutsu and chikairi-no-jutsu. In 230 BC, the Japan has developed chikura kurabe stocks that were later incorporated into the ju-jutsu techniques<sup>31</sup>.

An important role in the Japanese varieties Martial Arts has played a history of shaping the origins of Japanese state and its mythical origins giving the Japanese Islands a specific mental atmosphere and uniqueness. It all started with the beginning of the seven gods "at the forefront of Ame-no Minakanushi, Takamimusubi and Kamimusubi"<sup>32</sup> and its subsequent descendant of the sun goddess Amaterasu, who has sent his grandson Ninigi'ego, „giving him in eternal possession of the Japanese archipelago"<sup>33</sup>. Ninigi did not hurry to taking power, because the whole time he was busy with personal issues.

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<sup>28</sup> G. Kirby, *Ju-jutsu podstawowe techniki lagodnej sztuki*, Warszawa 1994, p. 9; comp. B. A. Haines, *Karate's History and Traditions*, Charles E. Tuttle Co., Tokyo 1968.

<sup>29</sup> Zob. T. Ambroży, *Samobrona: podręcznik metodyczny dla instruktorów*, TKKF ZG, Warszawa, 2001; *idem, Trening holistyczny metodą kompleksowej uprawy ciała*, EAS, Kraków, 2004.

<sup>30</sup> Zob. P. Hansen (transl.), *The Zen Teaching of Bodhidharma*, Empty Bowl, Washington 1987.

<sup>31</sup> Por. *Nihongi: Chronicles of Japan from the Earliest of Times to A.D. 697*, W. G. Aston (translator), Tuttle Publishing, London 2005.

<sup>32</sup> J. Tubielewicz, *Od mitu do historii*, Wydawnictwo TRIO, Warszawa 2006, p.. 23 and others....

<sup>33</sup> J. Tubielewicz, *Historia Japonii, op. cit.*, p. 32.

Only his grandson Jimmu (posthumous name Kamuyamato Iwarehiko), with the support of the goddess Amaterasu, defeated all opponents and set up the capital in Kashihara. „When you move into a new residence in Kashiharze Iwarehiko made enthronement - proclaimed himself emperor.

This is the most important moment in the myths of dynastic. (...) Nihongi as the date of accession gives first Day first The month of 660 BC. The date of 660 BC, came into official mythology. In the Meiji period, was began the count the years of existence of the empire, beginning of that year. It is unclear how this day has been changed to February 11th (...) In any case, now that day is celebrated in Japan as Day of Remembrance for Assumptions of State (*Kenkoku Kinen-no Hi*)<sup>34</sup>.

Such were the beginnings of the legendary Yamato state, which evolved into today's Japan. Since then, dates back to the legendary records submitted by migratory storytellers (*kataribe*<sup>35</sup>), which faithfully reproduced along with the supporting documents be of a religious nature (Kaden - Pedigree messages, jinja engi - Shinto texts, Jiin engi - budsudō texts - the way of the Buddha) and administrative (*fudoki*<sup>36</sup>) led to the cre-

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<sup>34</sup> J. Tubielewicz, *Od mitu do historii, op. cit.*, p. 46.

<sup>35</sup> *kataribe* ( Jap.) – "storyteller". "Storytellers" were entrusted at the court to store in their memory the genealogy, myths and legends about rulers, because they guaranteed a true message, as they had no right to add or remove anything of the remembered text. One of these *kataribe* was Hieda-no-Are (dates of birth and death unknown). According to some researchers, it was the name of a man. Comp. W. Kortański, *W kręgu shintoizmu*, t. I, DIALOG, Warszawa 1995.

<sup>36</sup> *fudoki* (Jap.) – descriptions of customs and land; these works contained data topographical data, geographical names, data on the economy, along with local myths, and provided descriptions of traditional customs.

ation in the early eighth century *Kojiki*<sup>37</sup> oraz *Nihongi*<sup>38</sup>. According to the Kotański „the oldest chronicles of Japan will be considered a work entitled *Kojiki* in 712. This title can be translated as the Book of past events”<sup>39</sup>. Another source for the study of mythology is *norito* (a collection of prayers and magic spells) written in 927 years<sup>40</sup>. You can most likely assumed, following the heroic struggle of the mythical ancestors, the progenitors of the samurai class, that these challenges require intense combat system. To effectively train the army must be educational systems and different styles (systems) fight. Because they were preparing soldiers for the effective protection of the borders and the maintenance of order within the country. From mythological times to the present day, martial arts are an inseparable part of the culture of Japan.

