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Weng, Chi-hsiu Daniel

MODERN SHUAI-CHIAO: ITS THEORY, PRACTICE AND DEVELOPMENT

The Ohio State University

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MODERN SHUAI-CHIAO: ITS THEORY, PRACTICE AND DEVELOPMENT

DISSERTATION

Presented in Partial Fulfillment of the Requirement for the Degree Doctor of Philosophy in the Graduate School of the Ohio State University

By

Chi-hsiu Daniel Weng, B.Ed., M.Ed.

* * * * * *

The Ohio State University

1987

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To My Parents
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VITA

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PUBLICATIONS

A Comparative Study on the Basic Shwai-jiyau Techniques and Judo Throwing Techniques. Taipei: National Taiwan Normal University, 1975.


FIELDS OF STUDY

Major Field: Physical Education

Studies in Movement Arts, Chinese Literature
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CHAPTER I

INTRODUCTION

Background and Definitions

Shuai-chiao, traditional Chinese wrestling, is the original martial art system of China, dating back at least four thousand years. Its essential practical nature and enduring value have given it continuous impetus to evolve and develop with changing times and circumstances. Although Shuai-chiao literally means "competing to throw each other down," its technical content exceeds the methods of Western wrestling. As the first recorded combat training subject, it is also considered the mother of Chinese boxing. In order to help understand this subject, definitions of several key terms are given in the following paragraphs.

The term for Chinese boxing is Chung-kuo Ch'uan. Chung-kuo means "Chinese" and Ch'uan may mean simply "fist" or it may refer to a style of martial art. Ch'uan-fa and Ch'uan-shu are other generic names. Traditionally, Chinese martial arts consist of wrestling (Shuai-chiao), boxing or pugilism (Ch'uan-shu), the use of weapons (Ch'i-hsieh), and health nourishing (Yang-sheng-shu). Among them, one
hundred twenty-five fist forms and one hundred and seven weapons forms have been listed for boxing along with four major styles of wrestling. Health nourishing includes various kinds of conditioning exercises, meditation, and breathing practice associated with Chinese herbal medicine and Taoist theories.

The terms for Chinese martial arts often used today are: Kuo-shu, Wu-shu, and Kung-fu. Kuo-shu literally means the "national art." It was specially designated by the Chinese government in 1928 when the first official martial arts institution was established in Nanking, namely Chung-yang Kuo-shu-kuan (Central Martial Art Institute). Wu-shu literally means "martial marts" and is officially adopted by the People's Republic of China to replace Kuo-shu which is still being used in the Republic of China.

Kung-fu is the most well-known term in the West for Chinese martial arts. Literally, Kung-fu means: a) devoted time; b) any skill or ability obtained through a long period of time and a great deal of effort; c) the accomplishment in an art form or skill. It has become a modern generic term for Wu-shu, because Wu-shu is an activity that requires years of training and hard work to obtain a good level of fighting skill. Some other well-known Oriental martial arts which have their roots in China (Karate, Judo) have many technical elements in common with Shuai-chiao and thus have much to gain by investigating this art. (See Figures 1, 2, and 3.)
This study will deal mainly with modern Shuai-chiao, which started when it was first developed into one of the modernized Chinese martial art systems by General Ma Liang of Shangtung Province in 1916. Also, the first textbook on Shuai-chiao was then produced.

Modern Shuai-chiao has been widely adopted for military, police, and security training purposes. Also, it has functioned as a competitive sport and has been taught in the school systems since 1928. Shuai-chiao became a national competitive sport in 1929, and was listed as one of the sports in the national athletic meets in 1933. However, to most people outside China, Shuai-chiao is still something new.

Shuai-chiao was first brought to public attention in the West through martial art publications such as Inside Kung Fu, Black Belt, and Karate Illustrated. Other martial art magazines, books, and newspapers also helped to introduce Shuai-chiao by reporting on its activities. Substantial growth actually started at the time the American Shai Chiao (Shuai-chiao) Association was founded in Cleveland, Ohio, in 1979. The most significant increase in the number of practitioners began after the International Shuai Chiao (Shuai-chiao) Association was established in Ohio in 1982. By that time there was an annual national tournament with a number of teams participating from Ohio, Texas, New York, and California. The first accredited course of Shuai-chiao in the West was offered through The
Basic Physical Education Program at The Ohio State University in 1983.

A successful Chinese martial arts exhibition was given by the International Shuai-chiao Association and several other Kung-fu organizations from California in San Francisco on October 29, 1983. At least five master performers from that event were later invited to join the National Amateur Athletic Union (AAU) Kung-fu Committee. This group was to be responsible for conducting an international Kung-fu exhibition, including a Shuai-chiao demonstration and tournament, to be held in Los Angeles during the 1984 Olympic Games. This Olympic invitational Kung-fu and Shuai-chiao exhibition, unfortunately, had to be cancelled due to security concerns on the part of the Los Angeles Olympic Organizing Committee.

Although not yet an Olympic sport, Shuai-chiao promises to be one in the near future, and thus there is a need for further preparation. This study will help by answering the following questions:

a) Why has Shuai-chiao been less known and less used among the martial arts?

b) How can this Chinese traditional fighting art coexist with wrestling in the modern world?

c) What is the best way to promote Shuai-chiao to an internationally acceptable sport which crosses ethnic barriers?

Therefore, the purpose of this study is to trace the history and
development of modern Shuai-chiao, its purpose, function, method, content, and dissemination as a movement art form.

To do this, it is necessary to analyze and describe the evolution of the theories and practices of Shuai-chiao from its first official organization into a standardized martial art system and physical education sport until the present. It was also necessary for the author to translate the Chinese material related to Shuai-chiao, as part of the contribution to English-speaking readers. Other steps to be taken include: a survey of related Shuai-chiao literature and personal interviews with prominent Shuai-chiao experts. It is hoped that the result of this work will provide enlightenment and understanding about this distinctive movement form.

Historical Background

Shuai-chiao is the oldest of Chinese martial arts (variously called Wu-shu, Kung-fu, and Kuo-shu). It was recorded that at the time of Huang-ti, the legendary "Yellow Emperor," (28th-27th century), Shuai-chiao was called Chiao-ti and was the most powerful combat technique possessed by the Yellow Emperor's leading rival, Ch'ih-yu, and his seventy-one brothers. At that time Chiao-ti was performed by contestants, who were wearing horned headgear, attempting to gore each other. The game of Chiao-ti, which literally means "horn-butting," was then also called Ch'ih-yu-hsi. Similar activities called Chiao-ti-hsi were later imitated in the Han Dynasty (206 B.C. - A.D. 220).
During the Chou Dynasty (1122–221 B.C.) Shuai-chiao was also named Chiao-li, meaning "contest of strength," and was ranked with archery and horsemanship as a martial art. The Chou Li, Book of Rituals of the Chou Dynasty, stated that the king ordered the senior army officials to emphasize military training, including the subjects of archery, horsemanship, and Chiao-li during the winter time.¹⁶

During the first united Empire of Ch'in (221–207 B.C.), Shuai-chiao became one of the court amusements for the second Emperor of Ch'in,¹⁷ in addition to being used for military training. For the following centuries Shuai-chiao performances and contests were held extensively at rural festivities as well as in the court. The Han Shu (History of the Han Dynasty, first century A.D.) reported that people from three hundred miles away gathered at the capital to watch a Chiao-li tournament in the spring of 108 B.C., and that residents of the capital went to watch Chiao-li performances at the P'ing-lo-kuan of the Shang-lin Park in the summer of 105 B.C.¹⁸

In the Chin Shu (History of the Chin Dynasty, A.D. 265–420) Shuai-chiao was also recorded as Hsiang-pu, literally "attacking each other," the same terminology in Chinese characters as used for Japanese traditional wrestling, Sumo.¹⁹ Sui Shu, (History of the Sui Dynasty, A.D. 581–618) stated that Chiao-ti games were held on every first full moon of the lunar calendar as the last celebration of the new year.²⁰
Many emperors from before the T'ang Dynasty (A.D. 618-907) were reported favoring Shuai-chiao to such an extent that they would keep it as a special court entertainment for extended periods of time, or they would participate by watching it outside the palace, sometimes in plain clothes. The following account provides a better idea about its content.

According to T'ang Shu (History of the T'ang Dynasty), one of the emperors of Tang went to the second hall of the palace to watch a Chiao-ti game. During the game, some broken heads, arms, and serious bleeding occurred. The emperor was so satisfied that he gave many awards to the performers and did not close the show until late in the night.

In the Wu-tai Shih (History of the Five Dynasties, A.D. 907-960) Emperor Chuang-tsung of the latter T'ang was said to be so fond of Chiao-ti that he competed with one of his subordinates, Wang tu, and won all the time. The Emperor was so proud of his own ability, that he went on to challenge his general, Li Ts'un-ching, who was famous in Chiao-ti, to a wager. The general won the match and as a reward was later promoted by the Emperor.

A poem on Chiao-ti, written by Chou Chien, was quoted in Chih-Yen by Wang Ting-pao, a contemporary of the Five Dynasties. This poem also gave some information about Shuai-chiao in those days:

"Surrounded by other competitors, either advancing or retreating,
there were powerful rivals / to try to grapple with fighters on both
sides, there were numerous fists to deal with."24

Shuai-chiao at that time was also a competitive sport with various
kinds of rules being used. Shuai-chiao contests with certain rules to
be followed were later described in a famous fourteenth century novel,
Shui-hu Chuan (Tale of the Marshes), an historical romance about the
Sung Dynasty (A.D. 960-1279). From then on, until modern times,
Shuai-chiao was referred to by many different names: P'ai-chang,
Cheng-chiao, Liao-chiao, Kuan-chiao, Shuai-chiao, etc.25 (See
Figure 3.)

There were a few great Shuai-chiao experts in the Sung Dynasty
such as Wu Sung, Yen Ch'ing, and Chiao Ting, but the most important of
them was General Yueh Fei. It was recorded that he combined
techniques from pugilism and the existing Shuai-chiao movements to
produce a very effective martial art system for his subordinates who
had difficulty in learning pugilism.26 In the Yüan Dynasty (A.D.
1271-1368), the merger of the Chinese Shuai-chiao with the Mongolian
form was effected, making for stronger wrestling techniques.

In the thirteenth century, international Shuai-chiao contests were
held due to the expanded political and military influence of the Yüan
Dynasty.27 In the imperial courts, Shuai-chiao was often used for
entertainment purposes. A national-scale tournament ended with more
than one hundred winning contestants reflecting the great popularity
of this sport. The popularity was later decreased during the Ch'ing
Dynasty due to the religious policy of pacificism promoted by the Ch'ing government. This hurt the skill-level and quality of the sport but the dominating factors of politics, economics, and lifestyle kept its popularity at a fairly high level. In the early 18th Century, 1,088 contestants participated in the Na-ta-mu Events held by four tribes in Outer Mongolia. Five hundred twelve participated in a similar event in Inner Mongolia. This popularity still prevails today. Female practitioners were also very popular in Mongolia.

Until the end of the Ch'ing Dynasty, one criterion for selecting a spouse for a female was the level of Shuai-chiao ability the candidate possessed. In the thirteenth century, Marco Polo recorded this story about a female Shuai-chiao practitioner. Princess Agianit (the Shining Moon) the daughter of King Hai-du, a nephew of Emperor Kublai, vowed that she would marry anyone who beat her in a Shuai-chiao match, on the condition that the losers give her one hundred horses. She won more than one hundred thousand horses and remained unbeaten.

In the year 1280, the prince of P'u-ma-er came with one thousand horses to challenge her. Her parents asked her to lose to this rich, strong, and handsome prince. Agianit said that there was nothing in the world that could force her to do something against her will. The record shows that the prince was dropped to the ground by the princess who won the game and the one thousand horses. The description
of the match between them provides evidence that Shuai-chiao rules had been changed from winning by ground grappling to winning by standing throws.\textsuperscript{33}

The earliest known drawings of Shuai-chiao were shown in the book \textit{Wan-pao Ch\'uan-Shu (The Complete Book of Ten Thousand Treasures)} which was written in the succeeding Ming Dynasty (A.D. 1368–1644).\textsuperscript{34} During the late Ming Dynasty, a Chinese scholar as well as martial artist, Ch\'en Yuan-pin, introduced Shuai-chiao to Japan making it a basic element of Japanese Jujitsu, the bare hand fighting arts of Japan. It is believed that this Jujitsu taught by Ch\'en Y\'uan-pin was the major source of Judo.\textsuperscript{35}

In the Ch\'ing Dynasty (A.D. 1644–1911), Shuai-chiao champions were selected from the Eight Banners (royal tribe army), and were trained in a government sponsored camp called Shan-pu-ying, which constantly kept more than one hundred such professional wrestlers for assignments. These assignments included recruiting the imperial guards for the emperor, performing to amuse the court, and representing the empire in competition with the guest team from Mongolia. Instructors and members of the training camp were classified into different grades reflecting their respective accomplishment in the skill level or the teaching ability of Shuai-chiao.\textsuperscript{36} Among these professional wrestlers, entitled "P'u-hu" (attacking tigers), the most famous one was Tamo Sengwang, who, according to the legend, killed two powerful Mongolian team members
during a tournament and was therefore called "Shenli Sengwang" (the Godlike, Powerful Sengwang). Another famous P'u-hu, Ta-hsiang-tzu, was said to be able to take down his rivals from the Mongolian Shuai-chiao team at the first contact.

The overall Shuai-chiao championships were decided before the emperor himself in the tenth month of every lunar year. Different levels and kinds of Shuai-chiao activities were held regularly by the government as well as by the commoners, particularly in northern China and among the Mongolian tribes. One of the official events was held annually on the twentieth day of the twelfth month with senior officers from the government conducting it. The game took place on a carpeted area in the field. Under the carpet, which was even with the ground, were three more layers of material about one meter deep from the bottom. The deepest layer was about thirty to forty centimeters in thickness of dry branches, above it was about sixty to seventy centimeters of greased wood shavings. On top of all this was a layer of mixed sand and yellow soil about ten centimeters thick.

The contestants wore tight-fitted canvas jackets which were very difficult to hold on to because of their hardness and thickness. They also wore belts around their waists, long pants, protectors for the legs, and shoes. The contest times were unlimited, except that if neither contestant prevailed after a long period of time, both would be eliminated from the games. The results of the contests were used to determine promotions for the contestants and their coaches.
During the late Ch'ing Dynasty, the camp, Shan-p'u-ying was discontinued since there was no longer any political need to maintain a strong Shuai-chiao team for matches with the wrestlers from Mongolia. Professional Shuai-chiao practitioners started teaching their arts for a living. At that time, the prevailing styles of Shuai-chiao were: Mongolian Style, Peking Style, Tientsin Style, and Paoting Style. Among them the Paoting Style was considered the fastest and most powerful one. The outstanding Shuai-chiao experts during this time period were P'ing Ching-i, Chang Feng-yen, Pai Chung-feng, Ku Jui-nien, Man Lao-ming, Shih Lao-chun, An Lao-chun, and Wu Szu from Pao-ting; Shan Tien pao from Peking, and Li Jui-tung from Tientsin. The most famous of these were either Mongolian or Muslim. They were followed by the well known figures of modern Shuai-chiao: Ch'ang Tung-ju, Ch'ang Tung-sheng, Ch'ang Tung-po, Ch'ang Tung-ch'i, Yen Shan-i, and Ma Wen-kuei of Pao-ting; Shen San, Yang Ch'un-heng, and Pao Shan of Peking; and Mu Hsiang-kuei, Liu Shao-tseng, and Pu En-fu of Tientsin.40

Shuai-chiao started gaining popularity in southern China after the Republic of China was established in 1911. In the meantime, a Wu-shu modernization movement was initiated by General Ma Liang of Shantung Province. Several contemporary prominent Shuai-chiao experts were invited by General Ma to participate in the project of producing the first textbook on Shuai-chiao. They were: Chang Feng-yen, Li Yü-min,
Wang Wei-han, and Ma Ch'ing-yün. With such an effort, General Ma Liang was able to form the Shantung Chi-shu Ta-tui (or the Wu-shu Experts Team of Shantung), the leading Wu-shu group at that time. He contributed much in classifying as well as standardizing the contents and methods of Chinese martial arts. Among the three Wu-shu categories made were Shuai-chiao (wrestling), Ch'uan-chiao (pugilism), and Ch'i-hsieh (weapons). Shuai-chiao was considered the best one to be promoted as a sport and was expected to become the most popular Wu-shu form. By that time, professional Shuai-chiao clubs and exhibitions had also started in North China.

In 1928, the official Chung-yang kuo-shu-kuan (or the Central Chinese Martial Arts Institution) was established in Nanking, the capital. In addition to the three categories of the modernized Wu-shu established by General Ma Ling, archery was added to the curriculum. Two National Kuo-shu Examinations were conducted by this official institution to select the best experts in each subject. The goal of this institution was to standardize the content and methods in Kuo-shu so that they could be used as physical education activities in school systems, self defense training, and in competitive sports.

The national level Shuai-chiao tournament was first held, along with eleven other subjects, in the First National Kuo-shu Examination conducted by the Chung-yang kuo-shu-kuan in 1928. In the Seventeenth North China Athletic Meet held at Ch'ingtao in 1933, Shuai-chiao became a new event for these regional athletic meets.
that same year, Shuai-chiao tournaments were held as a subdivision of the newly listed Kuo-shu events in the Fifth National Athletic Meet at Nanking. The women's division in Shuai-chiao was added in the Sixth National Athletic Meet held at Shanghai in 1935. In the Seventh National Athletic Meet, held again at Shanghai in 1948, Shuai-chiao finally was listed as an independent formal event with seven weight divisions for men and one for women.

