

Filipino Martial Arts

Legends of the Filipino Martial Arts **Digest**

Special Issue
2008



Founder
Reynaldo Magdaraog
Magdaraog Martial Arts System

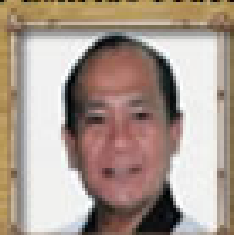


Great Grandmaster
Braulio Tomada Pedoy
Derobio Eskrima

Grandmaster Gerardo Alcuizar
World Eskrido Federation



Grandmaster
Gregorio "Goyong" Ceniza
Baraw Sugbu



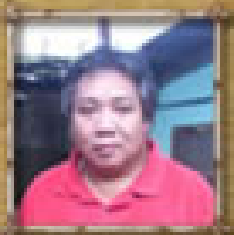
Master Chian Ong Jr.
Baton Masters



Master Robert M. Du
PAKAMUT



Lolo Guro Isidro
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The FMA Digest is published quarterly. Each issue features practitioners of martial arts and other internal arts of the Philippines. Other features include historical, theoretical and technical articles; reflections, Filipino martial arts, healing arts and other related subjects.

The ideas and opinions expressed in this digest are those of the authors or instructors being interviewed and are not necessarily the views of the publisher or editor.

We solicit comments and/or suggestions. Articles are also welcome.

The authors and publisher of this digest are not responsible for any injury, which may result from following the instructions contained in the digest. Before embarking on any of the physical activities described in the digest, the reader should consult his or her physician for advice regarding their individual suitability for performing such activity.

From the Publishers Desk

Kumusta

This is the fourth Special Issue about the Legends of the Filipino Martial Arts. These practitioners have left their mark with the people that they have taught. These teachers are historical in the sense that they brought their fighting art to the world, sharing with others the techniques, philosophies, attitude, and part of a culture that represents the Philippines.

In this Special Issue the fourth, as in the first, second and third Special Issues on Legends are some of the great teachers and practitioners that have passed away and that through their teachings, passed on the Filipino martial arts for all to be able to learn and understand as part of the culture of the Philippines.

The legends in this special issue are not in any order, for all were most notable in their style.

Now you may say that Aikido and Silat Sawdara are not Filipino martial arts, however, the Filipinos that have passed on were great Filipino martial artists that added the art to the Philippine culture.

If on the FMA Digest website you do not see a legend on the legends page, please, if possible submit the name, style, date of birth, the date they passed away, and a picture so it can be included. This is so others can know who shared their fighting art with others in hope that it would not be lost in their passing.

As much as possible the FMA Digest has included websites and contact information for those that are interested to find out more about the style of Filipino martial arts that has been passed on to their students. And most hopefully will continue to be passed on from generation to generation.

Maraming Salamat Po

Founder Reynaldo Ayo Magdaraog

1945 - 1998



A man named Reynaldo "Rey" A. Magdaraog was born in Legazpi City, Albay Province on February 6, 1945. From the time he has entered school at the age of six, he has shown keen interest in the Eastern Arts of fighting. At that time Karate was beginning to take hold in the imagination of young men.

Rey A. Magdaraog started training in the discipline of Martial Arts in the year 1954 or at the age of 9 years. In his youth he studied many different kinds of Martial Arts like Chinese Karate (Kenpo), Judo, Boxing, Jujitsu and Kung-Fu, but the one that has fascinated him most was the Arts of Aikido.

He learned the Arts of Aikido through the guidance of the book Zen Combat. As no other person could possibly teach him, (at that time there was no known Aikido dojo in the Philippines) the Master relied mostly in books, which he practiced to perfection. After years of hard training he was able to harness the power called Ki.

From this discovery he gathered some friends and started to share his knowledge of the power of Aikido. By this time he was not economically blessed to meet the demands of lesser-known Martial Arts. Following nature's way he continued to defy the trials and tribulations confronting each moment.

Destiny has its own way of getting things realized when the Master was able to land a teaching job at the Divine Word College of Legazpi City handling Practical Arts subjects. Even in his professional life, the master has to combine and introduce his knowledge in the Arts of Aikido to his students.

In the late 1960's other Instructor's develop their own schools and the popularity of Karate spread to the West and Judo in the other hand was a national sport here in the Philippines.