One of the oldest forms of Martial Arts, according to Serge Mol, was martial art called *Koryu* of *ju-jutsu* used by warriors. „Some of us, in order to emphasize its remarkable age say that it is over ten thousand years”<sup>41</sup>. In the Edo period (1600-1868), which was a bit later than the

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<sup>37</sup> *Kojiki The book of past events which was founded in 712 on the orders of the Emperor. The author (editor) was Ō-no Yasumaro - an outstanding intellectualist, educated in the way of the classics of Chinese imperial court clerks at the turn of VII / VIII century. Kojiki consists of three coils. A characteristic feature of the Kojiki is consistent reasoning and logic lecture. It is worth noting that the preface was written in Chinese, the rest in Japanese. Currently, one of the most outstanding "kojikologists" in Poland was Professor Wiesław Kotański [d. 2005], who translated into Polish Kojiki, translating also the antonyms and teonyms. Comp. J. Tubielewicz, *Od mitu do historii, op. cit.*, p. 17; W. Kotański, *W kręgu shintoizmu*, t. I: *Przeszłość i jej tajemnice*, Dialog, Warszawa 1995, p. 154; W. Kotański, *W kręgu shintoizmu*, t. II: *Doktryna, kult, organizacja*, Dialog, Warszawa 1995; *idem Kojiki czyli Księga dawnych wydarzeń*, t. I, II, transl. with commentaries by Wiesław Kotański, Państwowy Instytut Wydawniczy, Warszawa 1986.*

<sup>38</sup> *Nihongi (Nihon shoki)* czyli *Kronika Japonii* (lub *Kroniki japońskie*) – founded on the orders of the Emperor in 720 r.; written and edited by prince Toneri (676–735). *Nihongi consists of thirty scrolls in chinese language.* Comp. J. Tubielewicz, *Od mitu do historii, op. cit.*, p. 17–18.

<sup>39</sup> Zob. W. Kotański, *W kręgu shintoizmu*, t. I, *op. cit.*, p. 138.

<sup>40</sup> *norito* – collection of prayers, incantations, invocations, whose origins date back to the preliterate, were written in the tenth century. *Norito were created by priests, not the court elite, intellectuals, who were the authors of Kigi (collective name Kojiki and Nihongi).*

<sup>41</sup> S. Mol, *Japońskie Sztuki Walki. Przewodnik po koryu jujutsu*, Diamond Books, Bydgoszcz 2003, p. XI.



beginning of the dominance of military rule, during the reign of the third shogunate - Tokugawa, it was a time of peace, in which many variations of budō could be developed and systematized, and the importance gained a comprehensive education of knighthood. The well-known samurai, Daidoji Yuzan, author of budō shoshinshū not skip the opportunity for discreet, but also strongly emphasize the importance of what was the merit of Tokugawa, namely that „there is now in the empire blissful peace and although the boys from samurai families are not deprived of martial training, this, however, does not mention this to anyone, as before forcing them to start a military career before the age of fifteen or sixteen years of age”<sup>42</sup>. According to Yuzana, „seven or eight year old boy should become familiar with the Book Four, Five and Seven Books of Military Texts and learn calligraphy”<sup>43</sup>. In the Kamakura period (1185-1333) and Muromachi (1336-1573) young samurai began teaching fencing at least 13 years of age<sup>44</sup>. It should be noted that since the time of Minamoto Yoritomo „axis of” self-improvement samurai marked the directive ordering him to „follow the way of the sword and literature”, which was later reflected in the record of the first article Buke shohatto (rules of military families) in 1615 and is one of the inseparable elements of the Code of *Bushidō*, recognizing that in order not to become, as says Yuzan, “simpleton” is, in addition to exercise, proper study of literature, and in particular, the history and known, which could be a role model biographies.

Many martial arts experts believe that the styles of ju-jutsu is a compilation of ancient forms of budō. Ju-jutsu, the Japanese combat system, has its important place in budō Gendai (modern budō). Characterized by a high versatility of his students and a rich arsenal of combat techniques. Taking into account the Japanese mentality, ju-jutsu marked its presence in shaping the identity of the Japanese people and the strength-

<sup>42</sup> Dajdoji Yuzan, *Kodeks młodego samuraja. Budō shoshinshu*, Diamond Books, Bydgoszcz 2004.