After the Communist Party took over Mainland China, the Nationalist Central Government moved to Taiwan and resumed Shuai-chiao events with the Twelfth Taiwan Provincial Athletic Meet held in 1957. The Taipei Municipal Athletic Meets began with the Shuai-chiao event in 1967 and the first annual Intercollegiate Shuai-chiao Games started in 1969. Meanwhile in Mainland China, Shuai-chiao had continued to increase in popularity. One hundred and six contestants from twenty-two different cities and provinces participated in the 1956 National Shuai-chiao Games. National level Shuai-chiao games were conducted constantly in the cities of: Wuhan, Shanghai, Peiking, etc., until 1965 when the Cultural Revolution started and prohibited Shuai-chiao activity for about ten years.

Shuai-chiao resumed its full scale activities after 1976. In 1978 the author was commissioned by the government of Taiwan, Republic of China (R.O.C.), to promote Chinese martial arts in Mexico City, Mexico. Shortly thereafter the author was appointed by The Ohio
State University as a graduate teaching associate. He terminated his Shuai-chiao and T'ai-chi-ch'üan teaching activities in Mexico City and came to this country in the Autumn of 1978. However, outside of Mainland China and Taiwan, Shuai-chiao was virtually unheard of until 1979 when the American Shai Chiao (Shuai-chiao) Association was organized in Cleveland, Ohio. The first Shuai-chiao school in the West, the American Shai Chiao (Shuai-chiao) Academy, also was established in Cleveland, Ohio. Both organizations were started by a group of people associated with the author. The first western intramural Shuai-chiao club, The Ohio State University Shuai-chiao/Kung-fu Club, was founded in 1979, and was followed by a series of Shuai-chiao demonstrations, tournaments, and clinics. These events took place mainly among the cities in the Midwest: Cleveland, Akron, Mogadore, Kent, Columbus (Ohio), Chicago, and Milwaukee (Wisconsin). As time went on, interest in Shuai-chiao continued to grow and activities were extended to San Francisco, California, Austin, Texas, and New York City.

The visit paid by the author's teacher, Professor Ch'ang Tung-sheng, the leading figure in Shuai-chiao of his era, marked the official introduction of Shuai-chiao to the campus of The Ohio State University. The same group of people that founded the American Shai Chiao (Shuai-chiao) Association, headed by Ch'ang Tung-sheng, established the International Shuai Chiao Association in Ohio, in 1982.
The first international Shuai-chiao meets took place when the team members of the University of Texas (at Austin) Shuai-chiao Club were invited by both the Shuai-chiao Committee of the Physical Education Society of Taiwan Province and the Shuai-chiao Committee of the Physical Education Society of Taipei City to bring their team to Taiwan, R.O.C., in the Spring of 1984. This team, consisting of one coach, one female and nine male contestants went through four tournaments held in Kaohsiung, Pintung, and Taipei during an approximately two week stay. Of these games the one held in Kaohsiung was the largest with over three hundred contestants participating. Although the Texas Shuai-chiao team was not able to win a game during the visit to Taiwan, R.O.C., they did receive very helpful information about Shuai-chiao and gained much valuable tournament experience.

A return invitation to the Taiwan Shuai-chiao team was made by the Texas branch of the International Shuai-chiao Association. This meet was held at the University of Texas at Austin, on January 19, 1985. Three medals were won by contestants from The Ohio State University, including the Championship of the Lightweight Division which was won by the author. The other five medals were won by the team from Taiwan.

Another Shuai-chiao team from the U.S. visited R.O.C. again in the summer of 1985. This team consisted mainly of The Ohio State University Shuai-chiao Team and a few representatives from New York,
Chicago, and Texas. The entire group was commissioned by Mayor Dana G. Rinehart of Columbus, Ohio, as Goodwill Ambassadors during their trip to R.O.C.53

The most recent international Shuai-chiao event was held by the founders of the newly established United States Shuai-chiao Association in Columbus, Ohio, July 13, 1986.54 Participating teams included the U.S. Team (members selected from Ohio, Texas, Illinois, New York), and the National Kaohsiung Institute of Technology of Kaohsiung, R.O.C. A referee was also invited from West Germany to witness this first Ch'ang Tung-sheng Memorial Shuai-chiao Invitational Tournament.

The Relationship Between Shuai-chiao and Other Martial Arts

In the contents of Wu-shu, as stated in the beginning of this study, more than 100 styles of Ch'uan-shu and Ch'i-hsieh are recorded. Although one source credits Ch'uan-shu with more than 360 styles. There are four major styles of Shuai-chiao and a few representative methods of Yang-sheng-shu. This reflects the ideal of Wu-shu training. It is the traditional practice of Wu-shu for a student to equally stress the cultivation and restoration of physical, mental, and spiritual health and the skill or ability to fight with bare hands or with weapons. The term Wu-shu in Chinese consists of two words Wu and Shu. Literally, Shu means method and Wu means martial, therefore the meaning of Wu-shu is the method of fighting or war. However, the underlying meaning of the word Wu-shu is to cease fighting or to
maintain peace or order. This is because the word Wu is actually a compound character which is made up by two characters "to stop (Chih)" and "the weapon (Ke)."

Beyond the purpose of maintaining peace, and functioning as a vehicle of longevity, health, and well-being and self-cultivation, there is the goal of arriving at the state of integrity with the universe. It is the state of being enlightened as well as the highest level of Wu-shu. This final stage is represented by the word "Tao," meaning the way, or the truth of the universe. The equivalent of Tao in Japanese and Korean is Do, which has been widely used to explain the purpose of many well-known Oriental martial arts such as Judo, Kendo, Aikido, Tae Kwon Do and Karate-do. In Wu-shu, however, only the recently developed style of Jeet Kune-do has adopted the suffix of Do for its name. The reason for this phenomenon is obvious since Tao is considered by the most representative figure of Taoism, Laotzu, as non-definable as well as non-identifiable. It is not reachable, yet it is everywhere in the universe. It was not until the affiliation of the style of Kang-jou-ch'Uan (the Hard and Soft Fist style) of the late Ming Dynasty with the synonym of Tao, T'ai-chi, that the product of Tao found its own promoter. This relationship between different styles of Oriental martial art and the fundamental Law of the Universe prevails in any form of Wu-shu. Shuai-chiao is no exception. It also carries the Tao or T'ai-chi in its essence.
Shuai-chiao, according to Professor Ch'ang Tung-sheng, is the oldest Chinese martial art using bare hands, and depends on sufficient power as well as skill to be effective. In order to better understand the character of Shuai-chiao, it is helpful to look into some differences between Shuai-chiao and Tai-chi-ch'uan. Shuai-chiao is held by many to be superior as a self-defense technique because it is flexible. Since its historical emergence, Shuai-chiao has remained close to its roots, and thus has not been required to specialize into either a fist style, which can be represented by Shao-lin, or simply a throwing or ground-work style Judo or wrestling. It has retained most of the elements of combat skills including punches, strikes, locks, grabs, kicks, thrusts, holds, sweeps, etc., and has developed practical combinations of these fighting elements in the context of throwing.

Although primarily concerned with combat effectiveness rather than with elegant philosophy, Shuai-chiao has incorporated many strategies and techniques similar to those of T'ai-chi-ch'uan, the most sophisticated Wu-shu system in China. T'ai-chi, which literally means "the grand ultimate," was first derived from I ching (Book of Changes). According to this book, one Yin and one Yang make Tao (also called T'ai-chi), which was later defined by Lao-tzu as undefinable—it is the beginning of beginnings, and is the law of the universe. Since Ch'uan means fist or fighting method, T'ai-chi-
ch’üan, therefore is the style of martial art that practices the fundamental law of the universe. It is believed to be a movement form which follows the Tao. If this is true, then disregarding the different methods they employ, various kinds of Chinese martial arts can all be related to the theory of T’ai-chi-ch’üan. As far as Shuai-chiao is concerned, the four main principles adopted by T’ai-chi-ch’üan: the Principle of Circular Movement, the Principle of Dialectic, the Principle of Balance and Equilibrium, and the Principle of Mean or Central Equilibrium—have all been practiced by any good Shuai-chiao expert. Spiritually and theoretically, it is T’ai-chi-ch’üan that provides the leadership to Wu-shu. Symbolically it is the wheel on which Wu-shu turns, while Shuai-chiao may be viewed as the hub from which radiate the many spokes which are the various individual Wu-shu systems.

Taking a close look, we find that the basic concept of T’ai-chi, which incorporates Yin and Yang, the two opposite but complementary forces existing in all phases of the universe, apply very well to Shuai-chiao. For instance, similar to the countering methods used in T’ai-chi-ch’üan, which is one of the most popular fist styles and systems, Shuai-chiao relies on highly developed sensitivity as well as coordinated waist-centered body-unit movement to contact the opponent. Also, the processes used to control the opponent are identical. Disrupting the rival’s balance is the winning factor in both forms. Generally speaking, the methods of borrowing the opponent's force to
combine it with one's own effort for a favorable result are adopted typically by both T'ai-chi-ch'üan and Shuai-chiao. These resemblances in theory and practice reveal clearly the close affinity between T'ai-chi-ch'üan and Shuai-chiao.

The Need for Further Development

Numerous articles on Shuai-chiao have been written and distributed through many Western martial arts publications; and the first two books written in English, The International Shuai-chiao Association Official, Shuai-chiao Handbook, by Ch'ang Tung-sheng, and Fundamentals of Shuai-chiao, by Chi-Hsiu D. Weng, were published in 1983 and 1984 respectively. However, the demand for more information on Shuai-chiao in English continues. The need for further scholarly study and research to gain in-depth understanding of its theories and practices as guidelines for its future development has prompted this study.
Related Literature

Although Shuai-chiao is historically the first of the Wu-shu forms in China, dating back more than four thousand years ago, there were very few records describing Shuai-chiao until the first textbook was written in 1916. Entitled Hsin Wu-shu Shuai-chiao-ke by Ma Liang, this book actually was compiled by Ma and at least three of his followers: Li Yü-min, Wang Wei-han, and Ma Ch'ing-yün. They were all Shuai-chiao experts, who along with many other Wu-shu masters, were working under Ma Liang for the purpose of modernizing Wu-shu. Ma Liang at that time was a general appointed to be in charge of the national guards in the city of Chinan, Shantung. Being a Wu-shu as well as Shuai-chiao practitioner himself, Ma Liang established a Wu-shu modernization team named Shantung Chi-shu Ta-tuei.

The title Hsin Wu-shu Shuai-chiao-ke literally means: Shuai-chiao among the modernized Wu-shu. Published by Hua-lin Publishing Company, the book consists of 220 pages with the first 72 pages on Shuai-chiao and the rest of them on general fist forms. As described in its foreword, this textbook was published to help promote Shuai-chiao in
the schools, military units, and finally in the whole nation so that the traditional Wu-shu could assume an important role among modern Physical Education activities. This objective was not accomplished due to political reasons;67 however, this first textbook did provide a solid basis for the later works on Shuai-chiao.

In this first Shuai-chiao textbook, which was adopted by the official Chung-yang Kuo-sho-kuan in 1928, seven chapters were written to cover the following contents: methods for group teaching, basic stretching and warming up exercises, basic hand techniques and foot work, ten basic solo forms for throwing techniques, applications of nine basic solo forms, methods for approaching, basic grabbing and hand techniques, and break-falls, strategies and rules for the contest, description of the uniform, plus several conditioning exercises. A few illustrations were inserted in the chapters. However, these drawings were done so poorly that it is very difficult for a reader to understand and learn the movements. But this textbook has provided an outline for the study of Shuai-chiao and has been of value to later works.

At least one dozen books have been published since General Ma's work appeared. Among these books, the most representative ones have been selected by the author to display the progress and changes.

1) T'ung Chung-i, Chung-kuo Shuai-chiao-fa, China, 193568 A professional Wu-shu and Shuai-chiao practitioner, Tung Chung-i of Ts'ang County, Hopei Province, finished his book of Shuai-chiao at the
age of fifty-four. In the Second National Kuo-shu Examination held by
the official Chung-yang Kuo-shu-kuan at Nanking, October, 1933, Tung
was the Chief Referee for the Shuai-chiao event. When compared with
the contestants who participated in that event, Tung considered
himself an amateur. However, with years of teaching experiences in
both Wu-shu and Shuai-chiao in military and private institutions, he
had obtained the knowledge to write a text of Shuai-chiao. One of his
students, Liu Fei, took first place in the Shuai-chiao Light Weight
Division in the Seventh National Athletic Meets, Shanghai, May,
1948. Liu Fei later established an academy of Shuai-chiao in Hong
Kong.

This book contains two parts. The first part consists of two
chapters which is entitled "The Basics." Twenty-four solo forms are
introduced in Chapter One and five different kinds of training methods
with various equipment in Chapter Two. There are also two articles
which come before the first part: "History of Shuai-chiao" and
"Methods of Shuai-chiao Training." They are both short and to the
point. Entitled "The Practices," Part Two introduces twenty-eight
practical throwing techniques in the Fourth Section and offers some
learning tips and rules on uniform, salutation, and approaching
methods through Section One to Three. At the end, six more articles
are attached: "The Shuai-chiao Contest," "Grabbings," "Methods of
and The Design of the Jacket."
Compared with the original Shuai-chiao textbook, this one is a great improvement both in quantity and quality. Consisting of two hundred two pages with twenty-eight throwing techniques (three times more than those listed in the first text) this book contains most of solo forms and throwing techniques illustrated by photographs. There are also five forewords written by authorities in the field of Wu-shu and the government. Many areas and aspects of Shuai-chiao have been included in this text, which is broader in content than the first work by Ma Liang.

The expectation that Shuai-chiao would become a standardized modern Physical Education subject adopted by the military as well as the school systems was emphasized by the author and the contemporary Wu-shu historian T'ang Hao.73 The advantage that Shuai-chiao has over the other forms of Wu-shu was displayed clearly by the successful conduct and performance of a Shuai-chiao event in the second official National Kuo-shu Examination held in Nanking, October, 1933.74 This advantage comes mainly from the nature of Shuai-chiao which makes contests more objective and easier to conduct.75 In this second textbook, the author made known his Shuai-chiao school, the Shanghai Shuai-chiao Society, which was then presented to the public as a well established one. In the meantime, Shuai-chiao was adopted as a required course in the official Chung-yang Kuo-shu-kuan76 for future Kuo-shu or Wu-shu teachers. Because the public was becoming more
interested in Shuai-chiao, the need became greater for more materials about it to be made available.

2) Ch'en P'an-ling, Shuai-chiao-shu, China, 1966.77

A civil engineer who graduated from National Peking University, Ch'en P'an-ling devoted most of his life to studying and promoting Wu-shu. Among his activities in the field of Wu-shu were: the founding of the Honan Provincial Kuo-shu Institute; Vice Director of the official Chung-yang Kuo-shu-kuan at Chungking during World War II; Chairman of the Kuo-shu Teaching Materials Standardization Committee of the Ministry of Education, 1941, Chungking; author of several Wu-shu books on: T'ai-chi-ch'uan, Hsing-i, Pa-kua, and Shao-lin. With forty some years experience in learning, teaching, and promoting Wu-shu including hosting tournaments at provincial and national levels, refereeing in the national games, and producing outstanding performers for the Kuo-shu Delegation Team of China in international athletic events, Ch'en P'an-ling was convinced that the key to a successful promotion of Kuo-shu was: 1) the standardization of teaching material, terminology, and techniques; 2) the development of modern scientific teaching methods; 3) the production of qualified instructors to meet the prevailing needs of Kuo-shu throughout the entire nation and, eventually, the world.

Although listed as the author of this book, Ch'en actually compiled the works of a group of professional Shuai-chiao experts, who were appointed to prepare a textbook on Shuai-chiao for the Ministry
of Education. The foreword states how the material used in this book was obtained and how the author was appointed as the Chairperson of the Kuo-shu Teaching Materials Standardization Committee of the Ministry of Education. The appointed Committee was given three years to compile a standardized series of Kuo-shu texts for the Ministry of Education. This included fifty-five textbooks on Kuo-shu and more than forty charts for Kuo-shu teaching. One of these was this textbook of Shuai-chiao. The purpose of this book was to provide a text for the army, schools and the private sectors to teach Shuai-chiao, an ideal combat sport for the military and for physical education, according to the author. The book covers history, facilities and equipment, including eight kinds of mat designs, uniform, and six kinds of training equipment. Nine warm-up exercises associated with various parts of the body, ten auxiliary exercises with or without equipment, seven grabbing techniques, eight breaking techniques, eleven basic types of foot work, eight basic leg exercises and techniques, four break-falls, and thirteen basic forms classified under "Upper Body Control," "Lower Body Control," "Chest Area Control," and "Other Kinds of Control" are described and tips on winning a contest are given. These focus on mental as well as physical aspects. The last chapter has a total of forty-eight throwing techniques classified into five sections: controlling the chest collar, controlling the upper-body, controlling the lower-body, controlling the counter, and other combinations.
A landmark in the history of Shuai-chiao, the second official textbook provided standards for practitioners to maintain. The involvement of the government in producing this book was a proof that Shuai-chiao had been selected as one of the traditional sports to be promoted officially. Facilities were well stressed. There are eight different mat designs in this book. Additional techniques and training exercises are included and systematically classified. The various kinds of releasing and countering techniques make this an advanced text. Also, strategies for winning were well grouped so that learning and teaching is conducted in a progressive fashion.


