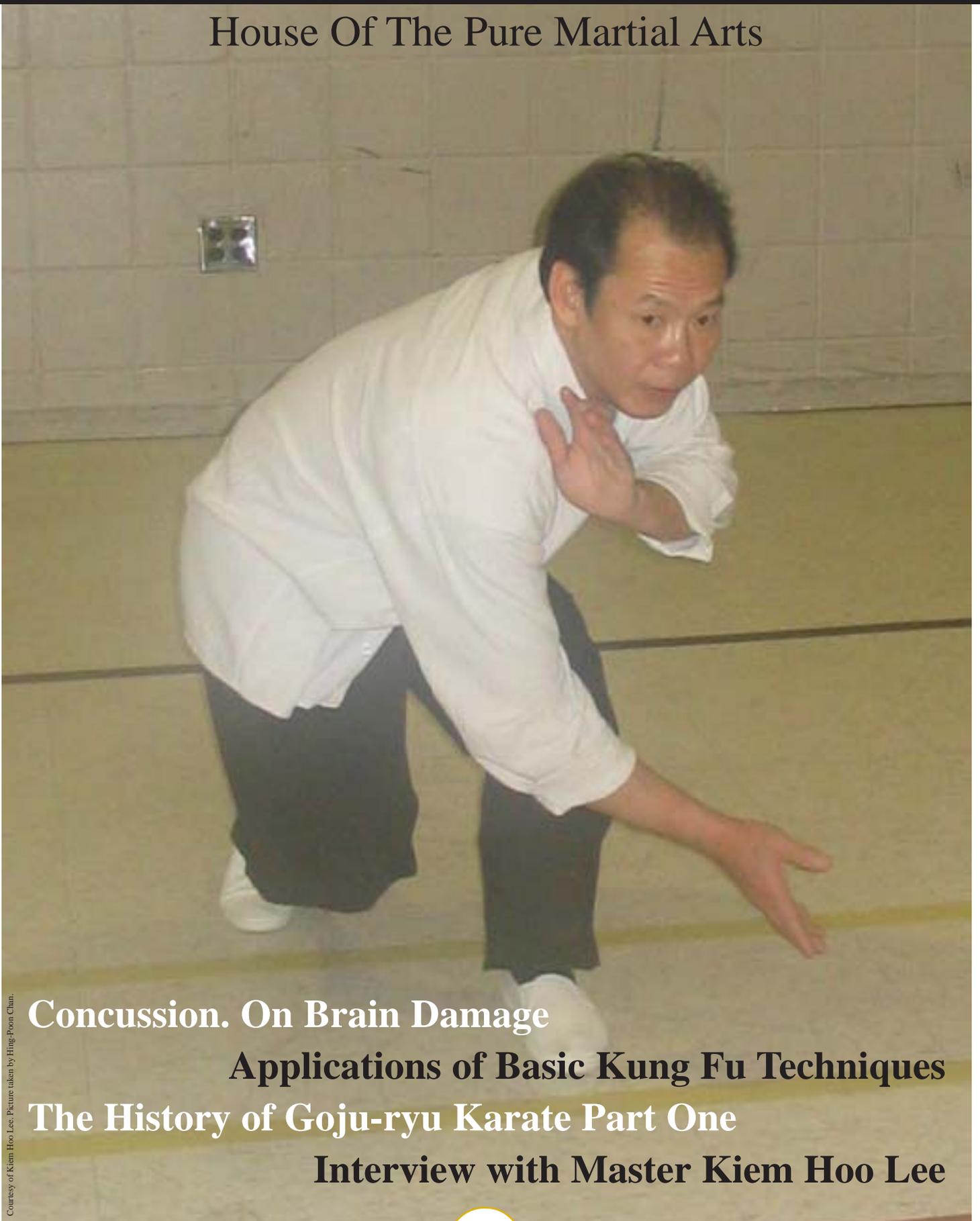


MEIBUKAN MAGAZINE

House Of The Pure Martial Arts



Concussion. On Brain Damage

Applications of Basic Kung Fu Techniques

The History of Goju-ryu Karate Part One

Interview with Master Kiem Hoo Lee

Courtesy of Kiem Hoo Lee. Picture taken by Hing-Poon Chan.

MISSION STATEMENT

Meibukan Magazine is an initiative of Lex Opdam and Mark Hemels. Aim of this web based magazine is to spread the knowledge and spirit of the martial arts. In a non profitable manner Meibukan Magazine draws attention to the historical, spiritual and technical background of the oriental martial arts. Starting point are the teachings of Okinawan karate-do. As 'House of the Pure Martial Arts', however, Meibukan Magazine offers a home to the various authentic martial arts traditions.

FORMAT

Meibukan Magazine is published several times a year in an electronical format with an attractive mix of subjects and styles. Each issue of at least twelve pages is published as pdf-file for easy printing. Published editions remain archived on-line. We have chosen for a low picture resolution for easy downloading

Readers of the webzine are enthusiasts and practitioners of the spirit of the martial arts world wide.

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Meibukan Magazine is pleased to submit views, concerns and experiences on any subject matter IF related to the mission statement expressed by the Meibukan Magazine. Therefore articles, photographs and illustrations are welcome, although Meibukan Magazine is selective and can not guarantee that submissions will be placed. Submission can be mailed to our P.O. Box by floppy, CD or DVD, or can be sent to our e-mail address (if smaller than 5 MB).

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Meibukan Magazine founders are Lex Opdam and Mark Hemels.
Web design by Lex Opdam.

Right here, right now

In my daily life I have always noticed people's lack of awareness while moving around, especially when walking in public. People are so turned inwards while moving from one place to another that their environment becomes secondary.

Once every while when visiting a shopping mall, I see how people suddenly stop, turn left, right, or around because they suddenly remember an item they have to buy. This thought is often so overwhelming that they immediately bump into someone else. People let their actions be guided by their desire to go to their target straightaway. However, they give it such a value that they place it above the awareness of their surroundings.

I also notice this lack of awareness with my own students while practicing karate. Most students are so full of their own thoughts that they build in their own distractions and blockades, which keep them from moving freely. In martial arts, however, we try to become one with the moment of being, and that only happens when we are open to the world.

In martial arts, we try to control our thoughts and emotions, but we do not suppress or neglect them. We try to accept our thoughts and emotions and give them a place. When a new thought arises we should try to accept that thought and place it into order. When our desires are too great we are no longer in control, because this desire will always be on the front and therefore overrule our actions.

If you compare it, for example, to kata practice you can see that students are often focused on the next move instead of the move they are doing right now, or they are still thinking of the previous movement. It is very difficult for a human being to let go of the past and the future and to be fully present in the here-and-now.

Future and past are always present. Although they give direction, they should be secondary and not disturb the peace we need so much. We should all be aware of this in our daily lives, because martial arts practice is not contained to the dojo alone.

*Lex Opdam
Editor in chief*

Interview with Master Kiem Hoo Lee

The Morality of Kung Fu

Master Kiem Hoo Lee (Li Jian-Hua) began the Chinese martial arts in his early teens in Vietnam. He is founder of the Chinese Martial Arts and Chi-Kung Academy in Ottawa, Canada, where he has been teaching since the early 80's. An interview on the ethical principles of the traditional Chinese martial arts.

