

PANGAI-NOON

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Wan Style

Kung-Fu / Karate

Mantis, Tiger, Dragon, Crane

The Ultimate Cultivation of
Body, Mind & Spirit

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Pangai-Noon Origin & History

Our Roots in China:

Pangai-Noon is a martial art system that has evolved over many hundreds of years and represents a mingling of the **Chu Gar** (official martial art of the **Ming Dynasty**), Southern Shaolin Temple Boxing (**Five fists of Fukien**), Southern Mantis (**Chow Gar**), Okinawan **Naha-Te** and Shorin-Ryu (Shaolin way).

The Shaolin Temple

The Shaolin order dates to about 540 AD, when Boddhidarma (in Chinese - Tamo), an Indian Buddhist priest, traveled to China to see the Emperor. At that time, local Buddhist monks were translating Buddhist texts from Sanskrit to Chinese, by order of the Emperor, with the intent to allow the general populace the ability to practice this religion. Tamo traveled to the nearby Buddhist temple to meet with the monks who were translating these Buddhist texts. The temple, constructed years before in the remains of a forest that had been either cleared or burned down, was named "young forest" (in Mandarin, Shaolin - in Cantonese, Sil Lum), since at the time of temple construction, the emperor's gardeners had also planted new trees.

Upon his arrival, Tamo was refused admittance to the temple, perhaps being thought an intrusive foreigner by Fang Chang, the head abbot. After being rejected by the monks, he went to a nearby cave and meditated until the monks recognized his religious prowess and admitted him. Legend has it that Tamo bored a hole through one side of the cave with his constant gaze; however, the actual accomplishment that earned his recognition may very well be lost to history.

When Tamo joined the monks, he observed that they were in poor physical condition, as most of their routine paralleled that of the Irish monks of the Middle Ages, in which hours each day were spent hunched over tables, transcribing handwritten texts. As a result, the Shaolin monks lacked both the physical and mental stamina necessary to perform the most basic Buddhist meditation practices. By teaching them moving exercises, designed to both enhance chi flow and build strength, Tamo succeeded in countering these qualities. The exercises modified from Indian yoga and based on the movements of the 18 main animals in Indo-Chinese iconography (i.e., cobra, deer, dragon, leopard, snake, tiger, etc.), were the beginnings of Shaolin Kung Fu.

As time went on, the Buddhist sect became more distinct, due to the nature of the martial arts studied and practiced. Although martial arts had existed in China for centuries, it was within the confines of the temple that these arts were codified into the new and different styles that would become distinctly Shaolin.

In 589 AD, China was united under the barbarian rule of Yang Chien founder of the Sui Dynasty. In about 600 AD, the **Hunan Temple** became the seat of Shaolin Buddhism in Northern China. In 618 the T'ang Dynasty was established after a yearlong political takeover from the Sui and in 624, the T'ang reunited all of China for over 200 years of relative peace. It is this peace that allowed the emergence of the **Fukien Temple** in 650. Though both the Fukien and Hunan Temples were previously established Buddhist Monasteries, they took on a completely new character as they became part of the Shaolin Order. Shaolin philosophy started from Buddhism but later adopted many Taoist principles to become a new sect. Even though a temple may at first have been Taoist or Buddhist, once it became Shaolin, it was a member of a new order with roots in both earlier systems. The Shaolin were much more than Kung-Fu practitioners. The monks were first and foremost a religious order. The martial aspects of their daily training rituals were born of necessity. The original training routine introduced

by Bodhidharma was codified into a system of self-defense over a period of time, although it is hard to say just when they became actual "martial arts". The Shaolin temples were often in secluded areas where bandits would have traveled and wild animals were an occasional problem. At various times in Temple histories, they even had to defend themselves from Dynastic Military persecution. Most prominently after the end of the Ming Dynasty (1368 - 1644) and throughout the Ching Dynasty it became obvious that an advanced system of self-defense was necessary. Shaolin philosophy dictated that their art was purely defensive and never offensive. Rather, the study and practice of kung fu within the Shaolin order led to a better understanding of violence, and consequently conflict avoidance. Shaolin would refuse to accept an offering of violence (i.e., an attack) & merely return it to the aggressor. Initially, Shaolin may choose to parry an attack; however, if an assailant is both skilled and determined to cause harm, a more definitive and concluding solution may be required, ranging from a joint-lock hold to a knockout, or even death. The more sophisticated and violent an assault, the more devastating the return of the attack is to the attacker. This philosophy was practiced by either a single monk or by the whole community when necessary.

The Two Temples

There were five main temples at the height of the Shaolin order, **Hunan, Fukien, Kwangtung, Wutang & O mei shan**. The five temples were rarely active at the same time and in our lineage, the first two are most significant.