Ch'ang devoted most of his life to studying, training, competing, teaching, and promoting Shuai-chiao. His grandfather, Ping Ching-i, was the teacher of General Ma Liang who compiled the first Shuai-chiao textbook, Hsin Wu-shu Shuai-chiao-ke in 1916. Among those experts who trained with General Ma was Ch'ang's teacher Chang Feng-yen. Ch'ang started training when he was only eight years old. Ch'ang's outstanding accomplishments later on made him the third son-in-law to his teacher. In his first national scale Shuai-chiao tournament, the Second Kuo-shu National Examinations, he captured the championship in the Heavyweight Division and remained undefeated at numerous national, regional, and local events between 1933 and 1948.
After Mainland China was taken by the Communists, Ch'ang, a colonel at that time, followed the army in its move to Taiwan where he continued his Shuai-chiao career teaching at the Central Police College, military institutions, and many universities. Shuai-chiao competition was resumed in the National Athletic Meet in Taiwan in 1957. 

Ch'ang became the Head Referee because he was the leading figure in this field. He retired as a professor at Central Police College in 1976 with at least thirty-six years experience in teaching advanced Shuai-chiao classes. Journeys all over the world followed his retirement and marked the beginning of a world-wide Shuai-chiao development. Also, students of Ch'ang's had spread his art throughout the world. With their help he established the International Shuai Chiao Association in Ohio, 1982.

As the President of this organization Ch'ang standardized, to a certain degree, the content of Shuai-chiao and its evaluation system by publishing The ISCA Official Shuai Chiao Handbook in 1983.

Written and published as the textbook for the four year Shuai-chiao course at the Central Police College, this book contained a relatively small amount of information about Shuai-chiao. Most of the material that was covered in this book was re-organized contents from previous works. This includes: history, basic forms, equipment, exercises, applications, and combat techniques. Attached to the end of the book were six articles: 1) "Evaluation methods and Ranking System for Judo and Shuai-chiao Courses at Central Police College, R.O.C.";
2) "Evaluation methods and Ranking System for Judo and Shuai-chiao in Military Institutes R.O.C."; 3) "Shuai-chiao rules by the National Combat Arts Committee, R.O.C."; 4) "Belt Ranking System of Shuai-chiao"; 5) "Rules of Shuai-chiao at the Central Police College"; 6) "Rules of the Combined Shuai-chiao vs Judo Contest by Central Police College, R.O.C."

Although little new material was included in this textbook, standards for modern Shuai-chiao were established. Its most unique contribution is the quantity of material suitable for practical combat application. This aspect of skill and knowledge was the reason Shuai-chiao was offered in law-enforcement and the military. For those who study Shuai-chiao as a self-defense technique, this is the only resource ever written. The rules of Shuai-chiao were designed differently for the school system and for the military in order to meet the needs of each group. A complete Belt Ranking System was established for the first time, to be adopted by the entire field of Shuai-chiao with necessary modifications. The Rules of the Combined Shuai-chiao vs Judo Contest used at Central Police College was another innovation. These Rules, experimented with for a few years, were discontinued due to some disputes occurring among students. However, the experiment of providing an opportunity for students of two different combat sports to compare the strength of each method opened a path toward interdisciplinary study of combat arts possessing certain degrees of similarity.

This was the research work of Hu Shen-wu enabling his promotion to professor at the National Chung-yang University in Taiwan, R.O.C. During the course of writing this book, Hu acted as Professor Ch'ang Tung-sheng's assistant at the Central Police College to try to obtain as much information as he could about Shuai-chiao from his teacher and from Ch'ang's other students. Although Hu did not start studying Shuai-chiao with Ch'ang until this course was taught by Ch'ang at National Normal University, Taipei, R.O.C., his introduction to Shuai-chiao began during his childhood, in the wild territory of Mongolia where Shuai-chiao was a most popular sport. After his graduation from National Normal University's Physical Education Department, Hu became involved in the training, teaching, coaching, judging, and researching of Shuai-chiao. Currently, Hu holds the position of professor and Principal of Taiwan Provincial T'ai-chung Physical Education Institute.

This book is actually research done on the relationship between Shuai-chiao and Judo. The emphasis is on history, philosophy, rules, techniques, facilities, and training methods. Other topics include historical research on Shuai-chiao and Judo respectively, and comparison between their philosophies, scientific theories about
Shuai-chiao and Judo, Comparisons of the technical contents and training methods of the two sports are provided, and some suggestions for improving the training methods of Shuai-chiao are given. A study on tournament rules and ranking systems of Shuai-chiao and Judo is included and the book concludes by declaring that the promotion of Shuai-chiao is part of the movement to reinforce the influence of Chinese culture.

This book is the first attempt to compare the differences between Shuai-chiao and Judo. Although there might be doubts that a fair comparison could be made, the research did provide a good way of introducing Shuai-chiao. The rich content and scientific organization of this book makes it a milestone as a modern scholarly work. However, many of those Shuai-chiao techniques mentioned in the book are simply named without explanation. A comparison of the countering techniques in both Shuai-chiao and Judo is absent. Some conclusions made do not have sufficient support. In addition, the fact that the author himself did not have enough performing or competing experience lessens the value of this work. Nevertheless, the criticisms and suggestions made on the Shuai-chiao training methods, rules, and promotion are a contribution from a scientific research work.

5) Chi-hsiu D. Weng, A Comparative Study on the Basic Shuai-jiyu Techniques and Judo Throwing Techniques, Taipei: National Taiwan Normal University, 1975.
The author obtained his M.Ed. in June 1975. By that time he had been practicing Shuai-chiao for six years and Judo for sixteen years. The author captured the Championship of the Non-Black-Belt Division in the 1969 Northern Regional Intercollegiate Judo Tournament in 1969, and was promoted to First Degree Black Belt. He also won the Shuai-chiao Championship in his weight Division in the Annual National Athletic Meets of 1970 and 1971. He was then promoted to Black Belt in Shuai-chiao by his teacher Professor Ch'ang Tung-sheng, "King of Shuai-chiao," who at that time taught at the Central Police College and other institutions, including the university which the author attended. The author later taught at Central Police College as Professor Ch'ang's assistant for two years. As a Physical Education major working for a Master's Degree, the author made this study his thesis and graduated from National Taiwan Normal University in June 1975.

A Comparative Study of the Basic Shwai-Jyau (Shuai-chiao) Techniques and Judo Throwing Techniques was written because many contestants in the national Shuai-chiao events in Taiwan, R.O.C., during the period of 1960 to 1973 were mainly Judo practitioners. The main finding is that thirty-four basic Shuai-chiao techniques are similar to twenty-nine Judo throwing techniques when they are classified according to the form as well as function. Therefore, a framework revealing Shuai-chiao techniques can be constructed in a way that it not only effectively works like the one used in Judo but also
maintains the flexibility of being classified in any applicable manner. This study also found out that Shuai-chiao had not been popularly propagated all over the Island of Taiwan.

Because this book is a thesis written by the author for his Master's Degree in Physical Education at National Taiwan Normal University, the result of this research has become another academic contribution to the study of Shuai-chiao. This book compares selected techniques from both Shuai-chiao and Judo to present a more comprehensive outlook on Shuai-chiao techniques. Although not meant to replace the traditional way of studying Shuai-chiao, an applicable different way of study it proved to be very helpful in the effort to unveil the mystery of the oldest Chinese martial art.


The author was at that time serving in the army and was appointed to teach general Physical Education as well as Shuai-chiao in the Department of Physical Education at the Political Warfare College of R.O.C. By this time he had been involved in the officiating of national Shuai-chiao events for many years. He also had been champion twice and a coach for national Shuai-chiao events for years. With these experiences, the author's work reflects his strong feelings for
the need to revise the rules of Shuai-chiao. Representing the Political Warfare College where he was a Second Lieutenant, he presented this research to the 1976 National Convention of Physical Education for Universities and Colleges held at Fu-jen Catholic University, Taipei, August 24-26, 1976.

A total of thirty-seven articles on the Revised Rules of Shuai-chiao from the author's research are included. The main findings indicate that, compared with the prevailing rules of Shuai-chiao, the content of the Revised rules are more specific as well as more detailed; they are better organized and more consistently classified. Some of the more updated concepts influencing various kinds of competitive sports such as Judo and wrestling are applicable to Shuai-chiao. A more objective judging procedure, a clearer way of announcing the scores, improved time-keeping, and better grouping of the different weight divisions are proposed.

As the result of the author's academic research, the Rules of Shuai-chiao were revised, after having been adopted almost thirty years (1948-1976) earlier. Many modern concepts from the competitive sport were added during the revision. More specific, consistent, logical, and objective rules were added to minimize confusion and disputes. This research, along with other works, had moved the contest rules of Shuai-chiao a gigantic step forward, a vital beginning for a sport which aimed to be an international subject.

Born in Hopei Province, China, 1936, Chu Yu-lung went to Taiwan with his family and entered the Central Police College as a freshman in 1957. One of the requirements of the college was to study Shuai-chiao. This was the beginning of his Shuai-chiao career and a long time involvement with his teacher Ch'ang Tung-sheng. He represented Taipei City in the Shuai-chiao event of the Fifth Annual Provincial Athletic Meet. Graduated from the Central Police College with a Black Belt in Shuai-chiao, he did not continue training until 1967, six years later, when he was teaching a Shuai-chiao course as an assistant to Professor Ch'ang Tung-sheng. Chu later on became an instructor and continued to work as coach, judge, and administrator in local and national Shuai-chiao activities. In 1979 Chu Yu-lung, with other students of Ch'ang Tung-sheng, was ceremoniously accepted as one of Ch'ang's disciples according to tradition. Currently, Chu is teaching at Central Police College and is one of the leaders of Shuai-chiao in Taiwan, R.O.C.

This book is 234 pages long and covers a variety of topics including the proper age for training, warming-up exercises, and positions and methods for grabbings and breakings. Detailed instruction in footwork, leg techniques and hand techniques is given. Also included are tips for winning, first aid information, and an example of how time is distributed in a formal class hour.
The presentation of Shuai-chiao techniques is a most detailed one, with a newly added paragraph on tips for each technique described in the chapters on "Throwing Techniques and Basic Forms." The Ten Basic Forms designed and introduced by Ch'ang Tung-sheng are introduced here as the standardized set of Basic Forms for Shuai-chiao. In the meantime other forms are also listed for reference. This effort reflects a strong need for a system of standards for this sport. An important category of countering techniques was, for the first time, included in a Shuai-chiao book. Classified into four groups, with five representative countering methods in each group, this type of Shuai-chiao technique was dealt with openly. The attached articles having to do with either the rules of teaching or promotional issues in Shuai-chiao provide wider and more complete coverage on this subject. Information on the traditional methods of first aid in Shuai-chiao was provided in order to keep the ancient knowledge rather than to give medical prescriptions for all the injuries listed.


First published in August 1965, and reprinted in 1973 and 1974, these rules were revised from the 1979 edition for adoption after 1982. Changes were made after the first edition of these rules was compared to the original modern rules of Shuai-chiao used in 1948.
These are the major changes: 1) The addition of more divisions for the contestants are made, including a Junior Division for contestants of fifteen to eighteen years old in addition to the Adult Division for those older than eighteen, and ten Weight Divisions for each main division. 2) The scoring method changed from awarding the winner of each round a score for the round into issuing individual points to each contestant who "scores." 3) Penalty points are prescribed in more specific degrees for the contestant's and the coach's misconduct. 4) The scored points from each round are accumulated until the end of the game and all the points are then converted into another measuring system. 5) The game ends whenever a certain difference of accumulated points is arrived at. 6) Seven hand signals were listed for better officiating. 7) More deciding elements in judging the winner of the game are included.


This Handbook contains the following parts: 1) "The Rules of Shuai-chiao"; 2) "Techniques for Referees"; 3) "Duty and Basic Requirements of the Referee"; 4) "Points to be Noted by the Coaches"; 5) "How to Hold a Tournament"; 6) "Directory of the Licensed Referees and Coaches." As a result of an effort to provide some contest information for participants and coaches, this handbook was made with many relevant areas covered for the first time. As far as the rules of Shuai-chiao are concerned, major changes based on the Rules of 1948
are as follows: a) the weight divisions are increased to ten for both male and female contestants; b) the scoring method is changed to awarding points with different value and affecting power to the winner (for instance, a point of ten, six, or near-one will all be used in deciding the result of each round or even the game); and c) both hand signals and flag signals are specifically designed and explained.


Ch'ang Tung-sheng founded the International Shuai-chiao Association in 1982 with the headquarters moved from Columbus to Mogadore, Ohio. With the assistance of his student Chi-hsiu D. Weng and Weng's student Matt Mollica, Ch'ang developed a standardized system of ranking, certified judges, registered black belt instructors, and internationally acceptable tournament rules. This information is all incorporated into this book. On June 18, 1986, Ch'ang died of cancer of the esophagus in Taipei. It was the fourth year after this handbook had been published and this whole system had been rapidly spreading. Although he did not live to see his system prevailing in the world of Shuai-chiao, he had been respected as the Father of Modern Shuai-chiao by students and admirers all over the world.

Six sections are contained in this twenty-four page handbook: 1) "The Constitution"; 2) "Benefits and Obligations of Members"; 3)
"I.S.C.A. Belt Ranking Requirements for Promotion"; 4) "Requirements for Judges and Teachers"; 5) "Contest Rules and Judge's Hand Signals"; 6) "Rank Directory." Among these sections thirty techniques and twenty-seven basic forms (eight of them with photographs) are listed. Some photographs of training exercises are also included. These were taken at the same time the instructional videotape of Shuai-chiao was made for The Department of Physical Education at The Ohio State University.

Because of the influence and esteem of the author, this handbook functions as the standardized framework for a Shuai-chiao practitioner as well as a promoter to follow. The well designed requirements for a certified instructor and judge along with the Belt Ranking System provides a life-time pursuit for a professional Shuai-chiao person. In Section Five, photographs of infractions of the rules and the way to wear the uniform are clearly posted to help the reader understand better. The Rank Directory of the last section encourages practitioners to obtain recognition through the system that is associated with the worldwide respected authority Grandmaster Ch'ang Tung-sheng, who symbolizes the unification as well as the standardization of Shuai-chiao.

Born in 1947, in P'ingtung, Taiwan, Chang Kuang-ming was a Physical Education major at National Taiwan Normal University when he started learning Shuai-chiao. At that time, in addition to taking the course offered by Professor Ch'ang Tung-sheng, he was a member of the Shuai-chiao Club in order to obtain more training and experience in tournaments. Representatives of this Shuai-chiao group, headed by the president of the club, Chi-hsiu D. Weng, captured several championships in the National Intercollegiate Shuai-chiao Tournaments. After Chang graduated from National Normal University, he began his career as a Physical Education teacher as well as an administrator in the same public school system where he went through middle school, junior college, and college. Currently he is the General Manager of Taiwan Provincial Shuai-chiao Association. As an instructor at the National Kaohsiung Institute of Technology he has been coaching the Shuai-chiao team and has visited the U.S.A. with the team twice. In the summer of 1985 when the U.S. Shuai-chiao team, mainly consisting of members of The Ohio State University Shuai-chiao/Kung-fu Club, visited Taiwan and competed with the teams of Tainan City and of National Kaohsiung Institute of Technology, Chang Kuang-ming was appointed by the President of the International Shuai-chiao Association, Ch'ang Tung-sheng, as a member of the board of trustees.

The value of Shuai-chiao as a self defense method as well as a Physical Education activity is reassured. A structure for presenting
techniques is produced which contains 85 throwing techniques in 8 categories. Suggestions made at the end are to improve the promotion of Shuai-chiao in a more efficient way.

This book gives more examples of scientific theories applied in Shuai-chiao. The classification of techniques is slightly different from those before and all techniques are illustrated with photographs taken from different angles. These changes provide more detail to the readers. Some suggestions made at the end are important and applicable: 1) to establish an official program for producing professional instructors, 2) to enlist this course in the school systems, 3) to form a national organization and to promote it with standardized material and administrative work, 4) to improve the coverage of Shuai-chiao by magazine, film, newspaper, etc., 5) to bring Shuai-chiao to the international sports scene.

12) Fu Yün-chün, and Man Pao-chen, Chung-kuo Chiao-shu, Peking: Jen-min T'i-yü Ch'u-pan-she, 1983.

Compiled by Fu Yun-chun and Man Pao-chen, this book was approved by the Physical Education and Sport Committee of P.R.C. According to the authors the draft of this book was first reviewed by the members of the National Shuai-chiao Coaching Seminars in 1979. It was then examined and approved by many masters from Peking. Coaches were invited by the government to examine it when it was completed. The masters involved were: Hsu Chun-ch'ing, Chin Mo-lin, Yen Shi-feng, Ma Kuei-pao; and coaches were: Yang Pao-ho, Li Pao-ju, Wang Tao-p'ing,
Ch'en Ch'i-lung, and Sung Chao-nien. Part of the book was written by Lu Ting-ho and also some material was given by Mu Hsiang-sheng. The two authors were assigned by the government to compile this textbook for the public's use.

Totaling 370 pages and accompanied by 685 figures, this publication of Shuai-chiao is the biggest book of its kind in history. The quantity and scope of the examples covering mechanical and physical laws involved in the force and motion within Shuai-chiao movements are increased and broadened to a great extent. The relationship between the parts of the body and the techniques applied are clearly explained. A tremendous increase in the number of Shuai-chiao techniques plus many countering methods are well grouped and illustrated, presenting a rather complete coverage of techniques. The various kinds of traditional training methods are also revealed in an amazingly huge quantity with enough drawings to make this book the richest one in many respects. For the first time a Shuai-chiao continuous solo-form was designed and was similar to an ordinary fist form. An attempt to relate some principles and methods of T'ai-chi-ch'üan with those of Shuai-chiao supports the new direction of studying both Shuai-chiao and T'ai-chi-ch'üan.

At the end of the book is a poem on Shuai-chiao which includes characteristics, terminologies, and training tips. Five hundred and fifty-six characters with every seven characters forming a rhymed sentence constitutes this long poem.