- by Mathieu G. Ravignat -

Question: Sifu, could you please identify yourself?

Answer: My name is Li Jian-Hua (Kiem Hoo Lee's real Chinese Mandarin name). I was born in North Vietnam from Chinese parents and lived in Hanoi. My age is not important. I started training when I was about eleven. But really I just followed the others. In my early teens, I started training for real fighting.

Could you tell us about your family?

My father was a journalist, my mother a teacher, my grandfather was a herbalist, a Chinese classics teacher in the Confucian style. He taught at a school.

Please Sifu, could you tell us why and how you started Kung Fu?

I was small and sick, so I was beat up a lot. I started training with a friend of a neighbour of my parents and with a school teacher.

What style did you start with and what other styles have you learnt in your martial arts career?

I had an opportunity to travel throughout the Guanxi Province of China before the Cultural Revolution and I was fortunate to meet and train with many martial artists during my travels. I trained in many different styles including: Shaolin, Er-mei, Hsing Yi, Ba ji and Qigong. During the turmoil of the Cultural Revolution, I lost contact with my masters in China.

Afterwards, I have heard that some of them had died and many had disappeared. Recently, I reconnected with one of my masters in Vietnam (a Shaolin Master). One of my senior students, Ching, has visited my teacher two times in Vietnam and conveyed my respect to him. This teacher is very old but still practices his art in private.

Could you tell us how the training was like when you started?

Very hard, very strict, everything had to be good. The tradition had to be kept strong.



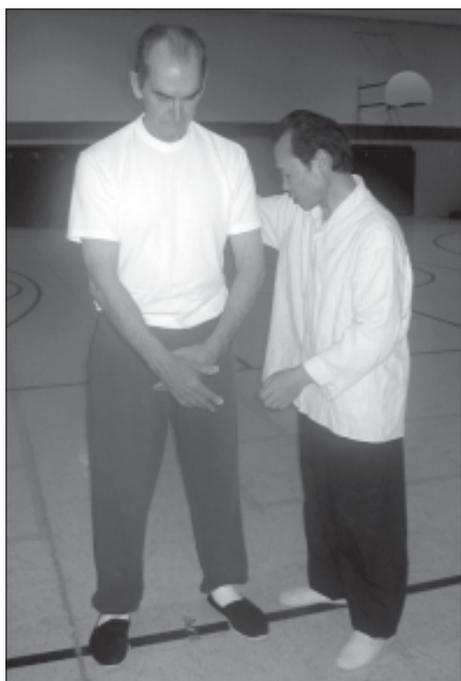
Sifu Lee demonstrating San Ti Shih (Three Body Posture), a foundation stance in the Hsing Yi style.

Could you tell us a little bit about how, at that time, students could come to be accepted by masters?

The traditional teacher-student relationship is very different from the commercial relationship we have today. Sometimes you can ask a master to teach you but the teacher can refuse without giving you a reason. Sometimes, a teacher can choose you to be a student without you asking him. According to traditional thinking, the teacher-student relationship is due to "fate". Explanation of this idea can be found in Zen and Taoist philosophies – "The harder you struggle to find the teacher, the more difficult it is to meet the right teacher". Sometimes, even if a teacher accepts you as a student, they might not be able to teach you the full syllabus. Traditional martial arts should not be taught to everyone. Kung Fu teachers observe character first. Those teachers have methods to evaluate and judge your character and see if the student can be trusted. Teachers value such characteristics as loyalty, endurance, and morality in general, whether you are a good person. Only after passing those tests will a teacher entrust his knowledge to another person.

How long could it take to be accepted? Up to five years?

No. There are many ways to do this. There is no time frame to be accepted;



Sifu Lee correcting a student's posture and explaining the theory of Chi (Qi) circulation as the student performs standing meditation.

it depends on the student. My studies and teaching emphasize the "Martial" aspects of my art. Traditional Chinese Kung Fu was developed as an efficient method to control and even to seriously hurt people in real combat. I feel strongly that if this art is taught to somebody who does wrong, it is the Kung Fu instructors fault and responsibility because the bad students can do harm to society. That's what Chinese Kung Fu is all about.

Is that the reason why many people have tried to destroy traditional Kung Fu, so they don't have to worry about it?

Yes, that's true. They do the health part and the demonstration part, but the fighting method is not too developed. But it is not true that this method is disappearing. Privately in China they are preserving it secretly, especially in remote areas. People say that Kung Fu will be extinguished, but that's not true. Most teachers, when they are older, will actively find a replacement. This is good because the teacher is quite experienced and his teaching method has improved, and so the accepted students do not go out blindly, but are given the straight path. Student don't have to be older or been around for a long time. The teacher must find someone with potential, patience, endurance and above all, perseverance. Someone who wants to learn is open, honest, sincere, clean slated, and he has to say what is on his mind. But he must have natural ability and potential (talent). Also, most of the real Kung Fu masters learn the biology (Traditional Chinese Medicine), he must learn that too.

Could you describe the traditional student-teacher relationship?

The concept of Sifu is that of a teacher and a father, not just a teacher. He must look after you until you mature, a concept that many westerners don't understand. Don't talk back to your Sifu. You can ask a question, but don't talk back. The Sifu must be very strict, must have discipline in his daily life. Anytime you are wrong, he will hit you.

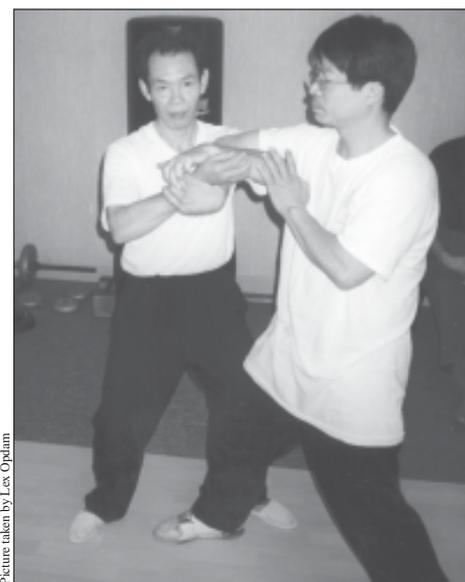
What is the responsibility of a Sifu to his students, and vice versa?

Like Confucius said: 'If the son is not a

good person, it is the father's fault. If his knowledge is applied wrongly, it is the teacher's fault.' The teacher must not be lazy. He must teach straight, clear, and disciplined. As a Chinese saying goes: 'If the jade is not carved, it is just a rock, worthless.' The carving is the teaching. A student must have absolute

"Like Confucius said: If the son is not a good person, it is the father's fault. If his knowledge is applied wrongly, it is the teacher's fault."

respect and understand why the teacher is so strict. It is so that you can become somebody. The student must endure. When you drink water, you think about where the water comes from, right? It is the same thing, the student must possess the nine basic precepts of the Confucian tradition. These are: loyalty, filial piety, benevolence, a love of justice, courtesy, a thirst for wisdom, sincerity, purity and honor.