Hunan: This is "the" Shaolin temple seen in most Chinese kung fu movies. The physical premises, located in Loyang, a small mountain town southwest of Beijing, have been restored by the Chinese government in the mid 1970s (the temple was destroyed in response to the Boxer Rebellion of 1901, though probably not completely out of use until the late 1920s), and subsequently became a tourist/martial arts Mecca. Most of the resident "monks" seen today are actors; similar to the people you would meet in Colonial Williamsburg and other historical sites. During most of its history, Hunan Temple was the seat of the most senior monks in the Shaolin Order.

Fukien: Probably built around the same time as Hunan Temple, and originally a mainstream Buddhist temple. This temple was integrated into the Shaolin order around 650. Larger than the Hunan Temple, Fukien served as the "headquarters" during times when Hunan was either destroyed or under threat. The southern styles of Praying Mantis as well as the Snake, Dragon, and Wing Chun systems were all developed in the Fukien Temple, or by its masters. The temple was burned in response to the Tia Ping & Boxer Rebellions of the early 1900's, and its remains were rediscovered in the 1980s.

The Ming Dynasty

In 1368, after almost 100 years of Mongol occupation in China, the Buddhist Priest, **Chu Yuan-Chang** overthrew the Mongol Empire and established the **Ming Dynasty**, the longest lasting and most stable Dynasty in China (1368 - 1644). **Chu Gar** (Chu family style probably a derivative of the Northern Shaolin Practice) was established as the official martial art of the Ming Dynasty. Chu Gar was originally taught only to members of China's royal family. The first concern of China's new emperor in 1370 was military strength and preventing Mongol resurgence. Chu Yuan-Chang (Hung-wu), established garrisons at strategic points and created a hereditary military caste of soldiers who would sustain themselves by farming and be ever ready for war. Hung-wu made his commanders into military nobility. Troops were forbidden to abuse civilians. Hung-wu's regime executed many who violated his laws and were suspected of treason. He worked toward economic recovery. Farms had been devastated, so he settled a huge number of peasants on what had been wasteland and gave them tax exemptions. Between 1371 and 1379 the land under cultivation tripled, as did revenues. The

government sponsored tree planting and reforestation. Neglected dikes and canals were repaired and thousands of reservoirs were rebuilt or restored. Hung-wu died in 1398, at the age of seventy. Hung-wu's death was followed by four years of civil war and the disappearance of his son and heir, Jianwen. Jianwen had been indecisive and scholarly and no match for his uncle, Yongle, who became emperor in 1403. Yongle ruled to 1424, using eunuchs as spies and appointing them to high positions in government. By the mid 1400's the Mongols were again making border raids and appeared to the Chinese as the greatest threat since the rise of Ming power. Also, with independence from Mongol rule, Confucian influence had increased at court. Confucian scholars were filling the ranks of senior officialdom and remained hostile to commerce and foreign contacts. The Confucianists had little or no interest in seeing China develop into a great maritime trading power. In the wake of Mongol rule, China's leaders were eager to restore things Chinese, and that included shipping on China's canals -- which had gone into disrepair under the Mongols. Inner trade was good enough for the Chinese. By 1592, China was engaged in a costly war with Japan over Korea. This was the beginning of the end for the Ming Dynasty. Over the next 50 years, the Ming military experienced heavy decline due to extensive defense programs in response to increased civil conflicts. In 1644 Li Tzu-ch'eng, a domestic rebel, captured the capital. The Manchu forces helped Ming forces to remove Li Tzu-ch'eng, but took the throne for themselves. In 1646, Dorgon, who became the first Ch'ing emperor, declared the Ch'ing dynasty.

The Ching Dynasty

With the ascension of the Ching Dynasty, the Ming Emperor and his family fled to the Northern Shaolin (Hunan) Temple to escape certain death at the hands of the Manchurians. The military forces of the Ching Dynasty followed the royal family. Knowing that a revolutionary spirit was being nurtured in the temple, the Ching army burnt the temple to the ground. The royal family escaped to the Southern Shaolin Temple located in ***Fukien Province***. Knowing that the Ching were looking for Chu Gar practitioners they changed the name of their family art to "***Praying Mantis***", in hopes of tricking the Ching into thinking that the style was the same as the more popular Northern Praying Mantis. Still the Ching army eventually followed and destroyed the Southern Shaolin Temple also. Many of the royal family escaped and went into hiding. They became known as "Hakka" or "Northern Guest". From that point on the art of Chu Gar was only taught secretly to Hakka people for fear of being betrayed and hunted down by the government. In Hong Kong Chu Gar was only taught to Hakka descendants. Later this rule expanded to trusted members of only Chinese heritage.