At the time this book was finished the author had been teaching Shuai-chiao in the U.S. for seven years. Through The Ohio State University Shuai-chiao/Kung-fu Club, the American Shuai-chiao Academy, the American Shuai-chiao Association, Ho-i Martial Arts Academy, and the International Shuai-chiao Association the author was able to promote Shuai-chiao at a regular and steady pace. A Shuai-chiao accredited course was also offered in the School of Health, Physical Education, and Recreation at The Ohio State University and this book was used as the text for this three-credit two-level course.

Consisting of nine chapters, this book covers the following areas in Shuai-chiao: 1) a brief history; 2) characteristics and techniques; 3) basic forms (20 solo forms); 4) applications of basic forms and throwing techniques (30 techniques); 5) basic hand techniques and approaching gestures; 6) grabs and breaks; 7) training methods (stances, belt cracking drill, exercises with and without equipment); 8) falls; and 9) warm-up exercises. More than two hundred drawings converted from photographs, plus many historical figures and photographs, help make this text an easily comprehensible work. A brief history of the promotion of Shuai-chiao in the U.S. is given and also some suggested publications for reference are attached.

The book brings up and emphasizes the close relationship between Shuai-chiao, Judo, and T'ai-chi-ch'uan in their differences and
similarities in applying the principle of borrowing the opponent's force with highly developed sensibility, coordination, and flexibility to skillfully encounter the opponent for a harmonized, efficient, and controlled result. An interdisciplinary approach to these arts is encouraged. For example, in the chapter on "Falls," the break-fall method of Judo is introduced and adopted to enrich the traditional method of safe-landing in Shuai-chiao, making it easier for the beginner to learn the falls. All the terminology is translated into English by the meaning of the movements rather than by their pronunciations, so that a complete translation of Shuai-chiao into English can be done without confusion in the future. The back page advertizes an instructional videotape performed by the author and his teacher Professor Ch'ang Tung-sheng from Chinese Culture University, R.O.C., made by the Teacher Education Laboratory in the summer 1983. This provides an important tool for use when studying with this book.

Summary

Since Shuai-chiao materials were first compiled into a book in 1916, continued effort of later publications have contributed greatly to our understanding the scope and depth of this discipline. These include: greater quantity and quality of historical review, scientific analysis, illustrations, theoretical discussion, and techniques; better organized content, clearer grouping of the techniques; correlation of Shuai-chiao with fist styles and those
martial art systems that are related to Shuai-chiao. The promotion of Shuai-chiao was also emphasized increasingly as time went on. Both the P.R.C. and the R.O.C. contributed in establishing local, regional, national, and even international Shuai-chiao organizations. The rules of Shuai-chiao were thus revised many times and are still in a state of transition. In some publications the goal of bringing Shuai-chiao to the Olympic Games was already being raised. With all these improvements an integrated as well as interdisciplinary study of Shuai-chiao, accompanying the task of making Shuai-chiao a worldwide popular activity, can be expected as the main course for the future development of Shuai-chiao.
The Purpose, Aim, and Function of Shuai-chiao

Shuai-chiao originated as a fighting method and dates back to the days of the legendary Yellow Emperor (about 2700 B.C.). It was described as practitioners wearing horned headgear butting against each other. It was officially designated as a military training subject in the Chou Dynasty (1032-221 B.C.), which is considered the first reliably documented Chinese Dynasty. Official records show that Shuai-chiao was one of the military drills conducted in the winter time. Until then, Shuai-chiao was basically used for self-defense training and skill in battle.

After the Ch'in Dynasty (221-207 B.C.), Shuai-chiao became a game performed to entertain the emperor as well as a sport for the masses to participate in. The first Emperor of Ch'in, Ch'in Shih-huang, (221-210 B.C.), who unified China, was called the First Universal Emperor. He divided the country into thirty-six prefectures, and collected all the weapons made of metal from people living in these prefectures. He then gathered the weapons in the capital city,
Hsienyang, for making into bells and padded drumsticks. He also ordered the people to replace the military ritual with Chiao-ti (Shuai-chiao) training. It was a major change because the military ritual had been a general practice adopted by rulers in the warring states period (453–221 B.C.) to use as a form of entertainment as well as a demonstration of their military force. The training and performance of Shuai-chiao obviously fulfilled the same purpose. Once, when the Second Emperor of Ch'in was requested to meet with his prime minister, Li Ssu, he was entertained by dancing and a Chiao-ti (Shuai-chiao) performance, in the Kan-ch'uan Palace. He was so thrilled by the demonstration that he failed to appear for the meeting.

In the Han Dynasty (A.D. 206 B.C. - 220), Shuai-chiao became so popular that in the spring of the third year of the reign of Yuan-feng (108 B.C.), people within three hundred miles of the capital gathered to watch the national Chiao-ti (Shuai-chiao) Games. Emperor Wu resumed the Shuai-chiao performances, which were abandoned at the beginning of the Han Dynasty.

An order was given by Emperor Tao-wu of the Northern Wei Dynasty (A.D. 386 - 534) to modify and improve the content of Chiao-ti (Shuai-chiao) and other games. This order reflects the emphasis placed on such games. Similar to the unification done by the Ch'in Dynasty, China was reunited by the Sui Dynasty (A.D. 589 - 617) which lasted only twenty-nine years. Shuai-chiao games were held regularly and at
the major festivals. The emperor would dress inconspicuously so that he could join the audience in watching the most important Shuai-chiao games which were held in the capital city.104

During the early T'ang Dynasty (A.D. 618 - 906), the first Emperor of T'ang, Kao-tsu, changed the date of the Shuai-chiao game from the 15th day of the first month to 15th day of the seventh month on the lunar calendar. The tournament season of Shuai-chiao thus received an official designation.105 Many emperors and their military officers in the period between the T'ang and the Sung (A.D. 960 - 1279) became extensively engaged in Shuai-chiao practice and competitions. Shuai-chiao did not gain much attention by the government in the Sung Dynasty, but was still favored by martial artists in those days. A special function of Shuai-chiao was developed by General Yueh Fei of the Southern Sung (1127 - 1279). Military officials and soldiers who had difficulty learning more complicated pugilistic skills were taught some of the simple throws and forms of Shuai-chiao for combat usage. Shuai-chiao was one of the most popular sports and combat training techniques in Mongolia, and its support from the government reached its highest level during the Yüan Dynasty (1280 - 1307).

During Gengis Khan's reign (1206 - 1228), at a party held beside the River Wo-nan, the Khan's sixth brother Pei-lo-ku-tai wrestled and lost to Pu-li-so-kuo. Gengis Khan encouraged his brother to fight once again. His brother then beat Pu-li-so-kuo by breaking his back bone and killing him.106 On regular ritualistic occasions, Shuai-chiao
was an entertainment activity, along with other popular items such as horse racing. The Mongolian army was famous for its dominating fighting skill, which included Shuai-chiao as its main strength. Shuai-chiao was listed as one of the main abilities determining the selection of warriors. In the late Ming Dynasty (1368-1643), pugilism and Shuai-chiao expert Ch'ên Yüan-pin fled to Japan. He became one of the main contributors to Japanese Jūjutsu which was used for combat and later on developed to become Judo. Shuai-chiao professionalism became a reality in the Ch'ing Dynasty (1644 - 1910) when the professional Shuai-chiao camp Shun-pu-ying was set up by the government.

It was this historical development that finally made modern Shuai-chiao not only a training item in law enforcement and military institutes but also a Physical Education activity in the school systems, and an item in the national athletic meets. Shuai-chiao thus has become accepted as a modern sport while its oldest purpose as a martial art remains.

**The Character and Techniques of Shuai-chiao**

**The Character of Shuai-chiao.** Shuai-chiao is a complete self defense system of the Chinese martial arts. It developed from fighting techniques into a tournament sport and a self defense style. In a "not for self-defense" circumstance, the artist applies the techniques vigorously and efficiently in order to subdue his opponent
with the least possible amount of harm. Otherwise, Shuai-chiao can be used as a deadly method.

From the point of view of modern athletics, Shuai-chiao is a sport which has benefits beyond the general advantages of physical activity (e.g., physical fitness, general health, mental alertness, enhanced coordination, etc.). The study of Shuai-chiao enables the student to defend himself without weapons. Because the emphasis of the art is to subdue the opponent as painlessly as possible, the art is regarded primarily as one of throwing techniques. However, it also teaches punching, striking, kicking, grabbing, controlling, breaking and other effective martial techniques to employ when necessary.

Shuai-chiao has a distinct advantage in that one can actually practice and apply the techniques without fear of injuring anyone. For example, in the fist styles, such as: Shao-lin-ch'uan, Pa-chi-ch'uan, Karate and T'ae Kwon Do, it is impossible to actually apply many techniques in practice because of their seriously incapacitating nature. Therefore, in practice one must either pull one's punches or stop short of the target, or wear heavy and cushioned protective gear. This distorts one's focus, coordination, and timing.

Shuai-chiao, however, alleviates this problem because one can practice the real and effective techniques as much as one desires. Also, because it does not depend on contrived circumstances (i.e., having bulky uniforms to grab, someone approaching for attack in an unrealistic manner), the practice of its techniques always relate to
real situations. Since Shuai-chiao relies on controlling the opponent at the joints rather than grabbing uniforms or clothing, it is applicable under the normal conditions in which one lives.

Another characteristic of Shuai-chiao training and practice is that sparring is actually simulated combat. There are really no differences between sparring and combat except that in practice one is extra careful not to harm the adversary. The value of this is that one can experience all of the conditions of an actual combat situation, and therefore, in the event such a situation should occur, the Shuai-chiao artist would be better prepared, and stand a much improved chance of successfully handling it.

Often we see a martial artist who appears strong and performs beautiful and elegant forms, yet when confronted with a combat or sparring match, proves unable to use his techniques effectively. This artist may be able to break many boards, or kick and punch a bag with tremendous power and accuracy, because these bricks and bags are not alive and moving or thinking and skillful as he is. The situation is, therefore, contrived and not practical.

Shuai-chiao training through its many facets solves this problem. From solo practice and sparring the artist learns to coordinate his mind, energy, speed, strength, accuracy and techniques to be successful in any situation.
Shuai-chiao also includes some techniques that are extremely debilitating, even deadly, when directed against the opponent's vital points. However, for obvious reasons, these are not allowed in tournaments. Only advanced students are taught these techniques.

There are numerous proverbs that describe the true spirit of Shuai-chiao. One is that "the moment you are touched is the moment you lose, or are thrown." Another is that "It is better for a competitor to be thrown, which allows momentary control, rather than 'to be controlled,' which implies that the competitor can throw you at will." Always by virtue of your hand techniques and body movement keep your opponent under your control. Also there is the proverb that "one year of Shuai-chiao training is superior to three years of training in any fist style."

The Techniques of Shuai-chiao and Its Relationship to T'ai-chi-ch'üan. The techniques of Shuai-chiao are based upon the natural laws of force and energy, and the principles of T'ai-chi-ch'üan. The principles that apply to both T'ai-chi-ch'üan and Shuai-chiao are: a) the control of the breath, or "ch'i"; b) serenity and emptiness; c) softness; d) non-striving and non-agression; e) returning; f) circular movement; g) balance and equilibrium; h) central equilibrium; and i) the interaction of complementary opposites (Yin and Yang). Examples of these principles as they are applied in Shuai-chiao are: a) The control of breath or chi affects, to a certain degree the executing of
techniques; for instance, increasing the speed, force, sensitivity, and the coordination of the total body.

b) A serene mind encourages relaxation, and increases sensitivity, which in turn produces better coordination and smoother physical reactions.

c) Softness implies a state of being which is relaxed both mentally and physically. Thus, the body and mind have a high degree of sensitivity, coordination and flexibility in the performing of skills.

d) Being non-striving and non-aggressive assures that the technique issued by the defender follows the law of force and the principle of mechanical advantage. This means that it is better to use a maximum amount of your opponent's force against him while using as little of your own force as possible. One can therefore achieve maximum result with minimal effort.

e) Returning is the result of arriving at the extremity. If an attacker moves towards you with force, it will come to the end as you extend the focus or change the direction to let it pass. The following movement will be a returning one for the next attempt. Therefore, you can take advantage of the provided opportunity to create a momentum to issue an attack in return.

f) Circular movement is a necessity for employing the returning attack. It implies continuity, and the possibility of constantly changing direction, speed, and force. These elements are important
for producing a sufficient force to gain continuous and smooth control. One example is that if you are grabbed and spun around, you can gain control by gradually changing your position and speed to get to the center of the arc. Thus enabling yourself to combine both the attacker's and your effort for the desired result.

g) Balance and equilibrium exist in any situation regardless of who wins. A state of balance is the result of any action taken, therefore the best tactic or movement is the one that is designed to achieve balance. For example, when countering a powerful rival, it is wise to be passive and when competing with a weak opponent, the active force needs to be released to gain the control. In the meantime, maintaining your own balance to be stable enough to off-balance your rival is one of the basic requirements in fighting.

h) Central equilibrium is the key to an advantageous performance in a confrontation between you and anything else. In T'ai-chi-ch'uan, the most crucial part of the practice is that you keep the equilibrium centralized by using the following methods: 1) concentrating on the Tan-t'ien which is your center of gravity as well as the center of Ch'i (energy); 2) being relaxed and keeping the torso straight upright, especially the waist; 3) having your shoulder sunk, elbow dropped, chest held in, upper back rounded, buttocks tucked in, and most importantly, having your mind concentrated in issuing body-unit movement from the waist. These methods also apply in Shuai-chiao to
restore strength, and concentration; to improve coordination, and mobility, and to develop a higher degree of sensibility.

If balance is to be pursued on a greater scale, central equilibrium is something which should be obtained first within one's self, even though it does not assure you the desired accomplishment. For example, when you are in a Shuai-chiao match, a well-kept central equilibrium both physically and mentally will help your performance and decision-making, and thus, will increase the probability of winning the match.

i) The interaction of complementary opposites (Yin and Yang) implies that harmony can be accomplished when the flow of Yin and Yang is directed in the favorable way.

Yin and Yang are the names given to the complementary opposites which comprise both the physical and metaphysical universes. Yin (passive, female) constantly interacts with Yang (aggressive, male). This interaction is the essence of T'ai-chi, which can be viewed as a collection of concepts and theories in the metaphysical domain. The function of T'ai-chi is the restoration of harmony, namely the balance of Yin and Yang.

In a fighting situation, the different factors involved in winning have to be employed as a whole under the concept of achieving the harmonizing manifestation of the interaction of the opposites, such as: quickness and slowness; forcing and following; heaviness and lightness; advancing and retreating. This is to say that the more you
realize the difference between you and your opponent, and the better you manage to make up the difference or use the difference, the greater chance you will be the winner.

These above stated common principles utilized by both T'ai-chi-ch'üan and Shuai-chiao furthermore provide an Eastern philosophy which can benefit the practitioner in improving the harmony of life, and help assure a healthy enriched, peaceful well-being.

There are many different techniques applied in Shuai-chiao, but only those that are frequently used and do not cause serious injury have been introduced to the public. Since the first text of Shuai-chiao was written, most techniques shown in the publications have shown very little of the life threatening skills used in combat. The only resource for this kind of technique was the Shuai-chiao text used in the Central Police College by Professor Ch'ang Tung-Sheng.

The historical record describes a Shuai-chiao performance in the court of Emperor Ching-tsung of the Tang Dynasty where broken heads, arms, and serious bleeding occurred. In the poem of Chiao-ti (Shuai-chiao) from the Five Dynasties, cited in Chi-ven by Wang Ting-pao, Shuai-chiao was described as a fighting method which combined fist usage, grappling and forceful physical thrusting. Shuai-chiao techniques in the old days had very few restrictions enforcing safety, and were very flexible in the use of skills.

When the famous General Yueh Fei of the Southern Sung Dynasty taught his unbeatable troop Shuai-chiao, he had them trained in the
additional sixteen attacking techniques which few are allowed to learn in modern Shuai-chiao practice. These sixteen attacking techniques were divided into the Eight Open Attacks and the Eight Hidden Attacks. Four of the Hidden Attacks were: separating the tendons, breaking the joints, hitting the vital points, and dislocating the bones. Such techniques definitely would not be allowed in the games, but had been taught to the advanced Shuai-chiao practitioners for self-defense purposes only.

Today, according to the "King of Shuai-chiao," Grand Master Ch'ang Tung-sheng's text, the main elements of Shuai-chiao movements are: "Hsi, absorbing; Lou, dragging; Kou, hooking; Pan, mixing; Hsiao, shaving; Tun, squatting; T'iao, hopping; Mo, grinding; Hung, blowing; Yao, shaking; P'eng, holding; Chuan, turning; Nien, rolling; Pai, swinging; La, pulling; Ch'uan, encircling; Ch'ao, cutting; Shuai, throwing; Chuang, knocking; Pa, seizing; Ssu, tearing; Chien, picking; T'an, snapping; Ch'in, dropping; Hua, sliding; Tou, quaking; Ta, hitting; Sa, spreading; T'ui, pushing; and Na, grasping."

The most recently published Shuai-chiao text in the P.R.C. is Chung-kuo Chiao-shu by Fu Yun-chun and Man Pao-chen. It includes Shuai-chiao techniques consisting of 103 elements or at least three times the elements listed above.

The goal in a Shuai-chiao contest is to take the opponent down without harming him. This is the true spirit today. The two knees touching the ground simultaneously constitute a fall,
In the old days the Kung-fu tournaments were much less gentle and cordial. Then, dangerous strikes, punches, and kicks were permitted against vital points. If one competitor went down, he was kicked off the stage.