Sifu Lee exchanging techniques with Hing-Poon Chan illustrating the martial art concept "all martial arts are one family" (Wu Lin Yi Jia).

Is this respect absolute obedience?

Obedience and respect are very different. Respect is a certain kind of obedience, respect is more negotiable. Obedience is blind. Obedience is to follow commands. With respect you retain your mind (conscience) and opinion.

What is the difference between a warrior and a soldier? And which is more virtuous?

A warrior is like a volunteer, a militia

man. A soldier is a professional; he is paid like a mercenary or a soldier in the armed forces. Which is more virtuous depends on the training and who uses the tool. The tool itself is not bad – a knife or a gun is just a piece of steel – it is the persons mind which is important.

Sifu, what according to you is the spiritual goal of the Chinese martial arts?

In general North-America, Kung Fu teachers don't put any emphasis on the spiritual level. The martial arts are a very deep philosophy. People who learn here just learn the outer appearance, but they don't understand the spiritual part. In general, if a teacher is at a high level, he is pretty confident if he can beat somebody up or not. So what's the point? He



Sifu Lee demonstrating a basic stance of the Er-Mei (Omei) style.

doesn't necessarily have to cross hands with you. He just needs to talk to you and he will know; this is a kind of spiritual power. Many here in North America have strong power, but they just have the outside shell, in a real life-and-death situation they would not know what to do. Also, they like the martial arts, but when they have to work hard, they can't do it. But, the real part is not the external part but the internal spiritual part. Real martial arts emphasise the mind and the will (Yi). Not like here, with no balance – like a fast food restaurant, or like a business in which you can buy your black belt in one year. That's no good. Therefore, the teacher's greatest responsibility is to make sure that the student

“Real martial arts emphasise the mind and the will. Not like here, with no balance – like a fast food restaurant, or like a business in which you can buy your black belt in one year.”

has a balance between the physical and spiritual parts.

Sifu, could you please tell us what spiritual, philosophical and ethical systems have influenced the martial arts?

Depends when, in which dynasty. But most of the big ethical systems in Asia, including Confucianism, Taoism and Buddhism, affected the martial arts.

Could you please tell us which you adhere to and why?

In my opinion, the internal for the forms; they are more natural. But Buddhism for the philosophy; it is more satisfying. I read lots of books on religion, and Buddhism is the most deep. But, even in Buddhism, there are many differences in levels of deepness. Zen (Chan) is very deep.

What do you think of Christianity?

This is only my opinion. The theory and principles are very good. But it is not satisfying to me. Christians try to attract people by missions, want people to go to church. Buddhism, however, doesn't actively seek. The door is wide open, and one can leave at any time. It is not fixed. The methods are different, not necessarily one better than the other, just different. I don't know enough about Christianity though.

What do you think is wrong with the West?

The West lacks balance between spiritualism and materialism. Individualism is good, however the kids have to do it the hard way all the time. Kids need more guidance. Oriental kids are not as good as the western kids in taking care of themselves, and maybe they depend on the family too much. But the western kids can't rely on the family enough. There are pros and cons to both approaches. The oriental approach is too much, but the pro is that they don't often risk hitting a wall. Whereas the westerners can defend themselves (suc



Sifu Lee explaining the details of power generation as the student performs a punch from the Eight Extreme (Ba ji) style.

ceed in life) but are prone to be influenced by their friends too much and not enough by family. They hit a wall if they are influenced by the wrong people. Also, in the 60's and the hippie movement, women wanted more liberalization, and that's good. But some people take advantage of women, and kids take no responsibility anymore. It is more about satisfying themselves and they don't care about the girl. But who fixes the mess? The West misses religion and has no balance. When you lack the spiritual part, or a good family, who do you speak to? Just your friends, but they are the same age as you. They need to know what is right and wrong. There is just no balance.

Should a martial artist be a patriot?

Yes! Very much so. If he understands real Kung Fu, he should pay attention to his training and not be afraid to die for his country. But at the same time, a martial artist should have no race or country. The greatest duty of a martial artist is simply to train the next generation of martial artists into good people. This is an important contribution to the country and to humanity. That is real patriotism. In the West, people take the martial arts to defend themselves – it is always about them, about thinking for themselves first – but, if you think about doing something for your country, that is a different way of thinking, right?

What kind of life do you think a master should lead and why?

“Be hard on yourself, soft on others. Or like they now say in the West: square inside, circle on the outside.”

Hard on yourself, soft on others. Or like they now say in the West: square inside, circle on the outside.

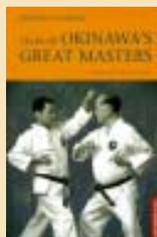
Sifu, do you have any last comments?

People who are interested in Kung Fu: understand the spiritual part. You must persevere. Teachers: take your responsibilities seriously. You must give your students self-confidence. If they don't have self-confidence and a balance between the physical and the spiritual, they can't be good people. In life you need to have a goal and the discipline to do it. By your adolescence you should have a goal. At 20, you should be working for that goal. By 30-35, you should be settled, and between 50-60, you should take care of your family. Your family and nation must be able to rely on you.

For more information about Sifu Lee and Traditional Chinese Martial Arts, please visit his website at www.here.is/kungfu or contact him at ottawakungfu@hotmail.com.

Mathieu G. Ravignat (B.A. Soc. Sc. MA. Pol. Phi.) has over seventeen years experience in the Chinese martial arts of Northern and Southern Shaolin Kung Fu. He is the founder of the University of Ottawa Stone Lion Kung Fu School, founded in 1993. Mathieu is one of Master Lee's students and is also one of Sensei Hing-Poon Chan's senior Meibukan Goju Ryu Karate-do students.

This interview was held on February 20th 2000 at Notley Martial Arts, where Sifu Kiem teaches a small number of dedicated students three times a week. The interview was originally published at <http://home.achilles.net/~pchan/gtka.html>



Tales Of Okinawa's Great Masters
by Shoshin Nagamine

157x236 mm, 190 pp,
over 130 photo's & ill.

available at
www.mikado.nl
www.amazon.com

TALES OF OKINAWA'S GREAT MASTERS

Now available for the first time in English, 'Tales of Okinawa's Great Masters', the late Shoshin Nagamine's groundbreaking work, recounts the legacy and life histories of Okinawa's greatest martial artists. In addition to profiles of the legendary tegumi wrestlers, Nagamine-sensei features many of the world's great karate masters, including the founders of the core styles from which modern karate sprang. Read about Choken Makabe, the aristocratic, legendary "giant" whose incredible feats have spurred generations to train with diligence; Kosaku Matsumora, the first great master to emphasize morality above all else; Sokon Matsumura, the consummate synthesizer who combined the native traditions of Okinawa with principles and techniques of Japan's Jigen-ryu and Chinese boxing from Fuzhou; and the great To-Te Sakugawa, who made a mark in weapons and empty hand arts that remains vibrant to this day. 'Tales of Okinawa's Great Masters' corrects historical inaccuracies surrounding Okinawan martial arts and brings alive the greatest of the great masters. In this seminal work, Nagamine-sensei presents the martial legacy of the Okinawan people and, to complement and emphasize what is of greatest importance in these tales and life histories, concludes with detailed instructions for the practice of zazen (sitting meditation). Already a classic in the Japanese edition, Tales of Okinawa's Great Masters is a must-read for all karate and tegumi enthusiasts, practitioners and researchers alike. Shoshin Nagamine (1907-1997) was a practitioner and master of Okinawan karate-do for more than 70 years and, after years of intense study, the founder of Matsubayashi-Ryu Karate-Do. Nagamine-sensei held the rank of 10th dan black belt and Hanshi, the highest title in the art of karate, from the Okinawan Karate-Do Association. He was a member of the Board of Advisors for the Daihonzan Chozen-ji/International Zen Dojo and was the head of Chozen-ji/International Zen Dojo of Okinawa.