Chu Gar & Chow Gar at the Fukien Temple

Development of the Chow Gar style is attributed to a monk named Chow Ah Naam. It is most probable that the Chu family art came into contact with Chow Ah Naam during the final years of the Fukien Temple (circa 1890 to 1920). Chow Ah Naam's story is probably a mixture of fact and legend. The traditional story is as follows. Chow, a Cantonese man was born into a wealthy farming family. When he was about ten years old he developed a stomach illness and many doctors failed to find a cure for him. While traveling North in search of a climate that was better suited to his health, he found himself at an Inn that was part of the Fukien Temple. The owner of the Inn knew of Chow Ah Naam's illness and advised him to go to the Temple to see a Monk named Sim Yan. This Monk was a famous medical man and did not normally treat outsiders, but he got on well with Chow Ah Naam and after a few months of treatment Chow Ah Naam had recovered fully. By this time, Chow had very limited access to his family's wealth and became very concerned about the cost of staying at the Inn. The owner of the Inn asked him if he would like to be a servant in the kitchen. Because the Inn was part of the Shaolin Temple, the rules were that after being accepted you had to practice Kung Fu for at least two hours each day. So Chow Ah Naam decided to stay at the Temple. One day another monk was carrying two buckets of water and Chow Ah Naam accidentally bumped into him. The monk was so angry that he hit Chow Ah Naam. Although Chow tried to defend himself he was knocked down with one punch. This monk thought of himself as the

strongest boxer at the temple and was always telling people off and picking on others, so Chow Ah Naam tried to avoid him as much as possible. One day Chow Ah Naam went to a nearby forest to collect wood for the stove in the kitchen when he heard a bird making a lot of noise, he went to investigate and he saw the bird using its beak against a Praying Mantis. Watching closely Chow Ah Naam saw the Praying Mantis suddenly cut across the bird's throat with its arm, the bird fell and was covered in blood and did not move. Chow Ah Naam was very surprised at this incident. Chow Ah Naam was an intelligent person and it occurred to him to copy this insect and so caught the Praying Mantis and many others after it, feeding them and using a twig to test their fighting reaction thus developing the **Southern Mantis** style.

My personal theory is that the above account was fabricated to hide the arts relationship to the Chu Gar style. It is more likely that Chow Ah Naam developed a friendship with one of the "Hakka" (descendants of the Ming Royal Family), and studied Chu Gar from that friend. The Hakka friend would have instructed Chow to keep the origins of the style secret because of its relationship to the Ming Dynasty. This may or may not have been known to some or all of the monks at the Temple. The idea of having observed the Mantis Defense style in nature relates to the families habit of calling their family art "Praying Mantis Kung-Fu".

Nobody knew about Chow's secret studies until one day, a few years later the bully monk was showing off in front of a crowd as Chow Ah Naam was passing through. The monk decided to pick on him, Chow Ah Naam realized he could not always avoid him and so he made a challenge. The monk began to laugh and then struck out at Chow Ah Naam. Chow Ah Naam was cool and avoided all his punches. The monk became angry and used all his power to try to knock him down. All the other monks around were shouting and jeering, the noise was loud and so awoke the High Monk Sim Yan. Sim Yan went out to investigate what was going on and saw Chow Ah Naam fighting. Sim Yan knew that his fighting style was different from the Shaolin style, and while he was watching, Chow Ah Naam struck out at his aggressor knocking him down to the ground. Sim Yan stopped Chow and asked where he studied his Kung Fu from, so Chow Ah Naam told Sim Yan that he observed the Praying Mantis' fighting habits. Sim Yan praised Chow Ah Naam because he felt that there were not many people like him. Sim Yan personally taught Chow Ah Naam the highest of the Shaolin training to develop a strong and powerful bridge between the mantis style and Fukien Temple Boxing. Everybody heard about this new method of training and its creator for miles around.

Based on my theory, this would represent the point at which a new style was developed as a blend of Shaolin Boxing and Chu Gar. It would make sense that Master Sim Yan recognized the "Mantis" style as Chu Gar and took on Chows training in order to further protect the Chu Family Style from recognition by others. In this respect, Chow Gar would represent a bridge connecting Shaolin Boxing and the Ming Dynasty's Chu family style. Looking further back into history at the origins of Chu Gar, we can see that Master Chow's new style is a blend of Northern and Southern Shaolin Kung Fu.

The new system likely passed from Chow Ah Naam to **ZhouBei** while both studied at the Fukien Temple during the late 1800's. Chow and Zhou are variant spellings of the same name and the two monks were possibly brothers and certainly contemporaries at the Temple. We know very little about Zhou Bei except that he was rumored to have been an active member of one of the many Secret Societies that were working to restore the Ming Dynasty to power during the early 1900's. These secret societies were conceived with a high moral standard and often espoused high religious principals. Many of the membership of these societies were actually Shaolin Monks. As time passed, many of the organizations turned to more secular goals and after the rise of Communist China, these secular organizations became the forerunners of the modern crime syndicates known in the west as "Triads".