Nowadays, the match is completed when one contestant goes down, because the next strike would be directed against a vital point. So, for Shuai-chiao to develop as a sport, it restricted the dangerous strikes, while retaining the spirit and skill of Kung-fu.

In the modern tournaments holding and pinning are not required. This is because instead of wrestling and grappling on the ground, one would strike at a vital point. Many other martial styles such as Karate or T'ae Kwo Do have also dispensed with holding and pinning in the tournaments.

The first Shuai-chiao textbook, written in 1916, mentioned twenty-four solo forms which were developed into different techniques. Until the official Central Kuo-shu Institute was established, these forms served as the guidelines for the students. Today, Shuai-chiao has been divided into several general categories. These parts include solo forms, training methods with and without equipment, applications, countering, and combined techniques. These are just general categories.

Shuai-chiao techniques related to the solo forms are mainly the applications which include: throws, approaching gestures, grabbing and breaking methods, break-falls, countering, and various kinds of
training methods. In the most recently published Shuai-chiao textbook, Chung-kuo Chiao-shu, these Shuai-chiao techniques are given as follows: approaching gestures (4), countering methods (201), throws (230), training methods (135), and break-falls (2). These techniques have been classified into different categories, and also grouped systematically according to their nature and association with the body. Only recently in the P.R.C. Shuai-chiao solo forms were compiled into a fist form with 36 movements, and that 13 exercises bridging Shuai-chiao and T'ai-chi-ch'uan were designed. Although they are both still in the experimental stage, the integrated method of studying Shuai-chiao has thus become the most recent emphasis in the art.

The Rules of Shuai-chiao Before 1948

The earliest description of a Shuai-chiao match was in the novel Sui-hu-chuan about the Sung Dynasty. In Chapter 74, entitled, "Yen Ch'ing competing wisely with his rival Sky-reaching Pole," some methods used by Yen Ch'ing to defeat his huge rival, Jen Yuan, were described. It was also mentioned that some kind of simple rules were used. Other than this novel, there were some documents stating the use of the rules for both male and female contestants in the Sung Dynasty but none of them had anything to do with the content of these Rules.

In the beginning of the Yuan Dynasty, the great wrestler Pu-li-po-kuo was killed by Gengis Khan's sixth brother Pei-le-ku-t'ai in a
Shuai-chiao match ordered by the khan. As his waist was bent and broken by the khan's brother, Pu-li-po-kuo uttered that he was not really beaten by Pei-le-ku-t'ai, but by his own hesitation caused by his fear of offending the khan. Although it was a political game between these two famous Shuai-chiao experts, as well as senior officials, the rules apparently were very rough, since they allowed a tragedy like this to occur.

In the Mongolian traditional "Three Events for Men," which included Shuai-chiao, horseback riding, and archery, Shuai-chiao contestants were allowed to touch the ground with the exception of their shoulder. Each game consisted of three rounds. The round was won when one of the contestant's shoulders touched the ground. After the Mongols took over China, Shuai-chiao rules were changed, disallowing ground wrestling, and permitting competition in the standing position only. Each game consisted of one round rather than the three rounds previously permitted. It was such a great change that in the Ch'ing Dynasty the official games conducted between the government sponsored Shuai-chiao experts and the Mongolian wrestlers adopted the rules that specified one round per match. In addition, the round was lost when any part above the knee touched the ground. Conversely, causing any part of the opponent's body above the knee to land won the round.

The Modern Rules of Shuai-chiao were developed from the ones that were used in the 7th National Athletic Meets, in Shanghai, 1948. They
were the same rules that had been used since the establishment of the official Chung-yang Kuo-shu-kuan (the Central Kuo-shu Institute) in Nanking, 1928. Within the functions of this institute, rules of various Chinese martial arts were then standardized. Shuai-chiao matches used to be practiced under the traditional rules of having only one round, but was then changed into three rounds for each match signifying one of the greatest changes ever made. The new rules have been adopted in every National Athletic Meet since. However, an exception was made in the Sixth National Athletic Meet, Shanghai, 1935. The traditional rules were again used by the eight-member Shuai-chiao team from Mongolia for their Exhibiting Tournament, in which they dominated the entire game.

The Rules of Shuai-chiao After 1948

In the People's Republic of China The 1948 Shuai-chiao Rules, which were used in the last all-China Athletic Meet (the 7th National Games, held one year before China split into the P.R.C. and the R.O.C.), have been revised many times, for instance, in 1965, 1973, 1979, and 1983. The changing content of the rules reveals the following trends: 1) Weight divisions were increased to ten each for both males and females. 2) The winning decisions were being made using more detailed and countable points of different values or affecting power. 3) The judging signals were improved to be easier to read as well as more clearly understood. Among all these changes, the most significant one was that the modified scoring method, which
replaced the traditional way of counting each round won with a specifically designed point system, applied to the entire match.

In the Republic of China The changes made in the original Shuai-chiao Rules adopted in 1948 were done separately in the P.R.C. and the R.O.C. due to the political isolation between them. The leading figure of Shuai-chiao, Ch'ang Tung-shen, having fled from Mainland China to Taiwan with the army, insisted that Shuai-chiao keep the original rules until the late 1960's when he finally admitted that a certain degree of modification was inevitable. Unlike the P.R.C., there is not yet a national coordinating body for the finalizing of the Rules of Shuai-chiao.

So far only a few modified rules have been published. In general, the changes being made by these new rules fall upon the following aspects: 1) improving the clearness and specification of the rules; 2) turning into a more logical, systematical, consistent, and better organized format or structure; 3) increasing the number of weight divisions for the contestants; 4) emphasizing an objective as well as democratic procedure of judging; 5) updating the equipment and methods used in scoring, timing, announcing, and judging; 6) grading the different performances by a point system that can precisely reflect the difference in accomplishments between the contestants; 7) developing the penalty system to such an extent that it provides more safety and fairness.
In the U.S.A. Founded by Grand Master Ch'ang Tung-sheng, the International Shuai Chiao Association adopted its own Rules of Shuai-chiao. Grand Master Ch'ang preferred that the current rules retain the spirit of the old ones that he used to compete under. These new rules were compiled and designed by Ch'ang himself with assistance from his student Chi-hsiu D. Weng, and Weng's student Matt Mollica in the summer of 1983. These rules are included in The International Shuai Chiao Association Official Handbook by Ch'ang and the author, both of whom are founders of this organization. Although still keeping the three-round-unit scoring method, the rules have been updated by making changes similar to the newly revised rules in both the P.R.C. and the R.O.C. For example: more divisions for the contestants, specific descriptions on the infractions, and clearer hand signals for the judges.

Discipleship and The Training and Teaching Method of Shuai-chiao

The traditional Chinese artists treasure their arts so much that before they devote their lives to a certain art, they would spend a long time looking for the best teacher they could find. On the other hand, in order to protect one's fame and interest, a famous artist usually would not teach every student the best part of his art. There is a famous saying in the field of martial arts: "Shih fung t'u san-nien," meaning that a teacher needs to spend at least three years to find a good student. In China, a well-known expression honoring a teacher who has taught for a long time, and is well known in the field
of education goes, "To have grown peaches and plums everywhere in the world." ("T'ao li man tien-hsia.") Once a friend of Grand Master Ch'ang tried to please him by saying these words to him. He smiled and then simply responded, "Yes, but they are all rotten ones."

Many times a great artist would have the student go through a long series of various kinds of evaluation procedures as well as ordinary training before he fully accepted the student and taught him the secrets that made for greatness. These examples have prevailed in other martial arts as well as Shuai-chiao. The disciples are the people chosen and accepted by the masters and are supposed to carry on their teacher's arts. In most cases they are expected to succeed to the secret and the fame. The traditional concept of this system still exists today, including the customary induction ceremony. The commitment made by both the master and disciple, however, is no longer as strict as it used to be. In the old time, when a student became a disciple of a person, their relationship was similar to that between a parent and child. One example is that the term "Shih-fu" for the disciples and students to address their teacher literally means, "fatherly teacher." In the ceremony admitting the new disciples, the candidates would have to display to their Shih-fu background information including details of the past three generations in their families. They bow three times, then touch their foreheads to the floor nine times to show respect toward the master. They vow their loyalty to the master and pray to the spirits of General Kuan Yu and
General Yueh Fei, the "patron saints" of Chinese martial arts. The candidates present gifts to the master and host a celebration party inviting all the master's other disciples, his family and guests. The commitment made by the candidates in the ceremony is to devote their life-time effort to promote and carry on their master's greatness. Often the disciples serve the master even more seriously than the master's own children.

The advantage of this system is that a commitment can thus be made formally and without fail to accomplish the goal. The close relationship between the masters and the disciples also provide a learning institute without walls for the student to receive instruction and information conveniently. The reputation as well as recognition the masters earned in the past would be passed on to the disciples as a benefit from the moment they were accepted. The strong tie between the disciples also help them to accomplish mutual goals as well as to protect their common interests.

As the time advanced, the role of the disciple system was affected by the following factors: a) Fewer people are able or willing to reduce other activities in their lives in order to commit themselves to the master martial artist. b) The limited orientation of the disciple system is in direct conflict with the wide-ranging orientation of the public school system. c) Political or commercial deals involving masters and disciples have always made some people doubt the value or credibility of this system.
The greatest disadvantage of the disciple system is that when the art is being promoted under the modern system, the loss of privileges which the disciples are accustomed to creates a confrontation between the traditional structure and the advancing development. The disciple system has become a barrier rather than a helpful way of preserving the art. For example, the modern method of teaching and evaluation associated with the ranking system standardizes the curriculum and training program, whereas the disciple system's custom of withholding "secrets" from most students promoted an equal and irregular training. The self-interest of the masters can also be better assured by the modern patent or copyright laws.

On April 30, 1986, an overseas telephone conversation between Grand Master Ch'ang Tung-sheng and the author, one of his "rotten peaches or plums," took place. Ch'ang said he had been very sick and had gone to twenty physicians seeking treatment. He then said it was a shame that, so far, he had not passed the secrets of his art to anyone. Ch'ang died less than two months after that on June 18. According to Ch'ang, when Chang Feng-yen, Ch'ang's teacher, was dying, he, too, was crying because he failed to leave the best part of his art to any student. The scene was repeated when Ch'ang died. Ch'ang held his last breath until his grandson could arrive. In the morning on the day he died, Ch'ang told the family gathered around him to be prepared for his leaving. Ch'ang Ta-wei finally arrived, in the afternoon after hours of riding from a military station in the south
of the island. He looked into Ch’ang’s eyes saying, “Grandpa, don’t worry. I will do my best to spread your Shuai-chiao.” Ch’ang then nodded his head and closed his eyes forever. Another Chinese saying goes, "Huang-chin yu chia, i wu chia." It means, "Gold is priced high, but art is priceless." To great artists the secrets of their art is something that cannot be bought.

The training methods of Shuai-chiao were said to have 72 solo forms before the Ch’ing Dynasty and were later reduced to 37, and finally 24 in the curriculum used in the official Chung-yang Kuo-shu-kuan in 1928. Since solo forms or basic forms are not the applications which vary according to the situations, their amount is not as important as their quality. At this time, the latest Shuai-chiao fist form is still considered to be an experiment.

Other than solo forms, the traditional training and teaching methods include equipment drills, throws, fighting combinations, conditioning exercises, and contest practice. It was only recently that a great deal of this information was released through publications covering at least 40 equipment drills, 24 conditioning exercises, and 230 throws.

Many important techniques and training methods from the old days have been lost or are now being held only by a few practitioners. This happened for two reasons: 1) recording equipment was poor; and 2) some masters deliberately failed to pass on their great secrets. As Shuai-chiao becomes a modern sport as well as physical education
subject in the school systems, great progress is being made in restoring this knowledge. Especially through modern technology and sport science within the field of physical education, Shuai-chiao teaching and training methods have been improved to the extent that great secrets of the past have become a common issue for both teachers and students to deal with. The greatest concern, in training and teaching, is to find the way to produce the best practitioners either to win in the games, or to perform this movement art with great beauty while keeping its self-defense effectiveness.

The Organization and Promotion of Shuai-chiao

The first official Shuai-chiao organization was the Shan-p'u-ying in the Ch'ing Dynasty. It was a professional training camp kept by the government to maintain at least two hundred members constantly. The purpose was to select the best practitioners to be the royal body guards, and to keep a high level of performers for entertainment and for meeting with the allied Mongols from outside of the Great Wall. After the Ch'ing Dynasty, the professional Shuai-chiao experts could no longer make a living due to the discontinuation of this official organization and, therefore, the promotion of Shuai-chiao was limited to private groups or military programs.

The revolutionary Wu-shu modernization work done by General Ma Liang of Shangtung province and his followers laid the groundwork for the official Chung-yang Kuo-shu-kuan to standardize Shuai-chiao material and rules. It was part of the effort by this group of Wu-shu
experts who were attempting to compile the content of Wu-shu for standardized and updated promotion work. One of the required courses listed at this national institution of martial arts, was Shuai-chiao. It was taught to professional martial artists who were responsible for spreading these arts to the whole nation. Although Shuai-chiao had been a formal item in the national athletic meet, since 1933, there never had been an independent, national governing body for its promotion until after 1949. Today, in the P.R.C., both the organization and promotion of Shuai-chiao are part of the official function of the government. The publishing of a textbook, Chung-kuo Chiao-shu, with a great deal of information in it, has been its most recent important achievement.

In the R.O.C., a national Shuai-chiao organization has still not been formed. The author actually founded the first organization of Shuai-chiao in Taipei with other friends in 1978. This organization named Taipei Shuai-chiao Committee is still part of the Taipei Physical Education Society.

In addition to this organization, there is another major one formed today. It is the Taiwan Provincial Shuai-chiao Association headquartered in Kaohsiung county. The current general manager, Chang Kuang-ming, who was the author's teammate in college, is a faculty member at the National Kaohsiung Institute of Technology. He has been coaching the Shuai-chiao team of this institute and has taken this team to visit the U.S.A. twice.
In the U.S.A., the first Shuai-chiao organization, the American Shai Chiao Association, was founded by the author, his friends, and students. On November 10, 1979, in Cleveland, Ohio, some of the representatives of this organization came from the states of New York, Ohio, Texas, Arizona, and California. Most of these representatives have been in martial arts for years, but only a few of them were familiar with Shuai-chiao. Among the founders was Ch'ang Tung-sheng's former assistant at the Central Police College, Hsing-p'ing Jeng from New York City. Jeng was invited by Queen's College in New York to teach Chinese martial arts when he first arrived in the U.S. in the late 1960's. The first international Shuai-chiao activity started when two branches of the American Shai Chiao Association, Cleveland, Ohio and Phoenix, Arizona, established a sisterhood with the Taipei Shuai-chiao Committee in Taipei, R.O.C. the summer of 1979. The first international level tournament did not take place until after the International Shuai-chiao Association was formed. This international organization was founded in 1982 by Grand Master Ch'ang Tung-Sheng and his students to replace the American Shuai Chiao Association. Because the head of this International Shuai-chiao Association, Grand Master Ch'ang, has died, and the author and other founders of this organization have left for various reasons, this organization is no longer active or influential. However, the author has received an appointment from the Kung-fu Committee of the AAU to replace Grand Master Ch'ang as Chairman of the Shuai-chiao Subcommittee, AAU.
Also a national organization, The United Shuai-chiao Association, has been recently formed by the author, some of Grand Master Ch'ang's students, and their followers. These are the major changes with respect to the organization and promotion of Shuai-chiao in the U.S.

The Ranking System of Shuai-chiao

One of the most important products of the modern organizations of Shuai-chiao is the ranking system. In the Ch'ing Dynasty, the recorded ranking for the practitioners was the "three classes" ranking adopted in the official Shan-p'u-ying. The best fighters were placed in the First Class Pu-hu (attacking tigers). The rest of these professional Shuai-chiao fighters were placed in the Second Class or the Third Class. The modern ranking system was designed in the Central Police College, Taipei, R.O.C. by Professor Ch'ang Tung-Sheng, in 1969, and issued through the required Shuai-chiao course. The design was similar to those adopted by many other Oriental martial arts, for example, Judo or Karate.

Consisting of two main categories, Teng and Chieh, which literally means Class and Grade, the modern Shuai-chiao Ranking System has ten levels for the Teng division and five for the Chieh division. Thus, a practitioner's rank and standing in this field can be compared with, recognized and accepted by practitioners in other well-organized, Oriental martial arts. A ranking system is a necessity, but must be updated and emphasized because of its chain reaction on the activities associated with this art. Such activities include: the
standardization of content, terminology, testing, teaching and learning; the evaluation of attendance, tournament records, research work, teaching practice, judging experience, coaching ability, authoring, and other contributions to this field.

The most recent ranking system was once again designed by the leading authority, Grand Master Ch'ang Tung-sheng, with assistance from the author. This accomplishment has made Ch'ang the Father of Modern Shuai-chiao, highly honored by his students and admirers.

A unified Ranking System is the main tool for promotion at the national and international levels. First, the system provides standardized curriculum and training method for instructors and students. These contents allow anybody to evaluate this art without obstacles such as secrets held only for disciples. More talented students can be found because of the better organized effort. Instructors can benefit more from the greater population and recognition of this style of martial art. Second, the requirements for the various rank level promotion include not only the demonstration of ability and knowledge of the technical content but also items like a record of a) regular attendance in a member club or school that has a qualified instructor teaching; b) points accumulated from participating in tournaments of different scales or levels; c) a record of attending clinics or camps taught by experts and the practice of performing, judging, teaching, coaching, administration or
research work in this field; d) the devotion other than those listed previously.