By Marc van Dam



Shotokan -
A Precise History
by Harry Cook

210x297 mm, 352 pp,
over 150 photo's.

available at
www.mikado.nl
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SHOTOKAN A Precise History

Perhaps the most in depth book on the history and development of Shotokan karate ever written. The praise for this book has been of the highest calibre. Cook's research is original and he shares it with us all in his superb text as well as in his copious footnotes, end notes, and appendices. He has gone back to the beginning of the Shotokan story. Every fact has been carefully checked before being placed into the text, the author ever mindful that, like the bricks used to construct a great building, each must support the entire weight of the structure above it. There is no compromise on standards; assumptions are not permitted; conjecture is unacceptable.

The mass of fascinating material it presents combined with the infectious enthusiasm of the author's writing style, also makes it immensely readable. It is very well organized and although the amount and quality of information is a little overwhelming at first, one soon learns how to get the most from it. The first section of the book features a foreword by Morio Higaonna, 9th Dan Hanshi, a preface by noted karate historian Graham Noble. Of special note are the photographs in this book, a good number of which are sensational. Many appear here for the first time including images of Funakoshi, Mabuni, Motobu, Ueshiba, Taira and others from the Konishi private collection. Several were only recently discovered, notably superb early images of Kentsu Yabu in California and Chojun Miyagi in Hawaii. A privately published limited edition, it is printed on one of the best coated papers available. Its binding is sewn for permanence then fitted with linen covered boards, gold blocked in Japanese and English to produce the highest quality casebound (hardcover) book. This volume is finished with a heavy duty rexine (clear) cover. Author Harry Cook, a graduate (Chinese) of England's Durham University, has studied Shotokan karate for more than 30 years, and Goju Ryu for almost as long, including three years in Tokyo with master instructor Morio Higaonna at the legendary Yoyogi dojo. He has a teaching certificate in Muay Thai, studied Ba Gua with Sifu Rose Li and is a student of Capoeira under Maestro Gato.

By Marc van Dam

The History of Goju-Ryu Karate

New Ideas on Goju-ryu's Direct Chinese Ancestors

Even today there is still much controversy surrounding the true history and origins of Goju-ryu karate. In this academic effort Mathieu Ravignat narrows down the confusion over the Chinese origins of Goju-ryu. In this first article of three, he launches a new hypothesis as to who is Kanryo Higaonna's real master. In doing so, he traces back the origin of Goju-ryu beyond Chinese Whooping White Crane Kung Fu.

- By Mathieu G. Ravignat -

At the request of an Okinawan Goju-ryu delegation in the 80's it was discovered by the Fujian (Fukien) Provincial Wushu Association in the city records of Fuzhou that there may be a direct lineal relationship between Goju-ryu karate and Fukien Whooping White Crane. Ryu Ryo Ku, teacher of Kanryo Higaonna Sensei (1853-1915), the founder of Naha-Te and the master of Miyagi Chojun Sensei (founder of Goju-ryu), may actually be a certain Yu Yu Jay (Xie Zhong Xiang) (1852-1930), a practitioner of the Whooping White Crane Kung Fu style.

Confusion Over Names

As Sensei Hing-Poon Chan, Head of the Canadian Branch of the *All American Goju Ryu Meibukan Academy*, has explained, the confusion in the past as to who may have taught him was partially linguistic, since Ryu Ryu Ko is the Fukinese dialect pronunciation of the Cantonese Yu Yu Go or Ko (in Mandarin) which simply means brother, and is in no way the surname of Ryu Ryu (Yu Yu) which is actually Jay (in Cantonese and Xie in Mandarin). According to Whooping White Crane lineage Xie Zhong Xiang's (Ryu Ryu Ko) teacher was a man named Pan Yuba and Pan Yuba's teacher was Lin Shixian. It was also reported that Ryu Ryu Ko was a basket weaver, a brick layer and a builder of commercial items in his professional life.

However, it is unfortunately not as simple as equating Kanryo Higaonna's teacher with this person. As Patrick McCarthy has pointed out in his *Bubishi* (1995) there is a slight problem with the

information provided by the Wushu Association. According to the civil records Ryu Ryu Ko was born one year before Kanryo Higaonna (1853) and since Higaonna went to China in 1873 they would have met when they were both in their early twenties. The problem with this age is that this is decidedly very young for a Kung Fu Master at that period of time in China's history.

Other information written on Kanryo Higaonna's teacher also contradicts the



Kanryo Higaonna

biographical information given by the Chinese authorities. In the following paragraphs I will try and reconcile the Okinawan accounts of Kanryo Higaonna's teacher with this biographical information from China.

The Wai Xianxian Hypothesis

Given that the term Ko means brother I would like to propose on the onset that Ryu Ryu Ko might actually be Higaonna's Senpai (older brother or Shihing in Chinese) and that there has

been some confusion as to the true identity of Higaonna's teacher. If this is the case then who is the likely candidate to be Higaonna's teacher? It is the late and respected Shoshin Nagamine's opinion that it was not Ryu Ryu Ko but Wai Xianxian (Wan Shin Za). This seems to have been proposed also by Gichin Funakoshi who indicated in his

"According to Funakoshi Higaonna's teacher was a military attaché, and so it is improbable that Wai Xianxian and the Ryu Ryu Ko found in China are the same person. In the class based society of China a basket weaver could not have been a military attaché."

Ryukyu Kempo Karate-jutsu (1922) that Higaonna and other Okinawans were taught by a teacher called Wai Xianxian. According to Funakoshi he was a military attaché by profession and so it is improbable that Wai Xianxian and the Ryu Ryu Ko found in China are the same person. In the class based society of China a basket weaver could not have been a military attaché.