ShuuShabu

The first known instructor of the art we now call Pangai-Noon was a Taoist Monk named ShuuShabu. Shuu Sensei was born in 1874 and in his early teens, studied at Fukien Temple with Master ZhouBei. (It is possible that ZhouBei was a family member in that the name Zhou is a family name, a different pronunciation of Shuu is

Zhou and ShuuShabu translates to ZhouZihe). Furthermore, ZhouBei is a contemporary of Chow Ah Naam, the founder of ***Chow Gar Southern Mantis***. It is from ZhouBei that the 3 central Forms in our system most likely derive. Shabu studied with ZhouBei for an unknown length of time until he met and began to practice with Master HiXidi of Shandong Province. By his early to mid 20's, ShuuShabu was well versed in the arts of ***Chow Family Mantis Fist***, ***Iron Palm*** and the five animal forms of ***Fukien Temple Boxing*** (Tiger, Leopard, Snake, Dragon and Crane). Shuu Sensei eventually bundled all of these styles together into the 3 forms he learned from Zhou Bei and called the modified style "***Nan-Pa Toro Ken***" (South Group Mantis Fist) which, again confirms its relationship to ***Southern Mantis Kung-Fu***. ShuuShabu remained a spiritual man and directed his energies toward art and healing as an adult. Shuu Sensei died in 1926 at age 52, but not before teaching his unique style of Kung-Fu to a young Okinawan named Kanbun Uechi.

Secret Societies and The Boxer Rebellion

According to the legends, the ***Hungmun*** was founded to reestablish the Ming dynasty, which was ended by the Manchu's (Ching Dynasty). The Manchu's conquered China very quickly, though revolts arose. Therefore, the Manchu emperor used the services of the fighting monks of the Northern Shaolin Temple. However, the monks became a danger for the Manchu emperor, so he had the monastery closed in 1674. (Other stories tell that the monastery was a center of rebellion right away and that it was shut down because it harbored Ming Dynasty refugees.) Several monks did escape. Five of them played an important role in the rebellion and became known as the Five Ancestors of Shaolin. Their names were Choi Dakjung, Fong Daaihung, Mah Chiuhing, Wu Dakdai, and Lei Sikhoi. They founded the Hungmun under the motto "***Fan Ching Fu Ming***" - "Down with the Ching, restore the Ming". They choose the name Hungmun (Hung League) to remember the first emperor of the Ming dynasty, who reigned under the name "Hungmou" (Hungwu). Among the monks who managed to escape the Northern Shaolin Monastery were Wanjung and Jihong (Zhi Kong). They set up new monasteries in Southern China or simply joined Monasteries that were already established. Whether the Monks and remnants of the Ming royal family joined local temples or not, most remained in contact with one another and helped recruit supporters for their cause. The Shaolin Temples were centers for this underground loyalist movement but membership in the secret societies was not limited to Monks. Many people were recruited for their military experience or expertise in (non-Shaolin) martial arts. Many people brought martial arts knowledge into the rebel organizations that were eventually blended with the Shaolin styles. All these styles were later called Hungkyun, "style of the Hungmun", or Hungga kyun "style of the Hung family", since the Hungmun members referred to themselves as the Hung Family. The Hungmun divided itself into "cells" that operated independently of one another but for the common cause of restoring the Ming Dynasty.

One of the earliest and biggest of the rebel cells was the Tin Dei Wui or Heaven & Earth Society. It's suspected that this society is the original Hungmun and that several others using different names actually belonged to Heaven & Earth as well. The Heaven & Earth Society was founded solely as a rebellion movement and focused (at least in the beginning) on spreading kung fu among the rebels. Maintenance of a single posture for long periods was an established part of Shaolin training, a "basic skills exercise". It was especially popular with the Southern Shaolin and adopted by the secret Heaven and Earth Society (Tin Dei Wui) in Southern China.

After 1860 many other big societies came into existence. The Taiping, Old Brothers Society, Ching Pang, and Hung Pang are just a few of these secret societies. All of these societies were originally offshoots of the Heaven & Earth Society.

Eventually many of these societies began to rob the rich (considered enemies of the common people) to finance their activities. Over time, they became more criminal and less anti-Ching. The secret societies were officially

forbidden in 1890 and were given the name “Triads” by the British, who controlled Southern China (first together with the Manchu’s, and after 1895 with the Japanese.)

In 1890, Japan declared war on China. China capitulated in 1895. With the Manchu power broken, Japan and Europe took over and exploited the Chinese. Because of this exploitation many more people joined the rebel movement and specifically the Hungmun, resulting in the Boxer Rebellion of 1900. In response to European and Japanese exploitation, the rebels and the Chinese army (of Manchu reign) were united against the “foreign menace” in this Rebellion. Although the Manchu power was broken, it was 1911 before the last Manchu emperor, the little boy Pu Yi, was dethroned. After the Ching dynasty was ended in 1911, the Secret Societies did not disappear. They became mostly criminal organizations under new names. When the People’s Republic of China was established, many members went to Hong Kong and founded new *Triad* organizations there. These Triads form the “Chinese mafia”, which is present in almost every Chinatown throughout the world.