In 1964 the Way Aikido Club was established by the Founder comprising of selected students. From the year the Way Aikido Club was established, there were various changes in the name of the organization. Among them is the Bicol Aikido Club, then the Seika-no-itten Aikido Study Center and the Divine Word College Aikido. But the teaching remains the same with the sole objective of making Aikido and effective tool in self-defense.



Divine Word College of Legaspi.
Foundation Day 1st Aikido Demonstration.

The first public demonstration was conducted in 1965 during the Foundation Day anniversary of the Divine Word College in Legazpi City. Here the Art was presented in

its simplicity, as survival techniques where the attacker is never aware of the applied techniques in its formless form.

The Way Aikido Club

1964 – 1969



Year 1964 - This is when the Aikido in Legazpi City has started through Mr. Reynaldo A. Magdaraog. Reynaldo A. Magdaraog started training in Martial Arts in he's childhood and have in the past years.

1964 - Reynaldo A. Magdaraog founded and established the Way Aikido club in the year 1964, through the book "Zen Combat." Rey A. Magdaraog started Aikido through the book Zen Combat and develop this kind of Martial Arts, with this he have gathered some friends Mr. Orlando Estor. Then through this configuration he have develop the Arts in its. Aikido was considered as one of the mystical martial arts as it is very difficult to understand and train through the physical, mental and the spiritual levels of mastery of this kind of discipline.

Reynaldo A. Magdaraog got a teaching job at the DWCL, and introduced Aikido as a course in Physical Education.

February 1964 - The first public demonstration of Aikido was held during the foundation day of the Divine Word College of Legazpi. With this the first demonstration team composed of men and women.



1964 - 1988

Physical Education Aikido

Bicol Aikido Club

1969 – 1971

1969. In the year 1969, an Aikido authority from Hawaii arrived in the Philippines by the name of Mr. Benjamin "Ben" Galarpe.

Sensei Rey Magdaraog was informed that the Aikido authority from Hawaii established the Manila Aikido Club (MAC) in 1963 located at Laong Laan St., Manila.

Mr. Rey A. Magdaraog invited Mr. Benjamin "Ben" Galarpe in Legazpi City, to show the ways of Aikido training in Legazpi City.

Mr. Ben Galarpe promoted Mr. Rey A. Magdaraog to Black belt, receiving a double Black belt.

In **1969 to 1971** the Bicol Aikido Club was affiliated with the Manila Aikido Club (MAC).

Manila Aikido Club

Benjamin G. Galarpe

Founded 1963



A Black Belt in Aikido, is the only representative of the Hawaii Aikikai in the Philippines. He is the Chief-instructor of the Manila Aikido Club, having introduced the Art in the Philippines in 1963.

January 17, 1970. The Master was married in Metro Manila. The

Bicol Aikido Club students was left in Metro Manila to make some of their Exhibitions and Demonstration under Sensei Ernie Talag, they made Exhibitions and Demonstrations at the Rotary Club, Kiwanis Club.

Jose Danilo Nieves and Mitchell Zerrudo were left in Manila with Mr. Ernie Talag of the Ki Society Philippines Aikido Manila (Shin Shin Toitso).



**Seika-No-Itten
Aikido Study Center
1971 - 1973**

1971 - The establishment of the Seika-no-itten Aikido Study Center (the one point) by Sensei Rey A. Magdaraog.



**Divine Word College of Legaspi
Aikido Training Center
1972 - 1973**

1972 - The establishment of the Divine Word College Aikido Training Center by Sensei Rey A. Magdaraog at the DWCL Social Hall.

**Zen Society of the Philippines
1973 - 1988**



July 22, 1979 - Heart to Heart Communication

Heart to Heart Communication. The Reiyukai Philippines, Metro Legazpi Chapter Branch 24. Bicol College Gymnasium, Daraga, Albay

Reiyukai Zen Society Branch 24 Metro Legazpi

1974-1978 - Little Dragons

The little dragon Arnis team, at the Masonic Temple.