Interestingly enough – and according to Morio Higaonna – Miyagi Chojun had learnt from a junior student of Ryu Ryu Ko's while in China on his first trip to Fujian that Ryu Ryu Ko was a government official (Higaonna, 1996, p.55). Could there have been some confusion, could the student have actually been talking about Wai Xianxian, the military attaché? In any case this indicates that at least two men whom did not know each other had



Old photo of the Shuri Castle

Courtesy of Anthony Mirakian

similar opinions about one man's profession, one of them a direct student of Ryu Ryu Ko's and the other a commentator in Okinawa. Also Sensei Anthony Mirakian, currently the most senior Goju-ryu Meibukan teacher in the world, in an interview for Fighting Arts International (1990) has indicated that Liu Liu Ku (Ryu Ryu Ko) became the equivalent of a Chinese Knight (Shi) in his 73rd year after having had to take his examinations three times. It is more likely that a Knight would have become a military attaché than a basket weaver. In order for this to be true the Ryu Ryu Ko found by the Wushu Association could not be the same person. Simply because by the time Ryu Ryu Ko could have been Knighted at 73 (around 1921), the Emperor would have already been deposed by the Nationalist Revolution in 1911. Therefore, this man was certainly Knighted long before 1911 and could not have been Ryu Ryu Ko. This adds evidence to the Wai Xianxian hypothesis.

A Class Link

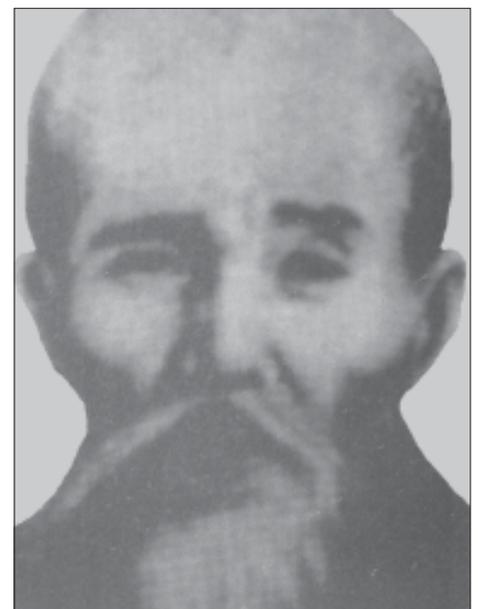
Given this I propose that it is possible that the confusion stems from the fact that Ryu Ryu Ko and Wai Xianxian were similar names. Given the fact that they reportedly practiced the same style and taught at the same dojo both to Okinawans, they may have actually been related in some way as part of the same extended family. Hence, the confusion could have been a generational mistake. Sensei Hing-Poon Chan

has indicated that since there are two syllables in Wai Xianxian that Ryu Ryu may actually be an Okinawan deformation. This would make sense for various reasons, but mainly because Ryu Ryu Ko is known to have been descendant of noble heritage but that his family had been impoverished because of political turmoil. Had this older relative been a Knight and a military attaché in exile it would make sense that Ryu Ryu Ko would have been an impoverished labourer.

Also another hint that Wai Xianxian was Higaonna's first teacher in China is that in traditional Okinawan and Chinese society, class distinctions were extremely important and a similar social link must have existed between all of these men. So what may have been this link? Aragaki Tsujin Pechin Seisho (1840-1920), Higaonna's first teacher in Okinawa, was a noble of the Pechin warrior class and fluent in Chinese. He was the Chinese interpreter at the Okinawan Court. As an interpreter Aragaki probably met the military attaché of the province of Fujian at the Okinawan court and became his friend and Kung Fu student. The link between Wai Xianxian, Aragaki, Higaonna and ultimately Miyagi Chojun was that they were simply members of the same warrior aristocracy. Wai Xianxian was a Knight and military attaché, Aragaki was of the Pechin class and Higaonna's family was also descendant of the noble Shin Se Kei family who were of the Chiku udon Peichin keimochi class.

Interestingly, many years later Higaonna would maintain his teacher's ties to the court and teach to the royal family and other noble warrior sons such as Miyagi Chojun. A similar link is unlikely to have been possible with the labourer Ryu Ryu Ko.

For all of these reasons I think it is more likely, as Patrick McCarthy has argued, that once in China Higaonna was presented to his teacher's (Aragaki) teacher (McCarthy, 1995, p.37). But because Wai Xianxian was often away from home as an attaché it is possible that he mostly trained with Wai Xianxian's assistant Higaonna's Senpai Ryu Ryu Ko. It is also possible that the 73 year old Knight and military attaché died shortly after Higaonna's arrival in China in 1873 and that Ryu Ryu Ko then became his principal teacher. Perhaps this happened in 1877 when it is reported that Kanryo Higaonna actually started training with Ryu Ryu Ko. This would also explain why (according to McCarthy's research) they would have taught at the same Dojo (McCarthy, 1995, p.37). However, even if they were not related, a class link may have existed between their families. Incidentally, the fact that they were teachers of the same style is corroborated by Morio Higaonna, who reports that Higaonna had commented that their Sanchin were the same but only differed slightly because Wai Xianxian was shorter than Ryu Ryu Ko (Higaonna, 1996, p.15). Given the information above I propose the follow-



Aragaki Tsujin Pechin Seisho

ing and perhaps more accurate biography of Higaonna's martial arts career.

New Elements for a Biography

In 1867 Higaonna would have begun his training with various Okinawan teachers, the most important being the teacher of Shaolin Lohan Kung-Fu Aragaki Tsuji Penchin Seisho (1840-1920) in Okinawa. Aragaki, a court interpreter, often saw and visited the mainland on business, which gave him the opportunity to learn Shaolin from Master Wai Xianxian, the Chinese military attaché to the Okinawan Court.

“According to oral tradition, Higaonna would have traveled to China in 1873. However, according to Ryu Ryu Ko's grandson Higaonna did not start training with Ryu Ryu Ko until 1877. Therefore, there are five years in China not accounted for.”

Later, according to oral tradition, Higaonna would have traveled to China in 1873 with the help of his teacher and uncle. However, according to Ryu Ryu Ko's grandson (Xie Weliang) Higaonna did not start training with Ryu Ryu Ko until 1877. Therefore, there are five years in China not accounted for. I propose that Higaonna spent these first five years in China studying with his Dai Sensei or Sigung, Aragaki's teacher Wai Xianxian. Therefore, in all Higaonna would have spent three years in Okinawa with Aragaki and another Lohan teacher called Kojo Taite from 1867-1870, five years under Wai Xianxian from 1873-1877 at the Kojo-Dojo, and another five years under Wai Xianxian's replacement Ryu Ryu Ko from 1877-1882, also at the Kojo-Dojo.

What did Higaonna learn?

According to all Okinawan records, Higaonna's training consisted solely of Shaolin Lohan since Aragaki and Wai Xianxian were both believed to have been Lohan teachers. In Okinawa Ryu Ryu Ko was also believed to have been a Lohan teacher, however this is probably due to the confusion between

the names and they are probably talking about Wai Xianxian because we know by the records found by the Wushu Association that the real Ryu Ryu Ko was a teacher of the Whooping White Crane system. However, why is it that Higaonna did not call his system Whooping White Crane but used the term Shorei-ryu which means “inspirational (enlightened) style.” And why is it that in *An Outline of Karate Do* Miyagi Chojun did not identify Higaonna's style but only said: “the only detail that we can be sure of is that during 1828 a Chinese system from Fujian was unfolded and studied deeply” (Miyagi, 1993, transl. McCarthy).