Since the requirements for the rank promotion cover most of the activities involved in Shuai-chiao, its function exceeds more than just a framework or guideline for the practitioner to follow. It associates closely with the unified governing body for Shuai-chiao promotion work. A directory of accomplished practitioners would be included for the recruiting of qualified instructors or referees. The regularly scheduled local, regional, national, and international events would be held to fulfill the need of the contestants for their rank promotion records. Active promotion relies on a complete and unified ranking system to maintain. Without this device, there is no way Shuai-chiao can become a world-wide popular competitive sport like Judo or Karate.

The author's current status as the President of the United States Shuai-chiao Association; Chairman of Shuai-chiao Committee, International Kung-fu Association; and Chairman of Shuai-chiao Subcommittee, Kung-fu Committee, AAU will allow the Ranking System left by the late Grand Master Ch'and Tung-sheng to find its new life and grow on a world-wide basis.
CHAPTER IV

SHUAI-CHIAO AS IT IS TODAY

The Current Status of Shuai-chiao

Shuai-chiao was the first style of Chinese martial arts. It serves the same purposes and functions as the other existing styles of Kung-fu, Wu-shu, and Kuo-shu. These purposes include: self defense, entertainment, and competition. An ancient Chinese expression says, "Wan liu kuei tsung." It means, "ten thousand rivers come from the same source." Every style of fist form originated from Shuai-chiao, therefore many common elements exist between them. This allows Shuai-chiao to be an important link between these different styles of Chinese martial arts.

Articles on combat T'ai-chi-ch'üan comparing the Shuai-chiao applications and T'ai-chi-ch'üan forms have been published in many leading martial art magazines. In the instructional videotape on Shuai-chiao and T'ai-chi-ch'üan performed by Grand Master Ch'ang Tung-sheng and the author for the accredited courses at The Ohio State University, training postures and basic forms from Shuai-chiao were used as advanced T'ai-chi-ch'üan training material. On the other
hand, T'ai-chi-ch'üan exercises have been adopted in Shuai-chiao texts.

Specific Shuai-chiao techniques can be seen in the joint controls and throwing methods of Wu-shu fist styles. It is common sense that in a fighting situation, kicks are used at a distance, punches and elbow striking for close range and joint controls or throws for the nearest contact. Therefore, any martial art system without techniques for close-quarters physical contact is not a complete system. Thus, Shuai-chiao can play a detective role for fist forms by eliminating most of the fancy and useless movements within them.

Shuai-chiao first obtained a set of mutually agreeable rules in the Ch'ing Dynasty when well-designed tournament rules were a necessity for the official Shan-p'u-ying to function with fairness as well as safety. The use of standardized rules has continued until the present time. In the last National Kuo-shu Examination held in Nanking, 1933, the improved performance of Shuai-chiao contestants under a mutually acceptable set of rules was noticed by the public and praised by some publications.126

In the P.R.C. there are two categories of martial arts that have been standardized and have held annual national tournaments. One is Wu-shu, the other is Shuai-chiao.127 Wu-shu contains fist forms, different styles of weaponry and full-contact, bare-handed contests which allow the use of punches, kicks, and throws. The contest rules
for Wu-shu, therefore, are much more complicated than the ones used for Shuai-chiao.

When the Kuo-shu tournament was re-instated in the Taiwan Provincial Athletic Meet in 1957, Shuai-chiao was a division in the Kuo-shu Event. It was soon separated and made an independent section. The other divisions of Kuo-shu suffered a two-year discontinuance due to disputes over the rules. Today, while chaos still exists in the governance of fist-style tournaments, Shuai-chiao rules have been accepted, overall, and few challenges to the rules have arisen. This was illustrated in recent years by the successful tournaments between visiting Shuai-chiao teams from different states in the U.S.A. and from the R.O.C.

There is a need to educate the public about this art by fully promoting the practical aspect of Shuai-chiao for self-defense. In 1985 and 1986, a newly-designed national-scale Shuai-chiao Full-contact division was added to the regular Shuai-chiao games. These annual games were held by The Ohio State University Shuai-chiao/Kung-fu Club and the Ho-i Martial Arts Academies. The newly designed event was similar to a regular Shuai-chiao match except that the full range of punches and kicks were allowed to be used by opponents. Contestants used headgear, chest protectors, gloves, foot pads, and other safety equipment. Only the take-down or knock-down scored. Therefore, simplicity and fairness was maintained while the effectiveness of Shuai-chiao was appreciated.
Contestants came from New York, Chicago, Dallas, Austin, Cleveland, and Columbus. They expressed their satisfaction with the rules after the games were over. They all agreed that the rules gave them more freedom to use combinations of techniques, to use the full range of attacks and to release their moves at full force. An international-level Shuai-chiao Full Contact tournament, along with the regular one, is scheduled to take place in Atlanta, Georgia, during the summer of 1987. It will be the Second Annual Ch'ang Tung-sheng Memorial Shuai-chiao Invitational Tournament. Shuai-chiao, thus, will begin its new campaign to prove its superiority over the other categories of Wu-shu.

As far as the standardization of the content of techniques is concerned, Shuai-chiao has achieved an international level. The curriculum used in the schools and colleges in the R.O.C. is basically the same as that designed for colleges and the private sector in the U.S., West Germany, and the P.R.C. This was accomplished because the leaders in the field of Shuai-chiao in these countries are all Grand Master Ch'ang Tung-sheng's students who had spent years training under him and had all attained a professional level. One of them is the head of the National Wu-shu Committee in the P.R.C., Professor Ch'ang Wen-kuang. He is a faculty member at Peking Wu-shu Academy, and authored Shuai-chiao-shu (Method of Shuai-chiao) in 1948. He was one of Ch'ang's students in the Chung yang Kuo-shu-kan in Nanking during the 1940's.
The Shuai-chiao instructional videotape performed by Ch'ang and the author for the Physical Educational Department of The Ohio State University is the only official documentary record of Ch'ang's performance. It is also the only endorsed teaching content of this art. In this tape, there is enough material for a beginner to study for at least three years. It includes basic forms, throws, countering throws, drills with equipment, approaching methods, and a brief history. The English language version of this material is found primarily in Ch'ang's work, The ISCA Official Shuai-chiao Handbook and the author's text, Fundamentals of Shuai-chiao. Other official instructional videotapes are being kept by the Central Police College for the four-year course, and the Military Political College for the Department of Physical Education which trains the physical educators in the Army. The author formerly taught in these two institutes and was involved in both of these productions. All three videotapes contain similar material, but the earlier two acted as blueprints for the OSU tape, which presents the most complete information.

The quantity of Shuai-chiao techniques and information has made major progress since the text Chung-kuo Chiao-shu was published in the P.R.C. Although there is confusion about some techniques and terminologies in the existing text of Shuai-chiao, the standardization of its content will be complete once a worldwide governing organization is formed.
In the meantime, several issues in the promotion of Shuai-chiao are undergoing a drastic change today. In traditional martial arts teaching, disciples were the only people to obtain the complete knowledge from the masters. Sometimes the master, in fear of losing control over his disciples, would keep a certain amount secret for himself or his family, so that he or she would be respected throughout his or her lifetime and the future generations of the family. The reason for this custom was that no law protected the interest of the professional martial artist in the old days.

Modern business organizational structure and protective rules for inventions or achievements encourage masters to promote their specialty to the public in an open and well-honored manner. An example of this change has been the establishment of the International Shuai-chiao Association headed by Grand Master Ch'ang Tung-sheng. His influence is given protection through the recognition of the organization, and the standardized content of Shuai-chiao was able to be released in the copyrighted work, *The I.S.C.A. Official Shuai-chiao Handbook*, by Grand Master Ch'ang.

According to Grand Master Ch'ang, the difficulty of his training in Shuai-chiao made him reluctant to give out the information without compensation. He started to learn the art at the age of eight when he searched for the most famous master in his hometown. All together, more than fifty masters helped him learn his art. He begged, and bowed to them. He tried to please them by every means in order to get
them to accept him fully enough to teach him their great secrets. In many cases, it took him months or even years of hard work to obtain one single movement for which he did not even know the meaning. His earliest teacher, and the one most responsible for his success in Shuai-chiao, was Grand Master Chang Feng-yen. He asked Ch'ang to catch 50 grasshoppers with an empty bottle and not to use his hands but only his legs to do the job. The young boy came back earlier each time with a full bottle of grasshoppers from the field. Both cloth shoes were covered by yellow stains from smashing the grasshoppers. He had two sore legs. But his ability to use his legs improved so much that he became famous for his footwork when he grew up. This method of training and teaching was general practice in the old days. Today, few students would accept such grueling training.

With the ranking system designed by Grand Master Ch'ang and the author, a complete learning and teaching framework was structured. The techniques required to be performed and mastered for the different rank holders are the base of the Shuai-chiao curriculum. Forty-two black belt holders in this art were listed in the "Rank Directory" of The I.S.C.A. Official Shuai-chiao Handbook. These specialists are expected to spread Shuai-chiao in a standardized way.

Certified instructors, referees, coaches, and rank holders are all products of a modern sport organization. The procedure for producing these certified experts assures a regular income for the professional
Shuai-chiao practitioner. This is a completely new concept and is a practice derived from modern educational philosophy as well as business theory.

The barriers between the different styles or schools in this art are disappearing because of the unified effort in training and promotion. The exchange of knowledge and experience takes place while sociable matches or demonstrations are going on. Masters of this art no longer need to limit their exposure to a small number of selected people. They can open themselves to the public at large where more potential exists to find talented practitioners and students.

These phenomena have been occurring since the modern Shuai-chiao organizations were started in the R.O.C. and the U.S.A. As time has changed, the martial arts have been viewed as competitive sports and performing arts. Because the variety of advanced weapons prevailing in modern society makes hand-to-hand fighting less practical, Shuai-chiao must be prepared to be a combat sport rather than a mysterious fighting art.

Factors Limiting the Growth of Shuai-chiao

Shuai-chiao, by its nature, is the most effective self-defense method and is a safe and fair competitive sport as well. It also demands an extremely healthy physical condition and strong willpower to undertake this art. Just the thought of tough landings on the mat (or ground) deters many potential practitioners. For professional martial artists, the ability to demonstrate throwing requires constant
strength maintenance which becomes more difficult as they grow older. Injuries also occur more often than in fist-form training which, normally, can be done without the expensive facilities or equipment needed for Shuai-chiao practice. In addition, most fist forms are easier to learn than the throwing methods of Shuai-chiao. This limits the growth of Shuai-chiao in the field of martial arts. As previously stated, the delayed introduction of Shuai-chiao to the world outside of China, the incompleteness of a unified organization, and the negative attitude of practitioners who follow the disciple system, also have contributed to the slow promotion of this oldest martial art.

Many martial arts schools teach all kinds of fist forms and board/brick breaking techniques but neglect the throws. Even if there is a weight difference or a lack of accuracy, speed, power or effectiveness, a punch or a kick can be used. But to take down someone of similar size without losing your own balance, and to produce a safe landing for the one falling, requires an ability that takes a considerable length of time and effort to develop.

No take-downs are allowed in regular Karate or Kung-fu matches. This is not only because of safety concerns, but also because most Karate and Kung-fu practitioners do not learn how to throw or land safely. The techniques of Shuai-chiao not only cover most of the material that the Karate and Kung-fu systems do, but it also trains the students in throws and joint controls.
When Shuai-chiao is introduced to a private martial art school, several problems arise. In addition to the issues of facility and safety, the instructors also wonder if they are starting something that will force them to study as beginners along with their students. Once the instructors decide to accept this rough style of Kung-fu as something Karate needs to add on, they soon find out that the students who are younger and have not established too many fist-form patterns do advance better than the teachers.

Very often a student will exceed the teacher who has not trained for a long period of time in advance. Even if he or she has trained, sooner or later, the student will become more difficult to conquer and will narrow down the difference in ability between them. Unless the instructor perceives this competition as an educational vehicle, rather than as a tool for gaining respect or influence, it is very hard for a martial artist to be second to any student in the class.

This is also the reason why some schools or studios do not encourage competitive martial arts but stress their so called "deadly" fighting skills which can only be proven in an emergency. Although Shuai-chiao includes some deadly attacking methods, which are only taught to the mature senior student for self-defense, most training emphasizes the take downs, which are the essential skills for use in a safe match or trial.

The effort made by the author and his teacher, Grand Master Ch'ang Tung-sheng, to promote this art by a unified international
organization was seriously hindered by a few of Ch'ang's disciples after his death. The former Vice-President of I.S.C.A., Gene Chicoine, originally joined the American Shuai-chiao Association with his Kung-fu schools. He was introduced by the author, and accepted by Ch'ang, as a disciple. He was appointed to be Vice-President of the International Shuai-chiao Association, but did not accept the modern concept of a non-profit, educational approach to Shuai-chiao. When he was informed by David Lin that Ch'ang had died on June 18, 1986, he stepped into the office of president of I.S.C.A. without going through a league voting procedure. He and his supporters prefer to continue the old disciple society.

The author and other professional leaders resigned from I.S.C.A. and formed the new organization, the United States Shuai-chiao Association (U.S.S.A.), headquartered in the Ho-i Martial Arts Academies in Columbus, Ohio. The Shuai-chiao experts who joined the U.S.S.A. are the ones who are most active in promoting international tournaments. They are interested in the world-wide unification and promotion of Shuai-chiao and provide the international communication and cooperation necessary to accomplish their goal.

In the latest event at the 1986 Ch'ang Tung-sheng Memorial Shuai-chiao Invitational Tournament, the team from the National Kaohsiung Institute of Technology, was coached by Chang Kuang-ming, the general manager of the Taiwan Provincial Shuai-chiao Association. This team
was the Intercollegiate Championship team of the R.O.C. for three consecutive years, and was led by the Dean of Students, Professor Wilson Wang to participate in this overseas tournament. A representative from West Germany, Wu Jan-ming, was invited to demonstrate his advanced skills, as well as to officiate in the games. The result of the eight matches between the U.S. and the R.O.C. teams was that the U.S. team beat the guest team in all but two matches. This accomplishment shows that the skill level of the U.S. practitioners has already caught up with the skill level of Shuai-chiao's homeland. The tournament promoters originally came from the R.O.C. They were John Wang now from Austin, Victor Ke from Dallas, Hsing-ping Jeng, from New York City, David Lin from Atlanta, and the author from Columbus. The U.S. Shuai-chiao team was formed by three participants from Chicago, two from Austin, one from Dallas, one from New York City and one from Columbus, matching the weight distribution of the guest team.

On the day before the R.O.C. team arrived at The Ohio State University, a national-level event with an additional Division of Full-contact Shuai-chiao was held. The team from Chicago's Martial Arts Research Society took first place and The Ohio State University took second place. These two teams were both supervised by the author. However, some members from the Chicago team had very outstanding wrestling backgrounds, which provided them with a great advantage in competing with Shuai-chiao contestants who had much less
experience in the throwing art. Another case was that of O.S.U. team
member, Jerry Sheldon, who won first place in his weight division. He
also had a First Degree Black Belt in Judo before he started attending
the class taught by the author in 1985. The similar ability and
method used in the different throwing arts, such as wrestling, Judo
and Aikido, sometimes confuse the audience as well as the contestant
who are trying to judge the effectiveness of Shuai-chiao. This is
also another factor affecting the growth of Shuai-chiao today.

Shuai-chiao in the West

In order to be considered as a subject in the International
Olympic Games, a sport must have at least 50 different countries
involved in regularly scheduled events at the international level.135
In the last 1986 International Kuo-shu Tournament held in Taiwan
R.O.C., 29 countries registered and 19 actually participated.
Although the number of countries that have Chinese martial arts
activities is greater than 30, this popularity still does not qualify
Wu-shu or Kuo-sho as a candidate for the Olympic Games. Shuai-chiao,
as part of the Chinese martial arts, has so far been introduced to
only six other countries (Mexico, West Germany, Venezuela, the U.S.A.,
Sweden). Among these countries only the U.S.A. and West Germany are
progressing steadily in the growth of Shuai-chiao.

In West Germany, one of Grand Master Ch'ang Tung-sheng's students,
Huang Ch'ing-cheng, also a former colleague of the author at Central
Police College, formed an International Kung-fu Association and has expanded to have more than sixty branches today.\textsuperscript{136} However, due to his own belief that Shuai-chiao could be used by the students to overcome him, the Kung-fu material he has taught stressed only the fist forms and not Shuai-chiao. It was not until 1981 when another Shuai-chiao expert, Wu Jan-ming, also a student of Grand Master Ch'ang Tung-sheng, moved to West Germany, that Shuai-chiao was taught in public.

With the endorsement of local governments which also provided facilities, Shuai-chiao in West Germany is now rapidly gaining popularity.\textsuperscript{137} However, the most outstanding popularization of Shuai-chiao in the western hemisphere was accomplished in the U.S.

Among the school systems, and some Chinese schools in major cities, The Ohio State University, The University of Texas at Austin, and The University of Texas at Arlington all have on-going Shuai-chiao programs. Martial arts groups in the states of New York, New Jersey, Ohio, Georgia, Florida, Michigan, Illinois, Texas, and California are all active in Shuai-chiao. Their activities include: training, clinics, tournaments and exhibitions.

Police institutions and departments in New York, Ohio, and Texas have also used Shuai-chiao in their training programs. In Dallas, Texas, an instructional videotape on Shuai-chiao for law enforcement officials supervised by Victor Ke, a former student of Grand Master Ch'ang Tung-sheng, was made by the police department.
The main performing officer in the tape was Jude Braun, a former O.S.U. student majoring in Criminology. He was a member of the O.S.U. Shuai-chiao Team between 1980-1984. Matt Mollica, instructor of the Ho-i Martial Art Academies Grandview, Ohio Branch, was selected to teach Shuai-chiao for the local police department. His proposal was chosen from among several martial arts training proposals presented to the police department of Grandview in the summer of 1986.