<sup>43</sup> *Ibidem*.

<sup>44</sup> See O Ratti, A. Westbrook, *Secrets of the Samurai, op. cit.* (Polish edition: *Sekrety samurajów*, Diamond Books, Bydgoszcz 1997, p. 79).

ening of their country by participating in the training of members of the military administration, the army and in the education system of children and young people. An indirect but highly significant evidence for such a claim can be a samurai code, which among other things would not let samurai stumble with a person of lower rank, using a sword or other weapon. Also, lower-ranking samurai rarely fought against arms against commoners. Such behavior leads to a simple conclusion - samurai was bound by a code of conduct to live in dignity, and thus possessed the spirit of Bushido. Therefore, he used perfectly in combat and in every day activities, his own body. In the chronicle the Nihongi of 720 N.E. numerous references concern competitive battle, but often these were elements of combat<sup>45</sup>. The mention of an old chronicle of techniques is nothing like atemi (strikes his hands and kicking his legs in the sensitive areas of the opponent)<sup>46</sup>. Atemi techniques were based on an ancient version of the Sumo belonging to Kobudo (old budō) and modern martial arts such as ju-jutsu and karate-do and Aikido - originally bearing the name Aikibudo included in budō Gendai (modern budō)<sup>47</sup>.

It is worth adding that sumo wrestlers enjoyed and continues to enjoy considerable respect in Japan. This has deep historical reasons. Once they fight takes place, representing on the fields of battle enemy armies. Results of such a struggle between two Sumotori was treated as a decision of the battle. „It can be mentioned that even thirty years ago Sumotori stand in second place to knights caste samurai”<sup>48</sup>.

Explaining the meaning of the Japanese term ju-jutsu, we can say that it means „gentle art of self-defense, it is a simple definition of a very

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<sup>45</sup> *Nihongi: Chronicles of Japan from the Earliest of Times to A.D. 697, op. cit.*

<sup>46</sup> *Atemi* – sensitive points of the body, strikes, or compressions on sensitive areas of the human body, enabling the overpowering of the opponent (attacker); Comp. E. O. Reishauer, *Japan: Past and Present*, New York 1946; M. Tedeshi, *Essential Anatomy for Martial and Healing Arts*, Weatherhill, New York 2000; F. J. Norman, *Japoński wojownik: trening i ćwiczenie samurajów*, Diamond Books, Bydgoszcz 2006.

<sup>47</sup> F. Tanaka, *Sztuki walki samurajów*, Diamond Books, Bydgoszcz 2005, text from cover.

<sup>48</sup> F. J. Norman, *op. cit.*, p. 70.

pcomplex art<sup>49</sup>. We find many of the entries mainly in the form of traditional Densho talking about different types of Martial Arts, in which the body was used as an effective weapon used to defeat the enemy. Discussed with that the possibility of using both hands and feet using atemi techniques and lever on the upper and lower limbs. In the old records already mentioned rolls Densho, we find names such as, for example, Yawara<sup>50</sup>. A large number of such texts we know thanks to the efforts of the American Serge Mola. He published his research in his book entitled Japanese Martial Arts. Guide to koryu jujutsu<sup>51</sup>

Often in the old records, the above-mentioned Densho, there is a combat martial art and combat system simply referred to as bugei or bu-jutsu<sup>52</sup>. The Japanese terms translated as „military affairs and the art of war”, and self-improvement by striving to master the craft of war. All open hand techniques were taught with complementary ways of combat weapons, such as sword - katana, spear - yari, bow Japanese - yumi and other weapons, which used a samurai<sup>53</sup>. Such a complementary system of training of the Samurai determined *bugei juhappan* term<sup>54</sup> Together constituted for all the training that shaped a complete, well-prepared warrior on the battlefield clashes, as well as for the service of his sovereign.

<sup>49</sup> *ju* (Jap.) – soft, flexible, gentle; comp. G. Kirby, *Jujutsu podstawowe techniki lagodnej sztuki*, Warszawa 1994, p. 11; T. Ambroży (ed.), *Ju-jitsu sportowe: proces szkolenia: (podręcznik trenera)* [*Sport Ju-jitsu: schooling process: (coaches guidelines)*], European Association for Security, Kraków 2007.