I will begin with the second question because it will help lay the background to answering the first. The reference to 1828 clearly refers to a style that existed in Okinawa before Higaonna returned from China and taught. So it is clear that Miyagi is referring here to the style taught by Wai Xianxian to Aragaki and Kojo Taite and to other Okinawans in Naha. Certainly the date of 1828 and the generation would be correct. In light of this I believe the first question may also be easily answered. I believe that the name Shorei or Zhao Ling Ryu actually refers to Lohan and was the name first introduced and used by Wai Xianxian in Okinawa. Arhats are considered enlightened ones and Shorei means “inspirational, illuminated or enlightened style.” Therefore, Lohan means the “Shaolin of the Enlightened ones,” the style of the Arhats or Buddhist saints.

Whooping White Crane

However, the contradiction seems to remain. If Higaonna learnt Lohan and not Whooping White Crane, how can he be linked to Ryu Ryu Ko and how can we resolve this apparent contradiction? We don't. There is no contradiction. When we use the term Shaolin Lohan what is actually meant is Shaolin Buddha Style. According to legend, White Crane comes from the Fujian Shaolin Buddhist Temple in Putian (of which archeological remains were discovered recently). Interestingly enough the *Bubishi* also claims this and even today Whooping White Crane

Kung Fu has preserved a form called Shaolin Lohan. Shaolin Lohan therefore would just be an older and more generic name for White Crane, or it may be a name simply referring to one particular form practiced in the White Crane. The name used was different than that used by Ryu Ryu Ko because if the dates are correct Wai Xianxian was of the same generation as Ryu Ryu Ko's teacher Pan Yuba (the actual founder of Whooping White Crane). Therefore, Higaonna's use of Shorei-ryu may simply be the use of the older name for the style and the name that Wai Xianxian his first teacher used. Also, it cannot be discounted that Ryu Ryu Ko may have been influenced by Pan Yuba after his former teacher's death and after Higaonna's departure which resulted in him being known as a Whooping White Crane master. He may have practiced the same style as Wai Xianxian, i.e., Lohan before learning Whooping White Crane. If Wai Xianxian died in 1877 Ryu Ryu Ko (born in 1852) would have been twenty-five years old. At twenty-five years old he would have certainly searched for another teacher, perhaps Wai Xianxian's Kung Fu brother Pan Yuba. Also Ryu Ryu Ko would have been 30 years old when Higaonna left to return to Okinawa in 1883 giving him plenty of time to have met and trained under Pan Yuba afterwards. Therefore, I propose that Wai Xianxian was a teacher of the style which Whooping White Crane was based or created upon and that this style was generically referred to as Shorei-ryu in Okinawa. This generational difference between Wai Xianxian and Ryu Ryu Ko would also account for the differences in names and performance between Toon-ryu and Goju-ryu's kata from Higaonna and Whooping White Crane system, which may have been taught first to Okinawans.

Similarities in Kata

This proposition is corroborated by a few facts. In 1867 there was a demonstration to commemorate the occasion when Okinawa and China officially severed their ties. To commemorate this event Masters of Chinese based martial arts were asked to demonstrate their art. One of these demonstrators was Aragaki Seisho Higaonna's teacher (Higaonna

would have been about 14 or 15). At this demonstration both Seisan and Suparinpei were performed. Also a kata called Chekudin (possibly Shisochin was also performed). Therefore, it is clear that elements of the style existed in Okinawa before Higaonna left for China (Charles Swift, 2003, p.10). These elements were referred to as Lohan or Rakanken in Okinawa.

The fact that it was a style as opposed to an eclectic mix of forms can be seen by the similarities in all of Higaonna's kata. As Sensei Hing-Poon Chan has pointed out all of the kata exemplify the Fujian martial arts by starting with the Sanchin guard position. Seisan, Suparinpei, Sanseru and Shisochin all start with a similar opening, the fist held out with palms facing in held at shoulder height, elbows close to the sides. Shisochin only differs because it starts with the hands open. Also all of the Higaonna kata are symmetrical and all techniques are done only on the right side (Charles Swift, 2003, p.11). The other kata in the Goju-ryu system (Kururunfa, Sepai, Seiunchin) do not do this, which is strong evidence to believe that they are from another source. Therefore, a genealogy of Goju-ryu karate linking it to the pre-Whooping White Crane style might look something like this:

Shaolin Temple—Fang Wei Shi—Fang Chee Niang (Creatress of White Crane)—?????—Lin Shixian—Wai Xianxian—Aragaki Sheisho +Koji Taite + Xie Zhong Xiang (Yu Yu Jay/Ryu Ryu Ko, would also have studied with Pan Yuba)—Higaonna Kanryo—Miyagi Chojun—Dai Sensei Yagi Meitoku. In any case what is clear is



Dai Sensei Meitoku Yagi

that there is a strong link between Goju-ryu and some form of White Crane. Given that Whooping White Crane would be the closest to it let us compare Goju-ryu in its earliest form and Whooping White Crane.

Comparing Goju Ryu and White Crane

According to Patrick McCarthy modern Goju-ryu's Fujian (Fukien) Kung Fu heritage is not as simple as saying that Higaonna's kata found in Goju-ryu are a form of second generation Whooping White Crane (McCarthy, 1995, p.38). But McCarthy seems to be making an assumption that Goju-ryu has to be very close to Higaonna's Shorei-ryu (Naha-Te) style. It is my opinion that the large differences between Goju-ryu and its related Chinese style Whooping White Crane today are due mostly to additions and changes made by Miyagi and not, as Patrick McCarthy believes, by Higaonna's eclectic Shaolin based curriculum. Given all accounts Higaonna had trained in the same style but with four different teachers and it seems clear (according to McKenna and Swift) that this eclecticism is not reflected in Goju-ryu's sister style Toon-ryu (more on this later). In fact as we have seen above

“Fortunately, we know the exact composition of the style of Whooping White Crane today, so it is possible to know how closely Higaonna's style resembles it, and how far Goju-ryu differs from it”

Higaonna's kata are very consistent when compared to each other. Also, many Kung Fu styles from southern China only consist of a few forms. So their few number is not a reason to believe that they are from an eclectic background. Fortunately, we know the exact composition of the style of Whooping White Crane today in large part because of Patrick McCarthy's research, so it is possible to know how closely Higaonna's style resembles it, and how far Goju-ryu differs from it. According to Jin Jingfu (a late Whooping White Crane Grand Master) at the time of Ryu Ryu Ko Whooping White Crane consisted of five forms

(kata), mentioned here with alternative names and Cantonese transliterations:

1. Happoren/Pah Pu Lian (Paipuren),
2. Nepai (Naipaipo),
3. Doonquan/Huah Pah Pu (Jusen-poren)
4. Roujin/Lohan (Jusen)
5. Qijing/Chung Chien (7 brocades, Shichikei).