In recent years, professional security personnel as well as government officials have been enrolling in the world renowned SIONICS, INC., Studies in Operational Negations of Insurgency and Counter-Subversion, a private anti-terrorist training center founded by the late Lt. General Mitchel L. Werbell, a former U.S. Training Advisor of the Special Forces in Vietnam. They receive combat Shuai-chiao training through their martial arts course taught by David Lin, another student of Grand Master Ch'ang Tung-sheng. These current accomplishments in the field of Shuai-chiao plus continuing efforts being made by existing Shuai-chiao groups have established a steadily increasing pace for the growth of Shuai-chiao in the U.S.

Shuai-chiao in the R.O.C

In the R.O.C., Shuai-chiao found its cradle in the school systems. Shuai-chiao experts moved from Mainland China to Taiwan around 1949. They found that the only places that would participate in this kind of rough sport were public schools and military units. Even today there
are few martial arts studios emphasizing this art. The majority of contestants in the local and national Shuai-chiao games are from different levels of school systems or the military and law enforcement.

Japan occupied Taiwan for fifty years (1895-1945). During that time Japanese wrestling, Judo, was widely promoted and Shuai-chiao was rarely demonstrated in public until it was reinstated in the Kuo-shu Events of 1957. Shuai-chiao, as a Chinese traditional throwing art, found its branch of Judo blossoming in this remote island. In the years before 1978, the year that a Shuai-chiao organization was formed by the author and friends representatives of Shuai-chiao from different cities or counties participating in the Annual Provincial Athletic Meets were mainly Judo practitioners selected from their local towns.

In the early 1970's the author had little training in Shuai-chiao but was already ranked as a black belt practitioner in Judo. Yet he was selected to represent his hometown, Tainan, on the Shuai-chiao team at the Taiwan Provincial Athletic Meets in 1970, 1971, and 1972. The selection process was conducted by officials from the city Judo organization and took place in the Taiwan Municipal Judo Hall. These officials were also responsible for the promotion of Shuai-chiao. Many Judo practitioners known by the author were competing in both Judo and Shuai-chiao events. Most of them knew very little about Shuai-chiao. In the summer of 1970 the author began a Shuai-chiao
course taught by Grand Master Ch'ang Tung-sheng in the Department of Physical Education at the National Taiwan Normal University. At that time the author was a sophomore majoring in Physical Education.

The author conducted a survey right after the Shuai-chiao tournament awards ceremony at the 1974 Taiwan District Athletic Meet held in Kaohsiung on October 29, 1974. The 32 medalists in that national game were questioned about their Shuai-chiao background. These were the results: 1) Seven admitted that they never studied Shuai-chiao (24.14%). 2) Eighteen considered themselves self-taught (62.07%). 3) Four said that they studied with a Shuai-chiao expert (13.79%).

This survey also found that: 4) Twenty-four were Judo black belt holders (80%); five studied but did not obtain a black belt in judo (16.07%); only one never studied judo (3.33%). 5) Twenty-seven agreed that Judo techniques can be used in Shuai-chiao matches (87.1%); two disagreed (6.45%); and two were not sure (6.45%). 6) Eighteen won their matches mainly by using Judo techniques (58.07%); nine used a combination of techniques (29.03%); and four used Shuai-chiao skills (19.9%). 7) Twenty-seven thought that there was some similarity between Shuai-chiao and Judo throwing techniques (84.37%), two thought that the similarity was complete (6.25%); two thought there were no similarities at all (6.25%); and one said he did not know (3.13%).

During the period between 1948 to 1974, the population of Shuai-chiao was limited to some law enforcement or military institutions, a
few universities that had offered this course, and several public
schools where Professor Ch'ang or his students taught. These agencies
included: Central Police College, Military Political College,
Military Police Institute (taught by Pan Wen-tou), Special Forces
Training Center, Chinese Culture College, National Political
University, National Taiwan Normal University, National Central
University, Taipei Municipal Physical Education Institute, Taiwan
Provincial Physical Education Institute, and Taipei Chien-kuo Middle
School.

The few teachers who did try to promote this art in the private
sector were discouraged by the lack of a single governing organization
which could standardize a ranking system for the practitioners to
follow. In addition, the nature of the tough Shuai-chiao training
program, the safety concern, and the small number of qualified
instructors all handicapped the effort to widely promote the sport.
In one instance, a Kung-fu teacher who also had some Shuai-chiao
background opened a studio in Hsinchuang, a suburb of Taipei.
However, he neglected to ask permission from Grand Master Ch'ang. A
few days later, Grand Master Ch'ang, who was the leader and authority
in Taiwan and chaired the officiating body in the provincial Shuai-
chiao Games, sent his student Lin Hsiung-er and Lin Chí-kái (David
Lin) to challenge this newly opened studio. The following day the
Kung-fu teacher, who had authored a Shuai-chiao text, Lien hsi Shuai
chiao (The Way to Practice Shuai-chiao), went to Grand Master Ch'ang and apologized for offending him. The studio was then closed. This case is one example of the type of phenomenon which existed before unified organizations were formed.

Today in the R.O.C. there are two Shuai-chiao governing organizations: the Taipei Shuai-chiao Committee of the Taipei Physical Education Society, and the Taiwan Provincial Shuai-chiao Association of the Taiwan Provincial Physical Education Society. In addition to the annual event in the Taiwan District Athletic Meet, a national level event, the "Chung-cheng Cup Shuai-chiao Tournament," has been held annually in memory of the late President Chiang Kai-shek. The Intercollegiate Shuai-chiao Tournament, which started in the 1960s, is also being held annually.

A female Shuai-chiao division was resumed in the 1985 Taiwan District Athletic Meet. This was a promotional milestone in the history of Shuai-chiao in Taiwan. Historically, the first women's Shuai-chiao Tournament was officially started in the Sung Dynasty. But in the modern times it was first added to the Sixth National Athletic Meet held in Shanghai in 1935.

The age of the participants has been lowered to permit elementary, middle and high school students to compete. In Taipei and P'ingtung, Shuai-chiao programs have been added to these schools. This progress is due to the standardized promotional work done by modern organizations. Continuing international level activities will
encourage the R.O.C. government to form a national Shuai-chiao organization to promote the future growth of Shuai-chiao.

Shuai-chiao in the P.R.C.

In the P.R.C., Shuai-chiao has been an official event in the National Athletic Meet since it started in 1959. The Sixth National Athletic Meet will be held in 1987 with thirty-seven events. Among them are Judo, wrestling, and Shuai-chiao. Eleven Shuai-chiao teams from all over the country participated in the first nation-wide Traditional Physical Education Activity Exhibition held in Tien-tsin in 1953. In 1956, the number of teams was increased to twenty-two. They represented different provinces and major cities with 106 contestants in the national Shuai-chiao tournament. An official ranking system was also issued in the same year. The Shuai-chiao rules were revised in the following year.

From 1958, national level games were held annually until the cultural revolution during which time, all Wu-shu activities were totally banned by the government. Even the mildest form of Wu-shu, T'ai-chi-ch'uan, was not allowed to be practiced. Many Wu-shu experts were criticized for promoting their traditional fighting arts. Some were punished or even killed. A lot of knowledge was lost when the masters died.

Shuai-chiao resumed its activity at the end of the Cultural Revolution around 1975. In that year, the Ten Provinces and Cities
Invitational Games was held in Tsangchou, Hopei province. Almost all of the 100,000 residents of that city attended the games. Between January and July of the same year, forty tournaments were held in Peking, and the audience exceeded 200,000. In general, Shuai-chiao was more popular in northern China, especially in the Shansi province where Hsinchin was well known as "the Town of Shuai-chiao."!

In addition to the unified traditional form of Shuai-chiao, there are also places near China's borders where the inhabitants have their favorite forms of Shuai-chiao representing their local and tribal traditions. These places are: Mongolia, in the north; Yunnan, in the southwest; Kirin, in the northeast; and Sinkiang, in the northwest.

The famous "Three Events for Men" held annually in Mongolia was the traditional "Na-ta-mu Event" which includes horsemanship, archery, and Shuai-chiao. Only the winners in these events could qualify to be the candidates for leaders of the tribes. The higher ranking officials in the army were required to be excellent performers in these events.

On the twenty-fifth day of the sixth month of the lunar calendar, the I tribe in the southern part of Yunnan province gather to celebrate their "Festival of the Torch." Because the main activity on this day is Shuai-chiao, this day is also named the "Festival of Shuai-chiao." Local government officials usually attend on this occasion and bring gifts to award the winners. Almost five hundred contestants participate in this local celebration. Their ages range
from six years old to fifty years old. It takes place on the west side of Kuei Mountain where the ancestors of the I Tribe traditionally hold their games. For several days, activities such as competitions, dancing, picnics, games, and swappings go on with most of the population involved. Many winners have previously won in the Yunnan provincial Shuai-chiao tournament.

However, the rules of the traditional Shuai-chiao of the I tribe are slightly different from those used in the official games. The locally adopted rules allow both knees to touch the ground while trying to force the opponent's shoulder to land. Each game consists of three rounds with no time limit and no boundary for the game. At the end of the event, two well-respected elder practitioners are chosen to perform Shuai-chiao dancing in front of the audience. The referee awards them with a red cloth to cover themselves. It symbolizes the perpetuation of this traditional activity.

Other minority tribes living in the border regions have their own particular form of Shuai-chiao, sometimes with different names. It is used for their general practice and as a festival activity. The names of some of these tribes are Tibetans (Tibet), Uigurs (Sinkiang), and Koreans (Kirin). Shuai-chiao played a very important role as a cultural activity in these tribes, functioning either as a sport or as a traditional ceremonial activity. It always attracts the majority of the population. Outstanding practitioners are also respected as
heroes. Rewards for the winners sometimes include sheep in Shan-si, and cows in Kirin or red cloth in Yunnan.157

In the P.R.C., Shuai-chiao has prevailed throughout the entire nation, and in national games the different tribal styles, with their special techniques, also reflect their own unique cultures.158 The ideal level for Shuai-chiao, though, is as an international sport, not as a local, tribal, or even national sport or series of events.

The Goal of a Shuai-chiao Champion

The following story about an outstanding modern Shuai-chiao practitioner, Tsui Shu-ho illustrates the goal of today's athlete in this art. He was raised in the village of Nankao fifty kilometers north of Hsinchan in Shansi province. Tsui Shu-ho started practicing Shuai-chiao as a child.159 Hsinchan is known as "The Town of Shuai-chiao." The popularity of this sport is so great that everywhere in this town, in the streets, yards, fields, and schoolyards, you may see kids playing Shuai-chiao.

Tsui Shu-ho was often rebuked by his mother, who seemed to be the only one against this activity. She was annoyed by the loss of buttons and torn sleeves which often occurred a few days after he got a new shirt. But in this town, very few people resisted the excitement of being involved with this activity. Whenever there was a festival or celebration going on, Shuai-chiao events become the focus of the whole town. People from nearby towns would also gather here to be part of these activities. The audience was even more excited than
the contestants. Sometimes the matches would continue through the night. There was no time limit for the contest. Anyone who won six matches would be awarded a fat lamb. These games were therefore named "Games for the Lamb."

T'sui Shu-ho's grandfather and father were famous for having won many lambs in the past. His third uncle, T'sui Fu-hai, captured the National Shuai-chiao Championship three times, and was coaching the Shuai-chiao Team of Shansi province. His fourth uncle T'sui Ming-hai, also a national champion, was coaching at the Hsin County Institute of Physical Education. Therefore, T'sui Shu-ho had grown up with plenty of personal attention in the learning of this art.

In October of 1976, T'sui became a member of the Shuai-chiao Team of Shansi province. He was then only 17 years old. After ten months of intensive training with the other team members, he participated in the National Shuai-chiao Tournament held in his hometown. He ended in sixth place in his weight division. Although his teammates and the coach were happy to see him win a "place" in his first national-level open game, he was not satisfied at all. He made up his mind to win a medal at the next opportunity. After that his training became even more intense. Early morning distance running was done every day before he started with traditional equipment drills. These included weight-lifting, weighted-bag tossing, brick exercises and dummy training. Both his strength and skill made a great deal of progress before the next game.
In the National Shuai-chiao Tournament held in Hu-he-hot, the capital of Inner Mongolia, April 1978, Tsui Shu-ho captured his first national championship. He was in the fifty-two kilogram weight division. The second national championship he won was a western wrestling tournament held in Urumuchi, the capital of Sinkiang, August 1978.

Tsui Shu-ho won the championship again in May and September of the following year. These two events were the National Shuai-chiao Invitational Tournament held in Hsuchou, and the Fourth National Athletic Meet held in Paoting. In these two events, he continued to compete in the fifty-two kilogram division. Tsui won his fifth national championship at the same city where he began competing, his hometown Hsinchan. It was in June of 1980 that he finally became the outstanding athlete in his hometown and the entire nation. However, he began to lose his enthusiasm and motivation for harder training in his career.

Some of his teammates had transferred to other throwing arts such as Judo or wrestling and were representing the country in competitions abroad. They were Kuo Pu-hsiang, who visited Romania, Po Chien-wei and Lü Yüehlin who competed in India, Mei Hsi-huai who traveled to Thailand and Romania, and Hu Yiao-chin, who went to Japan. Tsui Shu-ho became frustrated every time he encountered these old teammates. They showed him all kinds of souvenirs and gifts they received from abroad, and told him stories about their trips and happenings.
In the National Shuai-chiao Tournament in 1981 held on Ch'inhuangtao, Ts'u i lost in the final round to the well-known contestant, Shih Kuang-hua of Hopei province. After the game was over, Ts'ui cried. His teammates and the coach, Mao Ching, all tried to comfort him and encourage him to work for the next contest. The speech given by the coach particularly affected Tsui's attitude toward his goal of a Shuai-chiao career. Coach Mao Ching solemnly told Tsui that he had noticed the changes being made in Tsui's training. The coach told him that he had to rekindle his devotion to the growth of traditional wrestling and renew his desire to promote this art to the world. Ts'ui must have confidence in what he was doing and treasure his subject, otherwise he would not only lose the chance to become a leader in the promotion of this art to the rest of the world, but also would jeopardize what he had accomplished as one of the best practitioners in the nation.

The confusion about his career then disappeared. Ts'ui Shu-ho finally understood the goal of his hard work. In the National Shuai-chiao Tournament held in Harbin May 1983, Tsui recaptured the championship. In eight years of competition at the national level, he won six first place medals, and one second place medal. Tsui is an example of an outstanding modern Shuai-chiao athlete.

The issue of upgrading Shuai-chiao to an international competitive sport has been raised. It is a natural development of this art. As
civilization advances, many fighting arts become performing arts or sports in addition to their original cultural background. Shuai-chiao, therefore, will serve as a cultural exchange activity introducing the unique form of Chinese wrestling that retains the root of the oriental martial arts. The goal of the Shuai-chiao athlete will then grow higher and broader as the tide of international sports grows.
Shuai-chiao, traditional Chinese wrestling, was the oldest fighting method used in battle. References to Shuai-chiao were recorded more than four thousand years ago. It is the origin of Wu-shu, Kung-fu or Kuo-shu (all of these are general terms meaning "Chinese martial arts"). Although its form, function and name varied throughout its history, it is now a standardized competitive sport with annual tournaments in the P.R.C., the R.O.C. and the U.S.

Originally a fighting art, Shuai-chiao still functions as a training method for the military, law enforcement officers, security guards, and personal defense. It is also a recreational activity, a performing art and in some Chinese minority tribes, a ceremonial movement form. It is, however, the recent international level promotional activities of Shuai-chiao that prompted this study.

This study was undertaken not only as an academic pursuit to show the problems facing Shuai-chiao (and to suggest solutions to those same problems) but also to discover more about the origin, progress, and future of the art. If we were to narrow the scope of this work, we would see that for Shuai-chiao to prosper and grow along acceptable
positive lines three central points must be considered. The art must
be perpetuated and yet retain its original essence without showing any
breaks in continuity from ancient times. Shuai-chiao needs to be
promoted properly so that it can grow throughout the world and become
known and appreciated on a global scale. Shuai-chiao must do this in
order to remain intact and to achieve greater renown and popularity.
It must also actively eliminate the barriers that are limiting its
expansion.

Three problems were considered for this study: a) why has Shuai-
chiao been less known and less used among the martial arts? b) how can
this traditional Chinese fighting art coexist with wrestling in the
modern world? c) what is the best way to promote Shuai-chiao as an
internationally acceptable sport which crosses ethnic barriers?
Through the review and analysis of the development of modern Shuai-
chiao, this study presents answers and solutions to these problems.

First, there are five causes for the obscurity of Shuai-chiao: 1)
The late introduction of Shuai-chiao to places outside of China,
including Taiwan is primarily responsible for the small interest
abroad. 2) There is a lack of an international, unified governing
body to promote it. In the R.O.C. a national-level organization for
Shuai-chiao is still absent. 3) Concern over liability for injuries
occurring in public schools or private studios discourage the offering
of this subject. 4) The traditional teaching methods and the concept
of the disciple system have kept both the student and the teacher from
fully engaging in the practicing of Shuai-chiao. Because it is treasured as one of the most effective fighting styles, teachers did not share the best part of this art in order to protect their own security. But the majority of students, going through the traditional learning procedure, are frustrated by receiving an insufficient training program. They also have little opportunity to evaluate their own progress and need to make a major commitment before they are well prepared. This situation commonly exists in other Chinese arts, but has been a definite obstacle inhibiting the exposure of Shuai-chiao to the public at-large, especially to foreigners. 5) The successful execution of other forms of throwing arts, such as Judo and wrestling, in previous Shuai-chiao tournaments misleads the contestants and the audience to think that Shuai-chiao can be replaced by other disciplines. These people actually jeopardize the perpetuation of Shuai-chiao rather than help the spread of the art. They do not know enough about Shuai-chiao to understand the difference between it and other throwing arts.