The Okinawans:

Kanbun Uechi

Kanbun Uechi was born on May 5th 1877 in Izumi, a mountain village on the Motobu Peninsula in northern Okinawa. Kanbun’s family was of Samurai descent and so as a young man he was very familiar with the local martial arts propagated by his ancestors. In 1896 at age 19, Kanbun left his home for Southern China to escape Japanese Military conscription and to further his study of martial arts in Fukien Province. Uechi studied for less than a year at “Kugusku Dojo” with another Okinawan named MaKabei. It is during his training with MaKabei, in 1897 that Kanbun met and resolved to study under the Taoist monk ShuuShabu. After training daily for 7 years, in 1904 Kanbun received his certification from Shuu Sensei in the “Shuu family system”. (Nan Pa Toro Ken). It is interesting to note that “The Boxer Rebellion” took place in 1901 and during that time, Kanbun and Shuu Sensei were traveling together as “wondering monks”. They are said to have sustained themselves on donations while administering healing herbs to those in need. They may in fact have been participating in the rebellion in one fashion or another. This idea is given more credibility in view of Shuu Shabu’s training and history at the Fukien Temple as well as his familial ties to the Chow Gar and Chu Gar systems and the families they represented. Master Uechi continued to study and travel with ShuuShabu until he was given permission in 1905 to open a school in Nanching. The school opened in 1907 but would not last. Legend states that in 1909 one of the students at the Nanching School killed a neighbor in a fight over a border dispute and Master Uechi was disgraced by the incident. In that year Kanbun closed his school and returned home to Okinawa. In the year 1910, Master Uechi married Toyama Gozei. The following year Toyama gave birth to Kanbun’s first son, Kanei Uechi. Between the years 1911 and 1923, the couple was blessed with two daughters, Kame and Tsuru, and a second son, Kansei. In 1924, Kanbun left Okinawa for Wakayama, Japan to work in a cotton mill. Kanbun was eventually convinced to teach again while in Japan and thus make the art available to many generations to come. Master Uechi died in 1948 of nephritis but his legacy lives today through his family and the numerous martial systems that stem from his teachings.

Ryuyu Tomoyose

Ryuyu Tomoyose was born on Okinawa in 1900. At age 24 he met Kanbun Uechi (age 47) while working at a cotton mill in Wakayama, Japan. Ryuyu lived next door to Kanbun in the same work compound. The two would often talk and it quickly became obvious to Ryuyu that Kanbun was knowledgeable about the martial arts. Ryuyu convinced Kanbun to teach the art he called **Pangai-Noon** openly in 1924. This was the first time the art had been taught outside of China. In 1926, Kanbun and Ryuyu open a Dojo near the cotton mill in Wakayama. Ryuyu studied only two forms during his training (SanChin and Seisan) and taught those forms throughout the

rest of his life. I know little about the Tomoyose family but I continue my research. If anyone has information to share with me in this respect, I welcome the opportunity to learn more.

Kanei Uechi

Kanei Uechi joined his father in Wakayama in 1926 at age 16. He studied with his father and Ryuyu for the next 11 years. In 1937 at age 27 Kanei received his certification in Pangai-Noon and opened his own Dojo. In 1941 at age 30 Kanei was promoted to “Godan” (5th degree) by his father. Kanei returned to Okinawa in 1946 and began to teach his brother and some friends in Nago. This was the first time that the system had been taught on Okinawa. In 1949, Kanei Uechi and Ryuko Tomoyose (son of Ryuyu) opened a school together in Ginowan city. In 1957, Kanei moved his Dojo to Futenma and renamed it “Uechi-Ryu Karate Dojo”. Two years later in 1959 Kanei received his Masters Certificate from Ryuyu Tomoyose. In 1967 Kanei received the rank of judan (10th degree) from both the Zen Nihon Karate-do Renmei and the Zen Okinawa Karate-do Renmei. In 1975, Kanei was elected President of the All Okinawa Karate Federation. Kanei was one of the few Martial Arts leaders on Okinawa that saw the importance of sharing the arts with the rest of the world. Masters Uechi and Tomoyose were among the first on Okinawa to teach American military personnel the art of their fathers. In 1991 Kanei Uechi died and the world lost one of the most generous and innovative teachers of martial arts.

Ryuko Tomoyose

Ryuko Tomoyose is the son of Ryuyu and still actively teaching on Okinawa. Born in 1929, Ryuko spent most of his early years in Japan training with his father and Kanbun Uechi. Kanbun left Japan when Ryuko was 17 and Ryuko joined Kanei in Ginowan City at age 20 (1949) where the two opened a school together. During the late 1950's Ryuko began to lead a number of classes for U.S. Military personnel stationed on Okinawa. Ryuko is credited with Shi-Han Horton's introduction to martial arts in or around 1956. I am currently seeking lines of communication with Master Tomoyose in order to clarify his personal Uechi-Ryu history and to simply ask questions regarding the art. Master Tomoyose is an accomplished calligrapher and much of his calligraphy can be viewed on various Uechi-Ryu websites.