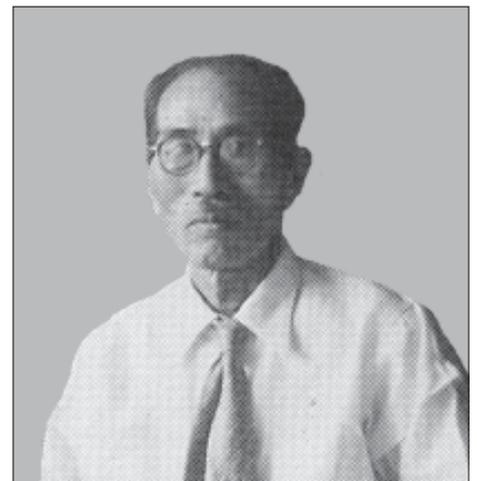
Now before Miyagi Chojun changed his style the following kata were taught by Higaonna:

1. Sanchin
2. Seisan
3. Sanseru
4. Pechurin
5. Neipai

We know this because they still survive intact in Goju-ryu's sister style called Toon-ryu. Now all we need to do is compare these five forms to the Five Toon-ryu kata. I propose the following correspondences between Whooping White Crane forms and Toon-ryu kata:

1. Pah Pu Lian (Pechurin in Toon-ryu)
2. Lohan (Monk Fist) (Seisan ?????)
3. Hua Pah Pu (Sanseru in Toon-ryu)
4. Chung Chien (????)
5. Neipai (Neipai in Toon-ryu, though in Toon-ryu this kata comes through Gokenki and not Higaonna, so it is not the original form)

Of course without the original Chinese characters for all of these forms it is impossible to know, but a potential three out of five is not bad. Perhaps McCarthy was too quick to assume that the initial



Toon-ryu founder Juhatsu Kiyoda

connection was weak. Note that Kiyoda Juhatsu Toon-ryu founder did not learn Neipai from Higaonna but completed the Ryu Ryu Ko system by learning the Neipai kata from Gokenki. It is not the same version. But the fact that Kiyoda attempted to imitate the original style by crowning it with Neipai is indicative of what we could call his “preservation mentality.”

Today these four kata: Suparinpei, Seisan, Sanchin and Sanseru all exist in Goju-ryu but in changed forms. It is also interesting to note that Miyagi did learn the Neipai kata from Higaonna but that it was later dropped for no apparent reason.

In support of this theory, it is interesting to note that in the fifties Dai Sensei Yagi Meitoku visited Kiyoda Juhatsu Grand master of Toon-ryu and asked him to become Chairman of the Goju-ryu style in Okinawa, to which he replied “no”, implying that he didn’t care about Goju while also implying that he did not like what Miyagi had done to Higaonna’s teachings. This indicates that a large gap had been created between both styles by Miyagi’s later research (Yagi, 2000, p.172-174, translated by Mario Mckenna).

Conclusion to Part I

It is very likely that Goju-ryu’s direct ancestor is the system which was at the basis of Whooping White Crane and that Higaonna’s first master was Ryu Ryu Ko’s and Aragaki’s teacher Wai Xianxian. Secondly, there is one common element linking all of these people: they were all aristocrats of the warrior classes. Thirdly, there seems to be a clear relationship between the Whooping White Crane style and Goju-ryu in its earliest form as exemplified by Toon-ryu.

In conclusion to our comparison with Whooping White Crane we may say Suparinpei, Sanchin, Sanseru and Seisan are clearly of the same White Crane origin if only in the similarity in their names. This leaves us with Saifa, Seiunchin, Kururunfa and Shisochin to explain. We will attempt to explain the presence and Chinese origin of these kata through Miyagi’s martial arts career in part two of the article.

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This article represents the opinions and speculations of the author and in no way should be taken as a reflection of the historical opinions of the All American Goju Ryu Meibukan Academy or of its branches. It is designed to incite discussion and thought on the Chinese origins of Goju Ryu Karate. To this end the author invites all who would like to cordially discuss such historical matters to contact him at the following email address:
stonelion@cyberus.ca.



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Applications of Basic Kung Fu Techniques

Examples of reacting naturally to an attack

In general, any attack can change in thousands of ways and there are tens of thousands of methods (“qi bian wan fa”). The essence of self-defense is to trust in your training and your ability to react naturally to any attack.



1. Attacker (in black) rushes in with a neck grab and proceeds to attack with a right knee strike to the abdomen.
2. Sifu Lee (in white) uses the left hand to block the neck grab and ready the right hand.
3. Sifu Lee (in white) uses the right arm to deflect the attacking knee and at the same time lock the attacker's arm with his left arm.
4. Sifu Lee continues the technique by holding the attacker's right leg and pushing the opponent down with his left hand. At the same time, Sifu Lee is shifting his weight forward to control his opponent's center of gravity.
5. Sifu Lee then rotates his waist while holding the attacker. The attacker is easily thrown to the ground.



1. Attacker controls both of Sifu Lee's arms.
2. Attacker dives into the waist of Sifu Lee to try to take him down.
3. Sifu Lee counters the rush by stepping back and at the same time uses his right arm to trap the attacker's head between his arm and chest.
4. Sifu Lee counters the rush by stepping back with his left leg and at the same time uses his right arm to trap the attacker's head between his right arm and chest.
5. Sifu Lee attacks with his right knee.



1. Attacker steps in with a left punch and Sifu Lee dodges the direct attack but establishes contact with the opponent's wrist and elbow.
2. Sifu Lee proceeds to deflect the opponent's arm and is ready to counter with "chin-na."
3. The opponent counters the chin-na attempt by attacking with his elbow and at the same time, he steps in with his right leg to control Sifu Lee's stance by locking Sifu Lee's right leg.
4. Sifu Lee shifts his weight to close the gap between his opponent at the same time he uses his right hand to lock his opponent's attacking arm against Sifu Lee's back.
5. Sifu Lee shifts his weight to close the gap between him and his opponent. At the same time, Sifu Lee uses his right hand to lock his opponent's attacking arm by pinning the arm against his chest.



1. Attacker (in black) closes the gap with a right back fist to the face and at the same time a slanting kick with the back right leg to Sifu Lee's front right leg.
2. Sifu Lee recognized the attack and deflects the back fist with his two arms and at the same time shifts his front leg back to avoid the opponent's right kick.
3. Sifu Lee continues to deflect the opponents arm down, reaches forward and grabs the opponent's neck.
4. Sifu Lee moves in close to the attacker but continues to exert pressure on the opponent's neck.
5. Sifu Lee continues to drive the opponent's body to the ground by hitting the opponent with his knee.

Courtesy of Sifu Kiem Hoo Lee. Photo's taken by Chun-Ming Tam (video-camera shots). Performers Sifu Kiem Hoo Lee with students Chun-Ming Tam and Mario Eljamaal.

Concussion

Consequences of Brain Damage

What happens when one receives a blow to the head? And how do brain functions react to damage? The science of neuropsychology studies the relation between the brain and human behaviour. In this article, neuropsychologist Harriet Paus explains the risks of taking a beating.

- By Harriet Paus -

A while ago, an article appeared in a Dutch newspaper concerning sports related neuropsychology. In this article a neuropsychologist was interviewed about the consequences of brain damage resulting from sports such as boxing. The consequences named are pretty severe: the most important ranging from memory defects to concentration difficulties. The article strongly states that boxing involves health risks.

This paper was written to give an idea of what exactly it is that neuropsychology entails. It starts with a short description of the construction of the human brain and its most common functions, and follows with the different types of brain damage and their consequences.