The solutions for the other two problems in this study also serve as solutions to the first problem. For Shuai-chiao to coexist with wrestling in the modern world, the following steps need to be taken: 1) Define Shuai-chiao as traditional Chinese wrestling with standardized rules and techniques that retain its character as a fighting method. To perpetuate the art of Shuai-chiao without losing
its original essence it is necessary to understand that it began as an ancient war art and as a means for one army or nation to conquer another. By proving this, it is easy to see where the concept of efficiency in fighting skills developed. This fighting skill has always been and still is today the heart of Shuai-chiao. This study shows that as times changed, armies which once fought with each other began to compete with their fighting skills in an attempt to show which army was the best trained. These matches were a matter of local and sometimes national pride and, as such, drew considerable attention from the surrounding peoples. Through these meets a greater interest in the competitions grew among the people and spectators. No longer were the Shuai-chiao meets just for aristocrats to watch in private but it became an entertainment for the public as well. As this new aspect of Shuai-chiao developed we saw that the art developed a sport "aspect" or a version of the art that was (and still is) consistent with the martial art form without losing any of its efficiency as a self-defense or military training item.

In order to retain the function and nature of Shuai-chiao as one of the most effective and complete self-defense systems, promotion of the full-contact division in Shuai-chiao tournaments is needed. Shuai-chiao full-contact allows for the execution of full-power punches, kicks and joint controls. This will permit "fist" style practitioners to participate in Shuai-chiao tournaments. Judo and wrestling practitioners and the public then will be interested in
Shuai-chiao's unique way of training, its flexibility, its versatility and its completeness. Shuai-chiao alone contains most of the elements of the other fighting arts.

2) To promote it as a physical education subject starting at the elementary-school level. For the best result, Shuai-chiao needs to be added to the curriculum for training Physical Education teachers, so that they can enrich their teaching material. At the same time Eastern-style wrestling can find a foothold in the field of Physical Education. This study has also shown that Shuai-chiao used as an educational vehicle espousing the principles of Yin and Yang makes clear the applicability of many philosophical concepts. As a vehicle for educational purposes Shuai-chiao is able to pass on valuable lessons about life, and to present many concepts of the Eastern mind. Thus the art of Shuai-chiao is shown to be an acceptable means of cultural exchange creating understanding and friendship between different groups of martial artists and people from different countries and backgrounds. This study traces Shuai-chiao from its origins and through these five aspects of Shuai-chiao: 1) as an ancient war art; 2) as entertainment; 3) as a sport; 4) as an educational vehicle; 5) as a means of socio-cultural exchange.

3) To help Shuai-chiao become an updated sport by the use of modern scientific technology, theory, and methods. The proper promotion of Shuai-chiao would insure its growth in the modern world.
At one time the only people who knew of the art were Chinese and Mongolian wrestlers. The only texts were those written by students of Ping Ching-i and General Ma Liang, and the only teachers of the art were keeping the secret essence of the art for themselves and for those disciples or aristocrats who could afford it. Since those times, Shuai-chiao grew to be known and taught by many different masters and, as this study discusses, several texts on the art have been produced both in Chinese and in English. The promotion of Shuai-chiao progressed from these ancient books to modern magazines like Black Belt and Inside Kung-Fu, as well as to videotapes, films, etc. Facilities and equipment for this sport also need to be modernized to minimize the possibility of injury and improve the efficiency of the training activities.

This thesis asserts that Shuai-chiao can be perpetuated and promoted in the modern world. However, it is not enough for the leaders of the art to sit back and go about the task of spreading the art on a daily basis. Those who are in the forefront of the Shuai-chiao movement must actively remove the obstacles that stand in the way. In Chapter IV, it is shown that one of the barriers slowing the spread of Shuai-chiao is the need to maintain extremely good health throughout one's career in order to properly demonstrate the art. Also, Shuai-chiao is a physical art that, if done poorly, instantly exposes the weaknesses of the demonstrator. Thus, one cannot purport to be greater than what one can perform as in fist-form training. Nor
can one use the pretext of not employing the "secret," so called "deadly techniques," which are too dangerous to perform. Because of the Shuai-chiao falls which often include joint locking and powerful kicks and sweeps, excellent facilities (mats, a spacious practice area, high ceilings, etc.) which are often too expensive for martial arts instructors in the private sector to afford, must be provided. Malpractice negligence, and other types of lawsuits are plaguing every sport organization. In any martial art style there are bound to be a certain number of injuries, therefore, Shuai-chiao must face the insurance problem directly.

Many martial arts systems see Shuai-chiao as a competitor which is strong enough to pull customers and students away from them. With Shuai-chiao's effectiveness in combat and its rich history and authenticity, it has the potential to outdo many of the other Kung-fu styles which are loosely knit as a result of the splintering of styles and the inefficiency of the master and disciple system. It can also eclipse other throwing styles from different countries.

The significance of Shuai-chiao is that it can function as a bridge, or a foundation for other styles to meet, compare skills, socialize, and learn from each other. Because of its leadership in Ch'ang Tung-sheng, the "father of Modern Shuai-chiao," and because of its organized and standardized ranking system (which is lacking in most of the other Wu-shu systems), Shuai-chiao can offer many
advantages to other systems without causing them to lose face or compromise the system's principles. The integrated approach of learning Shuai-chiao and T'ai-chi-ch'uan is the most recent trend. This combines the practice of the oldest fighting art and the theory of the most complete and representative Wu-shu system.

This study focuses on these issues and also presents solutions for the last problem; that is, the best way to promote Shuai-chiao as an internationally accepted sport which crosses ethnic barriers. The proposed solutions are: 1) To provide a complete modern teaching text with instructional films or videotapes. Both the text and the audio-visual materials will be available in a variety of languages which will make it possible for people from different countries and cultures to study Shuai-chiao. 2) To adopt a unified Ranking System designed by an expert or leading organization in this field, for example, the one by the late authority Grand Master Ch'ang Tung-sheng. Then practitioners can be given guidelines which will standardize learning, training, teaching, evaluating, and promotional activities. 3) To form national and worldwide organizations for coordinating the different levels of tournaments, clinics, demonstrations, promotion examinations, certification and related promotional business. The best example has been the merging of the United States Shuai-chiao Association, and the Shuai-chiao Subcommittee of the Kung-fu Committee in the Amateur Athletic Union of the U.S.A., with the International Kung-fu Association in the U.S.A. Through their unified operation,
Shuai-chiao can be channeled toward the International Olympic Committee for worldwide development.

The key to proper promotion of the art has been the standardization process that the art has undergone through its leading practitioner in modern times, Grand Master Ch'ang Tung-Sheng. Along with this standardization process there has also been a streamlining movement which has allowed for greater focus on the essence of the art and made possible its clearer understanding. Eventually, however, the art must receive even more media attention and go beyond the news media and magazines and video. Shuai-chiao must gain greater access to television exposure. Other martial art forms have attempted to gain popularity as a sport sharing time with boxing, football, soccer, etc. When Shuai-chiao makes its mark on national television, then its influence will truly begin to be felt as a martial art for the modern world. Karate and Kung-fu have become generic terms in the movie and television industry and if Shuai-chiao can gain this type of recognition by the media, then it can be properly "labeled" for understanding by the public who is exposed to it. Frequently when Shuai-chiao has received good publicity, the news media has referred to it as "karate" as though all martial art forms exist under one label. The pronunciation of Shuai-chiao is even difficult for some and it has been suggested by those involved in promoting Shuai-chiao that it be referred to as "Chinese wrestling" more often.
By perpetuating Shuai-chiao as it has always been taught, promoting it to the world, and carefully breaking down the barriers that may as yet arise, it is almost certain that one day Shuai-chiao will be considered a universal martial art form.
Appendix A

Orient Martial Arts Associated with Wu-shu
Oriental Martial Arts

- Kuo-shu (used in the Republic of China) — national art
- Wu-shu
  - Wu-shu (used in the People's Republic of China) — martial art
  - Kung-fu (used by the general public and in the West)
    - a. time devoted
- Karate (evolved from Wu-shu) in the T'ang Dynasty
  - a. the hand of T'ang (Okinawa)
  - b. the hand of emptiness (Japan)
  - c. Oriental pugilism
- Judo (evolved from Shuai-chiao) in the Ming Dynasty
  - c. the accomplishment in an art form or skill

Figure 1 - Orient Martial Arts Associated with Wu-shu
Appendix B

The Major Content of Wu-shu
Figure 2 - The Major Content of Wu-shu
Appendix C

Names and Functions of Shuai-chiao

in the Different Dynasties
<table>
<thead>
<tr>
<th>Names and Functions of Shuai-chiao</th>
<th>Period of Time</th>
<th>The Dynasties</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chiao-ti</td>
<td>28th-27th Century B.C.</td>
<td>The Legendary Period (Yellow Emperor)</td>
</tr>
<tr>
<td>Hsiang-po, Chiao-li</td>
<td>1122-256 B.C.</td>
<td>Chou</td>
</tr>
<tr>
<td>(Combat method, military training item)</td>
<td>475-221 B.C.</td>
<td>The Warring States</td>
</tr>
<tr>
<td>Chiao-ti, Hsiang-p'u</td>
<td>221-207 B.C.</td>
<td>Ch'in</td>
</tr>
<tr>
<td>Hsiang-fei, Hsiang-tuei, Hsiang-ch'a</td>
<td>206 B.C. - A.D. 8</td>
<td>Western Han</td>
</tr>
<tr>
<td>Chiao-ti</td>
<td>25-220</td>
<td>Han</td>
</tr>
<tr>
<td>Chiao-li</td>
<td>220-265</td>
<td>The Three Kingdoms</td>
</tr>
<tr>
<td>(recreational activity, performing art, competitive sport)</td>
<td>265-316</td>
<td>Western Tsin</td>
</tr>
<tr>
<td>Chiao-ti</td>
<td>317-420</td>
<td>Ts'in</td>
</tr>
<tr>
<td>Hsiang-p'u</td>
<td>420-589</td>
<td>Eastern Tsin</td>
</tr>
<tr>
<td>Chiao-ti</td>
<td>581-618</td>
<td>The Age of Disunion</td>
</tr>
<tr>
<td>(festival activity, sport with Emperor participating)</td>
<td>618-907</td>
<td>Sui</td>
</tr>
<tr>
<td></td>
<td>907-960</td>
<td>T'ang</td>
</tr>
</tbody>
</table>

Figure 3 - Names and Functions of Shuai-chiao in the Different Dynasties
<table>
<thead>
<tr>
<th>Names and Functions of Shuai-chiao</th>
<th>Period of Time</th>
<th>The Dynasties</th>
</tr>
</thead>
<tbody>
<tr>
<td>(tournament for women)</td>
<td>960-1127</td>
<td><strong>Sung</strong></td>
</tr>
<tr>
<td>Hsiang-p'u, Chiao-ti, P'ei-chang</td>
<td></td>
<td>/Northern Sung</td>
</tr>
<tr>
<td>Chao-ti, Cheng-chiao, Liao-chiao</td>
<td>1127-1279</td>
<td>/Southern Sung</td>
</tr>
<tr>
<td>Po-hu, P'u-hu, Szu-po (ceremonial activity)</td>
<td>1280-1368</td>
<td><strong>T'ien</strong></td>
</tr>
<tr>
<td>Chiao-ti (introduced to Japan by Ch'en Yüan-pin, became the main source of Judo)</td>
<td>1368-1644</td>
<td><strong>Ming</strong></td>
</tr>
<tr>
<td>Shuai-chiao, Liao-chiao, Po-hu, Pu-ho, Liao-chiao, Kuan-chiao, Kuan-chiao, Pu-ku, P'u-chi, Chiao-p'u, Tou-chiao, Kuan-chiao, Szu-chiao, Na-li, Liao-chiao</td>
<td>1644-1911</td>
<td><strong>Ch'ing</strong></td>
</tr>
<tr>
<td>Shuai-chiao (physical education subject, competed in national Shuai-chiao athletic meets, international sport)</td>
<td>1912-1948</td>
<td><strong>The Republic of China</strong></td>
</tr>
<tr>
<td></td>
<td>1948-present</td>
<td>The People's Republic of China P.R.C.</td>
</tr>
</tbody>
</table>

Figure 3 (Continued) – Names and Functions of Shuai-chiao in the Different Dynasties
NOTES


4. Ibid.


9. Ibid., 47.


20. Ibid., 3.


23. Ibid., 560.


27. Ah-ch'i-la-t'u, 4.

28. Ibid., 5.

29. Ibid., 6.

30. Ibid.

31. Ibid.


33. Ah-ch'i-la-t'u, 6.
34. Jen, 1.


37. Ibid.


40. Chun Sung, "Ch'ang Tung-sheng, the only surviving Grand Master of Shuai-chiao in Modern China," Wu-t'an, April, 1973, 12:19, 41.


44. Ibid., 201.

45. Ibid.

46. Ibid.

47. Ibid.


52. Donna J. Shackle, "OSU Club to Workout with Best in Taiwan," The Ohio State Lantern, July 18, 1985, 10.


54. World Journal, "First Ch'ang Tung-sheng Memorial Shuai-chiao International Tournament ended after two day's events: Atlanta and West Germany to host the next two year's tournament," World Journal, August 20, 1986, 12.

55. Huang, 551-557.


59. Lao Tzu, 21.

60. Ch'ang, Shuai-chia-shu, 3.


65. Chi-hsiu D. Weng, A Comparative Study of the Basic Shuai-jiau Techniques and Judo Throwing Techniques, Taipei: National Taiwan Normal University, 1975, 16.


68. Tung Chung-i, Chung-kuo-shuai-chiao-fa, Taipei: Hua-lien Ch'u-pa-she, 1935.

70. Story told by Ch'ang Tung-sheng who witnessed T'ung thus spoke to the contestants. Ch'ang at that time was one of the contestants. Making 1933.


72. Ibid.

73. T'ang, "T'ang-hsu."

74. Chin, "Chin-hsu."

75. Ibid.

76. T'ung, in preliminary pages.


78. Ibid., 1.

79. Ibid.

80. Ibid.

81. Ibid., 2-4.

82. Ibid., 7-8.


85. Ibid., 219.


88. Mollica, 77.
89. For years, students at Central Police College often fought each other for the superiority between Shuai-chiao and Judo.

90. Hu acted as Ch'ang's assistant for many years at places where Ch'ang taught including Central Police College and National Taiwan Normal University. Hu also obtained a great deal of help in writing his work from Ch'ang's senior student Chan Chin-t'ao.


92. Weng, A Comparative Study of the Basic Shuai-iyau (Shuai-chiao) Techniques and Judo Throwing Techniques, 1-3.


94. Ibid., 233.

95. Ibid., 234.

96. Ibid., 76-127.

97. Two of the original three founders of I.S.C.A. Ch'ang Tung-sheng and the author resided in Columbus, however for financial reasons the headquarters was relocated.


100. The Ohio State University, The Ohio State University Bulletin Course Offerings 1985-86, Columbus: OSU, 1985, p. 323.


102. Szü-ma, 95.

103. Ibid.


108. Wang, Feng-t'ing, (Foreward) 1.

109. Ibid., 2-7.

110. Chun, 41.

111. Ah-ch'i-la-t'u, 2.

112. Ibid., 3.


114. Ibid., 223.

115. Ibid.

116. Ibid.

117. Ch'ang one time told the author that the number of the weight division in the current Rules need to be increased. Taipei, 1972.


121. Grigsby, 11.

123. Ch'ang, Shuai-chiao-shu, 83-90.

124. Ch'ang stayed with the author for the summer of 1983 and completed the work, Columbus, Ohio, 1983.


126. T'ung, preliminary pages (the origin of Shuai-chiao).


128. Organizing Committee for the 23rd Taiwan Provincial Athletic Meet, Report on the past Taiwan Provincial Athletic Meets.

129. Speaking to the author, contestants from Chicago, Tibuta Jones, Raymond Cooper, Aaron Hardy all agreed to these advantages, O.S.U. November, 1985.


132. World Journal, "In memory of the King of Shuai-chiao, Wu-shu Grand Master Ch'ang Tung-sheng The Ch'ang Tung-sheng Memorial International Shuai-chiao Tournament to be held by the Ohio State University on the 12th," World Journal, July 6, 1986.


135. Rules for the International Olympic Committee.


137. According to Jan-ming Wu, who is the leader of Shuai-chiao in West Germany.


139. Weng, A Comparative Study on the Basic Shuai-jyasau Techniques and Judo Throwing Techniques, 3-6.
140. Ibid.

141. David Lin (Lin Ch'i-k'ai) told the author about this story during his visit in Columbus, July, 1986.

142. Chang Kuang-ming, Chung-kuo Shuai-chiao Ch'uan-ch'en yu Hsun-lien Shih-wu, 43.

143. Ibid., 33.

144. Ibid., 42.

145. Fu Yün Chun, Chung-kuo Chiao-shu, 7.

146. Roudao yü Shuaijiao, February 1984, 2.


150. Wang Te-ying, 3.

151. Ibid.

141. Roudao yü Shuaijiao, February 1984, 2.

153. Ah-ch'i-la-t'u, 6.


155. Ibid., 9.


157. Ibid.

158. Pen P'e'i, 5-6.

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Organizing Committee for the 23rd Taiwan Provincial Athletic Meet. *Taiwan-sheng Li-chieh Ch'uan-sheng Yun-tung-hui Kai-k'uang.* Taipei: Organizing Committee for the 23rd Taiwan Provincial Athletic Meet, 1969.


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