The Americans:

Shi-Han Allan Horton

Shi-Han Allan Horton Studied Kung-Fu (Karate) from Masters Ryuko Tomoyose and Kanei Uechi while serving with the U.S. Marine Corps on Okinawa starting in 1958. In 1959, Allan Horton traveled to Japan and visited the head Goju-Ryu Dojo. There he met with Master Gogen Yamaguchi (the cat man) head of the Goju-Ryu system. Also at this time Allan went to the Philippines, Taiwan and Hong Kong visiting various schools. In 1960 Allan Horton missed his Black Belt test by one month due to his Marine unit returning stateside. He had achieved his brown belt while on Okinawa. Allan Horton was discharged from service in 1961 with an Honorable & Good conduct medal. He returned home to Kalamazoo Michigan and began teaching in the basement of his home. Over time he also taught in other places such as the local armory, school gyms, and colleges. In 1963, Allan Horton opened a school in Kalamazoo Michigan with Bill Keith (who eventually received a NiDan under Allen Horton). At this time Allen was Mid-west director for the Okinawan Uechi-Ryu Karate Federation. In 1966 Allan Horton traveled to Boston Massachusetts where he was finally promoted to ShoDan by George Mattson whom he had served with and studied with on Okinawa. Then in 1970 he tested and was promoted to Ni-Dan. Allan Horton moved to Three Rivers Michigan in 1972 and established a school there. He formally broke away from the Uechi Federation and joined with Ernest Lieb to form the American Karate Association (A.K.A.). Later that same year he began training under Tadashi Yamashita, a 7th Dan and chief examiner for the Okinawan Shorin-Ryu system who was appointed Head Instructor for the A.K.A. Tadashi

Yamashita tested Allan Horton and promoted him to GoDan, after determining that he was under ranked.

At the All Style Open National Karate Tournament in 1973, held in Milwaukee Wisconsin, Allan Horton took 1st place in Kata and 2nd place in weapons demonstration. In 1980 Allan Horton relocated to Bradenton Florida. Shi-Han Homer Ordaz promoted Allan Horton to GoDan in Uechi-Ryu in 1996. Shi-Han Horton was promoted to 7th Dan by Ernest Lieb in 2005. Shi-Han Allan Horton, who is also a Pentecostal Minister, has headed and taught Kung-Fu for the Christian Pangai-Noon Federation since the mid 1970's. He is the current Grand Master of the Pangai-Noon school in our direct lineage

ShiHan Allen Bentley

Allen Bentley began his martial studies in Tae Kwon Do. He achieved a black belt rank in 1975 and in 1978 he achieved a black belt in free style fighting. He was introduced to Pangai-Noon 1982. It was at this time that he began his lifelong study of this system under Shi-Han Allan Horton. Shi-Han Allen Bentley began teaching Pangai-Noon with Shi-Han Allan Horton and Shi-Han David Heaton in the mid-eighties at the Gospel Center on 51st Ave. E. in Oneco, Florida. Through the years, the dojo has been moved to Palmetto, Bradenton, E. Bradenton, and is currently at his home dojo in Myakka City, Florida.

Shi-Han Allen Bentley received his 1st through 3rd Dan ranks under Shi-Han Allan Horton and in accordance with the Pangai-Noon Dan Ranking timeline, earned his YonDan in 1993, GoDan in 1998 and is currently a RokuDan, which he earned in 2003.

Sensei Michael Revell

Michael Revell has been a student of Pangai-Noon since 1988. He began his study at age 15 under Sensei Allen Bentley. Michael trained with ShiHan Bentley for three years, learned eight forms from him (including two weapons forms) and received his instructor's (Black Belt) status at age 18. Sensei Michael has been actively teaching since 1991. In the summer of 1991, he taught Kung-Fu at **Majestic Oaks Farm** as part of a summer camp program. Michael went on to teach a program at **New College** in Sarasota, and later taught a small class at **Olympian Gym** in Bradenton, FL. During a class at Olympian Gym, ShiHan Allen Bentley introduced Michael to the Reverend ShiHan Allan Horton. After observing one of Michael's classes in 1995, Shi-Han Horton invited him to move his class to his Dojo and study with him. Sensei Michael began an in depth study of the three central forms with Shi-Han Horton, which led to a new level of understanding of Pangai-Noon. Michael studied with ShiHan Horton regularly for about three years and then sporadically for another two years. Michael continued teaching private classes in Sarasota throughout his training with ShiHan Horton. During his studies at ShiHan Horton's Dojo, Michael met other instructors of Pangai-Noon from different lineages. Michael taught a small class in 1999 to 2002 at **Sarasota Bath & Racquet Club** and has since been teaching exclusively from his home Dojo. In 2009 Sensei Michael joined forces with Dewaine Rester to establish the **Tallahassee Family Martial Arts Group**, a training club in Tallahassee, Florida dedicated to a family oriented study of Pangai-Noon.

Sensei Cody Bentley

Cody Bentley received his certification in Pangai-Noon from his father, ShiHan Allen Bentley in 2002. Sensei Cody is currently conducting classes at the Bentley families traditional Dojo in Bradenton, Florida.

Sensei Brian Nell

Sensei Brian Nell started studying Pangai-Noon from Sensei Michael Revell in September, 1999. He received his instructor's certificate on October 2003. He taught at several locations around the Bradenton / Sarasota area and in conjunction with Sensei Josh Harold.