1973

As years goes on the Master decided to look more on the Modern Arts of Aikido. Through the years of intensive research, development, training and testing the Master, with his son Shihan Roy B. Magdaraog, have discovered that the roots of the modern Aikido lie in Aikijujutsu in the ninth-century Japan. He learned that the Daito Ryu Aikijutsu of Sokaku Takeda teaches brutal and deadly techniques but highly effective in street fighting. Through this the Master decided to go on deeply and look on the training and philosophies of the Arts of the Modern Aikido of O-Sensei and the ancient art of Daito Ryu Aikijutsu of Sokaku Takeda. Studying these two schools of aikido the Master then developed and improved his own techniques.

The Master was invited to Japan in January 8, 1980 under the auspices of The Reiyukai, a form of discipline of Zen Buddhism. For six months he has trained and learned the secrets and wisdom of Zen Buddhism. A traditional sash of the Reiyukai Organization was awarded the Master in honor of his dedication in the skills of Aikido.

January 18, 1980 - Reiyukai, Tokyo, Japan



Mr. Rey A. Magdaraog went to Japan to attend a seminar within 4 months for free. Passport Number and Visa Number 329397.

Mr. Rey Magdaraog, was send to Japan by the Japanese government through the Reiyukai organization and he is the Branch Leader.

Attended the Aikido Expo. At the Araneta Coliseum with Japanese Black belts Sensei Koichi Tohei 8th Dan and Sensei Shoji

Maruyama. And was ask by Sensei Koichi Tohei to be the President

of the Ki Society Aikido Philippines but the Master declined.

Mr. Rey Magdaraog established the 5 Masters of the Zen Society of the Philippines: The REIYUKAI was established in Legazpi City, Mr. Rey Magdaraog was the Branch Leader. Some of the students of the Zen Society of the Philippines were introduced to this organization. And some of the Black Belts were given the sash and beads the rituals of REIYUKAI under Mr. Rey Magdaraog.

1981 - the Bronze Men

Bronze Men. (Drunken Masters)

March 11, 1981 - third child was born Agnes B. Magdaraog

The third child was born Agnes Magdaraog at Legazpi City

1985 - Brutal techniques were introduced. The combative form.

To ensure that the techniques must be really effective in any situation the Master made it a point to look into the background of O-Sensei Morehei Ueshiba the Founder of the Modern Aikido (Way of Harmony) and of Sokaku Takeda, Founder of Daito Ryu Aikijutsu. Further training encouraged him to understand the dynamics of the human architecture in order to facilitate the understanding of Ki (Internal powers). These he did to the approval of his Japanese colleagues.

Further innovations and changes in the arts were made and perfected that resulted in an improved form of the Arts. From 1973 until his demise, he was always searching ways to develop the Art thus the Zeta Technique and the Interactive Technique came into being. This technique though was never introduced to students but was passed on to the son.

Zeta Zen Ryu Aikido

1988 - 1991

1988 - Rename to Zeta Zen Ryu Aikido

The formation of a new name to Zeta Zen Ryu Aikido was again tested by human nature so the Master always follows his teacher which is nature it self. This was composed of the students that were under the teaching and leadership of Sensei Rey A. Magdaraog.

June 1989 - Started Physical Education at the Dynamic Computer Centrum.





Started teaching Physical Education 1,2,3 and 4 (PE) at the DCC Dynamic Computer Centrum, Rizal St., Legazpi City.

1990 - The Zeta Zen Ryu Aikido changed its address c/o Bicol Driving School, Charlou Bldg., Rizal St., Legazpi City. The Zeta Zen Ryu Aikido Headquarters made some of the Chapters and branches:

- Daraga, Albay under Honesto Lustina
- Bascaran Daraga, Albay under Loncio Lozada
- Tabun-tabun, Daraga, Albay under Ador Lozada
- Padang and Taysan, Legazpi City under Rogelio Mañago
- Rizal St., Legazpi City at the residence of Romy Abion

1991 - Mass Promotion of all members of Aikido

The Zeta Zen Aikido Ryu Aikido made the mass promotion of all the candidates for the rank of Full Black, Black Belt and Blue Hakama under the approval of the Zen Master Rey A. Magdaraog. The students that were promoted in this occasion was the Daraga Chapter under Honesto Lustina and the Bascaran Chapter under Lonsio Lozada. This was held at the Bicol Driving School, Charlou Bldg., Rizal St., Legazpi City.