Neuropsychology

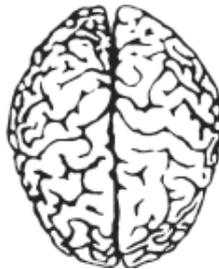
Neuropsychology is a relatively young science. Only in the 1980's did it develop into an organised science. It studies the brain functions, or in other words, the relation between one's brains and one's behaviour. On the one hand, a neuropsychologist will study brain functions such as memory, attention span and language in order to locate the individual brain systems and how these work. On the other hand, investigation is targeted on diagnosing and treating people with brain damage. For example, what can be expected when the left side of one's head has been injured as opposed to the right side?

The Brain and its Functions

The brain consists of two seemingly identical halves or hemispheres. These halves lead to the spinal cord. The brain and the spinal cord form the central nervous system. The central nervous

system is responsible for movement, awareness of pain and sense, learning, memory, attention, language and the realisation of emotion. Every bodily function is controlled by the brain.

The brain is protected by a hard cerebral membrane (dura mater) and two softer cerebral membranes (arachnoidea mater



This picture clearly depicts the two halves that form the human brain (hemispheres).

and pia mater). Blood is transported to and from the brain by four main arteries from which countless others veins spring. Each hemisphere is divided into four separate areas, which each have their own specific function. Roughly speaking it can be said that the rear of the brain is responsible for sight, the side for hearing, verbal memory and language. The upper centre section is responsible for language skills, the

“Every bodily function is controlled by the brain.”

ability to recognize objects by touch and the ability to perform tasks. Finally, the front section of the brain specializes in motor skills, personal spatial orientation, verbal fluency and the ability to stop certain actions.

Irreplaceable cells

Being hit on the head has more or less the same effect as getting a kick to the

shin: the recipient of the blow develops bruising on the point of impact. Bruising does not necessarily mean permanent damage. However, of all the cells in the human body, brain cells are the only irreplaceable ones.

“Bruising does not necessarily mean permanent damage. However, of all the cells in the human body, brain cells are the only irreplaceable ones.”

At birth, a person starts his or her life with a certain amount of brain cells. During one's life, this number drastically decreases. In no case does the amount of brain cells increase. For example when drinking alcohol, a large number of cells cease to function. Although this might sound somewhat dramatic, one should take into account that the average human brain has approximately 180 trillion brain cells. Even so, long term drinking combined with lack of food can result in brain damage such as Korsakoff syndrome, a condition in which the memory functions are severely impaired resulting in a loss of awareness of time and place.

Effects of damage

Back to being hit on the head: what happens when one receives a blow to the head? In the first place, a blow to the head can cause immediate damage to the brain cells, resulting in loss of certain functions.

The blood flow can be temporarily blocked, which can cause further damage to surrounding brain cells. A cerebral haemorrhage can increase the pressure within the head between the cerebral membranes to such an extent that other

areas of the brain become cut off and subsequently damaged. Finally, an open head wound can lead to infections that can lead to all sorts of complications. Immediately following the head trauma, the injured subject usually suffers from amnesia. The recovery period from amnesia varies strongly per subject. One subject will recover within the year whereas the other will still show related symptoms after several years, yet another may never recover.

Patient H.M.

To provide an example of the devastating effects that brain damage can inflict on the functioning of a human being, the following case has been included: The case of patient H.M.. This is a case well known to most neurophysiologists. Much knowledge of the working and structure of the human brain (and memory) is based on neuropsychological and medical information.

In the summer of 1953 in the Hartford hospital in Connecticut an operating team lead by Dr. William Scoville performed experimental brain surgery on a 29-year-old male suffering from severe untreatable epilepsy. The surgeons removed several parts of the brain including a large part of the hippocampus from both sides of his brain (a large structure between the thalamus and the cerebral cortex). Such operations had been performed before but never to such an extent. Following this extensive operation, the epileptic seizures did indeed decrease in their intensity. However, long after the patient should have recovered he appeared unable to recognize his nurses or remember where he was, let alone find his way to the bathroom. His 'intelligence' seemed undiminished, his personality unchanged, he recognized his family and was able to remember the events that had occurred up to approximately three years prior to the surgery. It turned out the operation had caused severe anterograde amnesia. In

"To this day, each passing moment disappears from the patient's memory leaving him stranded in the present with no memory of how he got here."

other words, he had lost the ability to form new memories. This loss was permanent. To this day, each passing moment disappears from his memory leaving him stranded in the present with no memory of how he got here. He does not remember what year it is or which day of the week nor does he know whether he has had breakfast. He cannot remember what he reads and rereads articles repeatedly. New names and faces fade into oblivion and no matter how much time one would spend with him, the next meeting would again be as if with a stranger. He cannot recollect the death of a loved one and every time he is told of their passing, he experiences the shock and sorrow anew. Despite his normal intelligence, he is confined to the monotonous work of a mentally handicapped. Over a period of more than forty years patient H.M. has been immortalized as an object of intensive study in medical literature.

Types of injury

One of the key factors in the effects of damage to the brain is the type of injury. There are two types of head injury; open head injury and closed head injury. Open head injury involves an object penetrating through the skull into the brain, causing an open wound. The outcome of such an injury is usually quite specific and dependant on the location of the injury. For example, following such an injury one might not be able to remember written words but have no trouble at all remembering pictures. The opposite is also possible. Closed head injury occurs when the brain is damaged, yet the skull remains intact. The tissue damage occurs due to rotational forces driving the brain tissue against the inside of the skull. The resulting symptoms are usually vague and therefore not specific. They may include difficulty concentrating, forgetfulness, headaches among others.

Concussion

How does one recognize a concussion? After sustaining a concussion, one feels dizzy, disorientated, confused and nauseous. One often experiences headaches or is sick. If this is the case it is advisable to consult a doctor for confir-

mation of a possible concussion and, if necessary, referral to a hospital for further examination. To be on the safe side a scan is often made to ensure there are no tears in the skull bone or damage to the brain tissue. The best remedy for a concussion remains to rest in bed for several days until you feel better.



Damaging the skull or haemorrhaging can cause great pressure on the brain. This can be diagnosed by unequal pupil size.

Approximately one out of every two hundred people with a concussion will experience a small haemorrhage in the cerebral membrane located between the brain and the skull. Those suffering from such bleeding often get very groggy, confused and slur their speech. Because such bleeding can occur several hours after the accident, it is most important to observe the patient closely for the first twenty-four hours checking for any irregularities. If in doubt, always consult a physician.

Those suffering from a concussion can be troubled by tiredness, headaches, dizziness, memory problems and a bad mood for a few weeks. These are normal symptoms; the nervous system is still sensitive to any type of burden. Although you may not need to spend all your time in bed, it is required to take it easy.

This article was translated from Dutch by Matthew Jones.

Harriet Paus is neuro-psychologist. In writing this paper, she consulted several medical manuals, among which the books 'Geheugenstoornissen' (Memory Defects) by Helga Aalders and Paul Eling, and 'Fundamentals of Human Neuro-psychology' by Bryan Kolb and Ian Q. Whisaw.