Sensei Josh Harrold

Sensei Josh Harold began a serious study of Pangai-Noon in 1999. Sensei Harold overcame many difficulties and hardships since his initial introduction to the art almost 5 years earlier. Despite challenges, he persevered and achieved his ShoDan in 2004. He is currently teaching a small class in Atlanta, GA.

Pangai-Noon Class Structure & Etiquette

Structure of The Pangai-Noon Training Session:

The Class opens with a series of stretching and strengthening exercises. This is a ½ hour set designed to work the whole body, from toes to neck. The exercise set is brought to a close by a meditation series. This is not designed to be a full meditation but an introduction to the mental exercises that will aid you in your study of the art. We do a three-part meditation, which includes two visualizations and a prayer. All three exercises occur over a 5-minute period but are meant only to introduce the technique. Each student is expected to practice the exercises for longer periods of time on their own. There is a **very** short break after the meditation series so that we can ground ourselves and hydrate if necessary. The second Half of the class begins with the performance of our first Form (SanChin). New students should follow along to the best of their ability. Your first goal within the form is to simply learn the choreography. This is a very important phase of the training because it focuses your awareness and provides a deeper understanding of your personal body mechanics. Each student is allowed time to practice the form in class but is expected to continue practicing at home. It is again very important to understand that previous generations of students in China and on Okinawa would practice a single technique or posture for six to eight hours a day for a week or more. We do not have the luxury of dedicating that much time & attention to training in a class so much of your progress must be made at home. We return to class for guidance and so that we might correct the habits we pick up outside of our regularly scheduled training times. The last ten minutes of the beginner class is dedicated to an exercise called One Points. This section of class allows new students to begin to see and practice the physical applications of the techniques in SanChin.

Opening Exercises for Pangai-Noon Classes

Junbi Undu (Stretching)

- 1. Heel Pivots**
- 2. Heel Lifts**
- 3. Knee Bends (Squats)**
- 4. Knee Rotations**
- 5. Knee Lift & Stretch**
- 6. Ankle Rotations**

7. Scoops & Pull Chin to Knee
8. Elbow strikes (Waist Twists)
9. Leg lifts (Forward, Side & Rear)
10. Hip Rotations
11. Feet apart – Stretch down (center, right & left)
12. Windmills
13. Horse Stance stretch Right & Left
14. Three Point stretches

Hojo Undu (Strengthening)

1. Crunches
2. Push Ups
3. Hammer Set in Horse Stance
4. Arm Crosses (Back Slaps)
5. Arm Circles
6. Elbow Crunches
7. Neck Turns
8. Neck Circles

Breathing & Meditation Set

1. Dragon Breathing Set
2. Seiza Position, Meditation on Mandela
3. Meditation on Light in Solar Plexus
4. Concentration (expansion of light visualization)

English-Chinese Numbers

Number	English	Chinese Number	Chinese Pronunciation
1	one	一	yee
2	two	二	uhr

3	three	三	sahn
4	four	四	suh
5	five	五	woo
6	six	六	lyo
7	seven	七	chee
8	eight	八	bah
9	nine	九	jyo
10	ten	十	shi

Hojo Undu Weight Training Suggestions

- All students above the age of 13 should start with the 4lb mini sledge.
- 10 Reps of each exercise will always be done in class but students should do more on their own.
- Your first weight training goal should be 100 reps with your 4lb Hammer. (At first, break these down into 10 sets of 10 reps, then 5 sets of 20 and so on.)
- The student should be able to do 100 reps with a 4lb hammer while sitting in horse stance by the time they achieve their green belt or 6th kyu. (SeiChin)

- **Once this goal is achieved, you may move on to an 8lb Hammer if you choose. (You can purchase an 8lb sledge hammer from Lowe's or Home Depot and cut the handle down to 12 to 14 inches.)**
- **Start with 10 reps and move toward your goal of 100 in the same fashion as stated above.**
- **Once your goal is achieved, the student should not try to increase weight beyond the 8 or 10 (at most) lb Hammer.**
- **The students focus should now be on increasing the speed at which they can perform these reps.**

Students are promoted in this system on an individual basis. This means that a “personal” test is administered during a regularly scheduled class for each student when they have met the requirements for their rank. The ranking system used in this school is as follows:

White: SanChin law I, yin and yang, one points
Time duration 4 to 6 months.

Yellow Stripe: SanChin Law II, yang & Bunkai, Dani Law I yin and yang, Arm Rubbing
Time duration 4 to 6 months.

Yellow: SanChin law III, Dani law II, yang & Bunkai, SeiSan Law I, yin and yang, Arm Pounding
Time duration 4 to 6 months.

Green Stripe: Dani Law III, SeiSan Law II, yang and Bunkai, KanShabu Law I, yin and yang,
continuous fighting
Time duration 4 to 6 months.

Green: SeiSan law III, Kanshabu law II, yang and Bunkai, Nunchaku law I, Lead class
Time duration 4 to 6 months.