1991 - Rename to Sagumayon Magdaraog Scholl of Aikido

The Zeta Zen Ryu Aikido was renamed to Sagumayon Magdaraog School of Aikido; this is to establish a new organization of dedicated students in the Art of the Magdaraog System of Aikido, under the leadership of Sensei Rey A. Magdaraog.

Sagumayon Magdaraog School of Aikido 1991 - 1993



1991 - This is the year were all of the Black Belts and Masters were expelled by the Founder and Zen Master Rey A. Magdaraog as they have alienated themselves from the Founder. New students were trained and developed, the remaining students who were loyal and honest to the master. Then the organization was



renamed to Sagumayon Magdaraog School of Aikido.

1992 - Then the Sagumayon Magdaraog School of Aikido was established, comprising new students under a different orientation and was trained and develop. Then an Exhibition and Demonstration Team was formed comprising a dedicated students the group was named the Strike Demonstration Team. The Strike Team is composed of selected student, five students were selected and the Master Instructor.

October 4, 1992 - 1st Asian Martial Arts Competition and Exhibition.

The Sagumayon Magdaraog School of Aikido, Legazpi City attended the 1st Asian Martial Arts Competition and Exhibition (2:00 PM) held at the Ateneo De Naga Gymnasium as a Special Participant in the said event.

December 13, 1992 - 1st Annual Aikido Expo 92

The Sagumayon Magdaraog School of Aikido, Legazpi City made the 1st Annual Aikido Expo '92 an Exhibition and Demonstration held at the (MPCF) Mariners Polytechnic Colleges Foundation at Rawis, Legazpi City (8:00 AM).

February 18, 1993 - 1st Aikido Forum

The Sagumayon Magdaraog School of Aikido, Legazpi City had undertaken the 1st Aikido Forum '93 an Instructional Demonstration of Aikido Techniques held at the Bicol University of Legazpi City, Little Theater (2:30 PM).

April 4, 1993 - Legazpi Physical Fitness Program Opening

The Sagumayon Magdaraog School of Aikido, Legazpi City joined the launching of the Legazpi Physical Fitness Program at the Peñaranda Park, Old Albay, Legazpi City (5:00 AM). Palm Sunday Mass officiated by Rev. Fr. Honesto Moraleda and the Opening of the Legazpi Physical Fitness Program Martial Arts Exhibition held at the Airport grounds, Washington Drive, Legazpi City (5:00 to 8:00 AM). The group made an Exhibition and Demonstration in this event at the Airport grounds.

April 25, 1993 - Legazpi Physical Fitness Program Aikido Exhibition with Kuntao ng Pilipinas

The Sagumayon Magdaraog School of Aikido, Legazpi City. Made an Exhibition at the Legazpi Physical Fitness Program with the Kuntao Ng Pilipinas as the Host held at the Peñaranda Park Skating Ring.

May 2, 1993 - Legazpi Physical Fitness Program Aikido Demonstration and Exhibition

The Sagumayon Magdaraog School of Aikido, Legazpi City made an Exhibition at the Legazpi Physical Fitness Program held at the Airport Grounds Washington Drive, Legazpi City.

June 26, 1993 - 1st Albay Invitation Karate Tournament

The Sagumayon Magdaraog School of Aikido, Legazpi City made an Exhibition and Demonstration at the Kuntao Ng Pilipinas as the Host of the 1993 1st Albay Invitational Karate Tournament, Fight of the Champions held at the Bicol College Gymnasium, Daraga, Albay (1:30 PM).

September 23, 1993 - 2nd Bicol Asian Martial Arts Competition and Exhibiton

The Sagumayon Magdaraog School of Aikido, Legazpi City was invited as a Guest at the 2nd Bicol Asian Martial Arts Competition and Exhibition held at the Ateneo De Naga Gymnasium, Naga City (1:30 PM). Shihan Roy Magdaraog Guest at the said event.

October 20, 1993 - Ibalong Festival Aikido Exhibition and Demonstration

The Sagumayon Magdaraog School of Aikido, Legazpi City was renamed by the founder and changed it to Magdaraog School of Aikido and Oriental Martial Arts and the Bicol Martial Arts Association. The following students were expelled due to their lack discipline during the 1993 Ibalong Festival Aikido Exhibition and Demonstration at Legazpi City. Note the Black Belt holder have not passed all the required test so they are only a holder of a Brown Belt under the Magdaraog system of grading, under Roshi Rey Magdaraog and Shihan Roy Magdaraog.