<sup>50</sup> *yawara* – Hand combat art, which in its initial phase developed directly on the battlefield at the time of feudal Japan. Yawara, as well as subsequent ju-jitsu, used the holds, throws, locks and choking, eventually became a form of fighting with knives and short swords. It quickly became an integral part of the training of the Japanese warrior. This system was designed for those who could not boast of combat experience. The techniques were simple and usually practiced without an arm, so it was said of it *goshinjutsu* (martial arts).

<sup>51</sup> Comp. S. Mol, *op. cit.*, F. J. Norman, *op. cit.*

<sup>52</sup> D. F. Draeger, *Tradycyjne Budō*, Diamond Books, Bydgoszcz 2006.

<sup>53</sup> *Ibidem*, p. 10.

<sup>54</sup> *Bugei Juhappan* – complementary samurai training system comprising 18 warfare subsystems, from the sword and the bow through hand combat to the perfect use of firearms; comp. F. Tanaka, *Samurai Fighting Arts. The Spirit and the Practice*, Kodansha International Ltd, Tokyo 2003; por. J. Piwowarski, *Samodoskonalenie i bezpieczeństwo w samurajskim Kodeksie Bushidō*, Collegium Columbinum, Kraków 2011.

Today the world is commonly believed that the ju-jutsu comes from Japan. But for the curious researchers and practitioners of Martial Arts seems highly probable hypothesis that the ju-jutsu can come from China, Korea, and even India. Supporters of this hypothesis include Oyama Masutatsu<sup>55</sup> oraz Haines<sup>56</sup>. "Some of the techniques of jujitsu can be found in kung-fu and karate. In Asia, established over 30 different types of martial arts, which is a combination of different techniques of kung-fu, karate and ju-jutsu" <sup>57</sup>. Far the original source, philosophical message which include based on Martial Arts is India<sup>58</sup>. India has a historical legacy of a philosophical-religious, social, and military, which shaped at earlier than elsewhere. This was the legacy such a measure, that even in the empire of China it was India originally were called "the Middle Kingdom". Probably comes from India Dear Emperor concept which is a noble ideal of road warrior. This concept is associated with the figure of the famous Emperor Aśoki<sup>59</sup>. Martial Arts wandered from India to Tibet, then to China, then to Korea, Okinawa and Japan. They were an integral part of systems of thinking people of the East, which, although they have in each of these countries, specific identity, they have a lot in common. It has been said here about the unity of religions and accompanying with a philosophical systems the Far East<sup>60</sup>.

In the history of Japan's a major impact on the shape of Martial Arts and the mentality of the Japanese, have military and political actions of great personalities of Japanese knights - samurai. For example, one of these great individuals was Prince Shōtoku. He was not only a patron of

<sup>55</sup> M. Oyama, *This is karate*, Japan Publication Inc., Tokyo 1973, p. 308 and other.

<sup>56</sup> B. A. Haines, *Karate's History and Traditions*, *op. cit.*

<sup>57</sup> K. Kondratowicz, *Jiu-Jitsu sztuka walki obronnej*, Wydawnictwa Wojskowe, Warszawa 1991, p. 15.

<sup>58</sup> J. Kieniewicz, *Historia Indii*, Ossolineum, Wrocław 1985.

<sup>59</sup> *Ibidem*, s. 78 i n.; H. Nakamura, *Systemy myślenia ludów Wschodu. Indie-Chiny-Tybet-Japonia*, Wydawnictwo Uniwersytetu Jagiellońskiego, Kraków 2005, p. 452-457; F. Tanaka, *Sztuki Walki...*, *op. cit.*, p. 97; comp. J. Piwowarski, *Samodoskonalenie...*, *op. cit.*

<sup>60</sup> H. Nakamura, *op. cit.*, s. 11; comp. J. Piwowarski, J. Piwowarski, *Modern Bushidō. Prolegomena do jedności czterech religii w administracji i zarządzaniu według wzorów dalekowschodnich*, „Zeszyt Naukowy Apeiron”, nr 1, Kraków 2007, p. 20-30.

Buddhist temples, and the system of war / battle, but he is also considered as the founder of form of the Japanese constitution - Jūshichijō-Kempo (The right of seventeen articles) from the year 604.