Blue Stripe: KanShabu Law III, Nunchaku Law II, yang and (Take Away), SeiChin Law I, yin and yang
Time duration 4 to 6 months.

Blue: Nunchaku Law III, SeiChin Law II, yang and Bunkai, SeiRyu Law I, yin and yang
Multiple opponent sparring
Time duration 4 to 6 months.

Brown Stripe: SieChin Law III, SeiRyu law II, yang and Bunkai, Bo Staff Law I
Blind fold continuous fighting
Time duration 4 to 6 months.

Brown: SeiRyu law III, Bo Staff Law II and slow sparring with staff, KanChing Law I, yin and yang
Full speed, full contact sparring (empty hand)
Time duration 4 to 6 months. (Total time in system 3 to 4.5 years)

Black Stripe: Bo Staff Law III and fast continuous sparring, KanChing Laws II and III
SanSeiRyu Laws I, II and III
Time duration at least 6 months.

ShoDan Black: **Instructors certificate!!!**

(Total time in system 3.5 to 5 years)

(First Degree) Development of personal Form (Suparenpei)
Must teach in order to continue Dan Ranking
Time duration 2 years of continuous teaching.

Any student beyond his or her second rank (yellow stripe) is considered a “junior instructor” and is a qualified mentor for new students. A black belt instructor is a Sensei, or teacher, but still must teach under his/her instructor. After at least 2 years teaching the system a ShoDan can be promoted to NiDan. After 3 more years teaching the system a NiDan may achieve SanDan. The rank of ShiHan-Dai (Master in Training) is achieved at SanDan (3rd degree Black Belt). Only a ShiHan or ShiHan-Dai may head a school. Mastery of the system is recognized at 5th degree (GoDan) and thus the title of ShiHan (Master) is earned after at least 14 years of teaching the art. Suparenpei is different for everyone in that it is their private form, of their own creation, being the physical shell of their Inner or *Personal Bubishi*. It is the familiarity with the inner truths that allow an instructor to lead a class effectively. One must have some understanding of the destination in order to lead others along the correct path. Instruction concerning the last form comes entirely from within each new instructor as they accept their self as their first new student. The instruction of the "Inner Temple" builds a brand new form in the system. (This form is the creation of the new instructor built from his or her experiences during the first 2 years teaching a class of their own). Each teacher instructs from their “Inner Temple” with a personal Bubishi built up from experience and study. This is the full cup from which their students will drink until they too cross the threshold of the Inner Temple with their own personal understanding. Each generation is built upon the previous one but not limited by a doctrine that is too static to evolve.

Each disciple should keep a “**Kung-Fu Journal**”. Journal entries should be made after each class. Entries should include questions that were made clear in the class, as well as unanswered questions that the disciple may still have. Any insights into the proper execution of technique and posture should also be included. Keeping a journal is an important part of building you “personal style”.

A recommended “Home Training Schedule” for Junbi & Hojo Undu

Junbi Undu is recommended for morning exercises 3 times weekly (more if desired). All stretching should be done in a slow relaxed fashion so as not to pull any muscles or damage any joints or tendons.

Hojo Undu should be done on alternating 3 days out of the week. Strength training is best in late afternoon or early evening though your schedule may dictate an alternative. You might choose Monday, Wednesday and Friday for weight training and then Tuesday, Thursday & Saturday for sit-ups, crunches & leg strengthening.

Remember that you should always give your body at least one full day of rest between your Hojo sets. (Don’t do weight training on 2 consecutive days) It is also a good idea to take one day off from *any* Hojo training each week.

A student who follows this pattern and recommended schedule will get optimum benefit from their home training and never find themselves too tired or weak to get through all phases of the regularly scheduled classes.

Pangai-Noon Etiquette:

- Kung-Fu should only be used in the context of a legitimate training session, or self-defense situation.
- Courtesy must be shown to all people at all times. A disciple must contain his/her pride, with humility.
- Students should arrive at the Dojo and be ready to train in a timely fashion.
- Disciples must never act rashly out of anger, and must master their emotions.
- Appropriate respect should be shown to teachers and elders no matter which art or school they are affiliated with.
- A disciple must strive to always be kind, honest and friendly to all people.
- Bowing is appropriate upon entering and leaving the Dojo, when greeting a fellow student, and as a show of respect to teachers and elders.
- During practice, a disciple must remain quiet and respectful, focused on the instruction being given and practice diligently. If a Disciple must be excused during class they should “bow out” and leave quietly so that no one else in the class is inconvenienced.
- The Dojo is a branch of the Temple and should be approached, entered and inhabited with respect.
- Disciples must be careful with whom they share their art. Aggressiveness and boasting are prohibited and challenges should be avoided except under the most appropriate circumstances.

There are several books that every disciple should study during their training. A short list of essential reading is provided here, but the disciple should always follow his or her own path and study well beyond the “required reading list”.

Tao Te Ching by Lao Tzu

The Art of War by SunTzu

Bodhisattva Warriors by [Terence Dukes](#)

Tao The Watercourse Way by Alan Watts