As writes about him Tanaka, contemporary Japanese expert budō: “Prince Shotoku was a staunch Buddhist and a master of martial arts”<sup>61</sup>. „The right of Seventeen Articles” contains valuable ethical guidelines for both the samurai and the administration of the Empire of Japan<sup>62</sup>. „To achieve this goal [which indicated Shotoku] were intended both Confucianism and Buddhism as well as shintoizm. In the 604, the above-mentioned provisions were issued with an emphasis on the loyalty and obedience, good manners, incorruptibility and diligence - which proves their Confucian origin. In the school for officials also were taught the principles and doctrines of Buddhism<sup>63</sup>. “Interestingly Jūshichijō-Kempo - a form of the Japanese Constitution (The right of seventeen articles), has never been canceled and the rules are valid to the present day, despite the fact that currently there is a modern Japanese constitution of 1947.

In the the Heian period (794-1185 r) slowly increased the potential of bushi class. This was connected both with raising combat skills, as well as the growing role of education in a successful career samurai<sup>64</sup>. The next period in the history of Japan is Kamakura period (1185-1333). This period was for the Country Cherry Blossom crucial importance, since on the seven long centuries of supremacy in terms of political power, gained military bushi class. In the twelfth century the bakufu military government seated in Kamakura, ie half of the government. Bakufu literally means “the rule under the tent,” which refers to the tradition of command under the tent during military campaigns by the shogun - the “field” vicegerent. This government formed in the historical period known as Kamakura -

<sup>61</sup> F. Tanaka F., *Sztuki walki...*, *op. cit.*, p. 18; J. Miłkowski, *Sztuki i sporty walki Dalekiego Wschodu*, Sport i Turystyka, Warszawa 1987, p. 9.

<sup>62</sup> M. Kanert, *Buddyzm japoński*, TRIO, Warszawa 2004.

<sup>63</sup> W. Kotański, *W kręgu shintoizmu*, t. I, *op. cit.*, p. 110.

<sup>64</sup> See. O. Ratti, A. Westbrook, *Sekrety samurajów*, Diamond Books, Bydgoszcz 1997, p. 76.

the pname of the new headquarters shogun. This period is a time of the increasing clan struggle for influence and power. Japan at the beginning of the “rule under the tent” was mired in conflicts. War after war clearly reinforce the need for good military and strengthened the position of the samurai, so their military craft has grown to rank high perfectionism in the heat of battle with the enemy.

The event constitutes a significant return for the development of the military forces of Nippon, and also martial arts budō was the year 1192 when Minamoto Yoritomo was the first permanent shogun of Japan. As a result of this event, the emperor remained still as dominant, but actually on behalf of the power exercised on behalf of the Shogun. However, were often fighting for power. An important political role in Japan have also Regents of both the Emperor (*sesshō* or *kampakū*)<sup>65</sup> and the Regents of the shoguns *shikken*<sup>66</sup>. In the turbulent history of Japan, marked by rivalry for dominance having let all in one to unite the whole country at times, that providential personality turned out to be regent.

In the year 1219 the shogun was murdered, whose in some sense succeeded by the Fujiwara clan Nakatomi. In 1221, Emperor Gotoba tried to regain the power and reduce the Tokugawa rule - lost in the face of future Shogun Ashikaga Takauji (1305-1358). An important role in the skillful conduct of battles and wars strategy in samurai played by viewing their potential invasions of the Mongols Kubilaj chana (the first in 1274 and second in 1281). The Japanese won this war thanks to their determination and the favorable fate - the Mongol fleet was destroyed along with the entire army by typhoon called *kamikaze* “divine wind”<sup>67</sup>. However, the role of the Organizing *kampaku* of Hojo clan was also of great importance here, as even in the administration building of fortifications on the island

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<sup>65</sup> *Sesshō* and *kampaku* (Jap.) – Regents in the former imperial Japan. *Sesshō* held the regency during the minority of the emperor, and *kampaku* served as adviser and chief minister. Both of these offices wore a common name *sekkon*.

<sup>66</sup> *Shikken* (Jap.) – an official in Japan during the Kamakura period, who held the real power instead of *shogun*.

<sup>67</sup> J. Tubielewicz, *Historia Japonii, op. cit.*, p. 169.

of Kyushu. Another providential regent - kampaku acting both as a shogun (although officially he never was) was Toyotomi Hideyoshi. That Regent began his career not as a samurai, but as a young man coming from a peasant family who has come a long way from walking warrior career ashigaru until finally to a position of kampaku. And more importantly, he is one of the three persons that are assigned to unification of Japan<sup>68</sup>. Characteristic for the samurai virtues, for which belonged loyalty and responsibility, were for all Japanese, the most important features in the Far East culture of honor. The evidence of this may be letter Hideyoshi'ego, the commander of part of subordinate protection to kampaku Hidetsugu army chief, who is his nephew. After the defeat at the Battle of Nagakute, Hidetsugu lived to see the very harsh criticism from his uncle. This occurred in 1584, and Hideoshi wrote: "With these days, blustering that you're the nephew of Hideyoshi'ego, behaved towards people in an unworthy manner. This is unacceptable. It is important that you remember for the future that we all respect you, knowing that you are my nephew. I could not stand it anymore and I wanted to believe you to be dead, but in my heart swelled mercy, so that I write this letter. If you change your attitude, so that other people can call you a mature manthen and I will be more favorable for you. You have assigned Jozaemona and Kinoshita Kinoshita Tageyu. Although you should feel ashamed that you killed them. Do not show it [properly] (...) if you improve your posture, you will be able to one day be vicegerent any province. Mindless bumpkin as you are now, though, and escaped with his life, is for me as my nephew stain on the honor. I should cut you. By nature, I do not like [however] to kill people"<sup>69</sup>. You can see at a glance that Hideyoshi'emu, the stranger was nepotism, you must add one thing, because even a fuller explanation of the situation and understanding of the specific ethos of the samurai. Subjected to merciless and legitimate criticism, nephew kampaku - Hidetsugu, he was a young leader and warrior,

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<sup>68</sup> Zob. J. Mendyk, *Wielcy wojownicy Japonii: Toyotomi Hideyoshi (1537–1598)*, TRIO, Warszawa 2009.

<sup>69</sup> T. Kuwata, *Taiko-no Tegami*, Tokio 1959, s. 88–89, after: J. Mendyk, *op. cit.*, p. 49.

because at the time of the disaster suffered by him was only 16 years old. Men in this age thought at the time as full warriors. And the young samurai took up the responsibility of this scale.

As previously mentioned, the military training was aimed towards total control over the body and arms serving as a tool to fight. It should first of all pay attention to why and What was the significance of training in the use of the body without the use of additional weapons. Of course, dominate here, the concept of simultaneity of body and mind, in other words - the mind and weapons. This weapon could be just the human body or person having the equipment, such as a sword. It is precisely because there was this unity of mind and body or mind and arms, they began to say that the sword is the soul of the samurai. A piece itself, even the most perfect of steel, there appears to be just as serious for kratofanii fetish<sup>70</sup>. The sword in this case is an object which allows the occurrence of so-called. single-pointed meditation (in this case it is just "meditation in motion"). The human mind "fills" (passes) weapon that it uses man (regardless of whether the weapon is the same body, or whether there is also a weapon such as a sword). In this case, the metaphor being mental shortcut "the sword is the soul of the samurai" is a true statement<sup>71</sup>. As for practical reasons dealing with precious human body weapons as such, need to be clarified.

The first reason was that the samurai did not always use the weapon, using it in relation to the lower levels of society to defend one's honor. Also on the battlefield could be that bushi lost his weapon - then its survival and preservation of honor decided his training in the field of combat. In addition, the use of one's own body was used for self-defense and to protect in the service of the daimyo (feudal prince).

The places of the palace and defense has always been a relevant etiquette taking into account the ruling hierarchy. In case of exceeding etiquette

<sup>70</sup> kratofania (*Gr. kratós* – strength, power, *phainein* – presenting) – term used to describe the phenomenon of manifestation to the world as a sacred power, a form of hierophany; term popularized by M. Eliade. Comp. Eliade M., *Sacrum i profanum*, Wydawnictwo KR, Warszawa 1999, p. 5.

<sup>71</sup> Comp. Leeuw (van der) G., *Fenomenologia religii*, Książka i Wiedza, Warszawa 1978.



by senior, should recognize aggressive or behaving inappropriately person. If anyone crossed the rules of conduct bodyguard had to stop and incapacitate rowdy and hold on to explain the causes of offending behavior.

One should know that among the guests were also highly born (elite), so should treat them so that, overpowering, do not hurt them, and do not exceed the limit of serious offending dignity.

Another obvious reason is that as soon as we are surprised by an attacker, then you do not always just have a weapon, we can also find ourselves in the struggle in a difficult situation and the sudden loss previously owned weapons. In such an eventuality should also try to be well prepared.

All this is always the case samurai helps exercises resulting in the unity of body and mind - verifiable and well-trained and yet having support in the form of numerous references to the guidance contained in the rules of the Code of Bushido

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