December 22, 1993 - Christmas Party of the Group

The Magdaraog School of Aikido and Oriental Martial Arts and the Bicol Martial Arts Association, Legazpi City. This was the 1st Aikido Christmas Party of the new organization at the Gymnasium (6:30 PM) c/o Bicol Driving School the party was held at the Muñoz Restaurant, Rizal St., Legazpi City. The new breed of Students of the organization.

Magdaraog School of Aikido and Oriental Martial Arts
Bicol Martial Arts Association
1993 - 1995



January 22, 1994 - St. Agnes Day Aikido Exhibition

The Magdaraog School of Aikido and Oriental Martial Arts and the Bicol Martial Arts Association, Legazpi City made an Exhibition at the St. Agnes Day held St. Agnes Academy, Legazpi City grounds.

March 20, 1994 - Aikido Competition and Kickboxing Tournament

The Magdaraog School of Aikido and Oriental Martial Arts and the Bicol Martial Arts Association, Legazpi City made an Exhibition and Demonstration at the Aikido Competition and KickBoxing Tournament as a Special Guest Participant in the said event that was held at the Camarines Sur National High School, Naga City (1:00 PM).

June 1 - 3, 1994 - The Magdaraog School of Aikido and Oriental Martial Arts and the Bicol Martial Arts Association, Legazpi City went to Manila to visit Gyms and Dojo of Aikido.

PCAF or the Philippine Combat Aikido Federation at Cubao, Quezon City under Mr. Monching Gavellino.

Aikido Aikikai at SM Mega Mall, Mandaluyong, Metro Manila.

July 31, 1994 - 2nd Promotion and Ranking

The Magdaraog School of Aikido and Oriental Martial Arts and the Bicol Martial Arts Association, Legazpi City. This is the 2nd All Students Promotion and Examination held at Vinta De Mar, Bacacay, Albay (8:00 AM to 4:30 PM).

August 1, 1994 - Chong Hua Intramurals Aikido Exhibiton

The Magdaraog School of Aikido and Oriental Martial Arts and the Bicol Martial Arts Association, Legazpi City. Made an Exhibition in the Intramurals 1994 at the Chong Hua Institute of Technology, Legazpi City (9:30 AM).

December 1994 - The Magdaraog School of Aikido and Oriental Martial Arts and the Bicol Martial Arts Association, Legazpi City.

January 24, 1995 - The Magdaraog School of Aikido and Oriental Martial Arts and the Bicol Martial Arts Association, Legazpi City visited the Manila Based Aikido Clubs to observe the teachings methods.

January 27, 1995 - The Magdaraog School of Aikido and Oriental Martial Arts and the Bicol Martial Arts Association, Legazpi City visited at the Aikido Based Club at the SM Mega Mall Bldg. B, 4th floor, Mandaluyong, Metro Manila (6:00-7:30 PM) and was a guest visitor and made a exhibition and demonstration with the Instructors namely Mr. Oscar Lapus the Chief Instructor at the SM Mega Mall Aikido and Mr. Pornello as the Instructor at the PWU or Philippine Women's University.

February 19, 1995 - AMEC Family Day Arnis Demonstration

The Magdaraog School of Aikido and Oriental Martial Arts and the Bicol Martial Arts Association, Legazpi City. Made a special teaching of Arnis Kata at the AMEC Science Oriented High School 1st year boys for the AMEC Family Day held at the AMEC grounds.



March 5, 1995 - 1st Combat Aikido Competition

The Magdaraog School of Aikido and Oriental Martial Arts and the Bicol Martial Arts Association, Legazpi City made an Exhibition and Demonstration at the 1st Combat Aikido Competition and was invited by the Combat Aikido, Busay Chapter and the Akimbo, Daraga, Albay. The group was the Special Guest Participant in this event.

August 6, 1995 - 3rd Promotion and Ranking

The Magdaraog School of Aikido and Oriental Martial Arts and the Bicol Martial Arts Association, Legazpi City. This is the 3rd All Students Promotion and Examination held at Vinta De Mar, Bacacay, Albay (7:00 AM to 5:00 PM).

August 28, 1995 - DCC Intramurals Aikido Exhibition

The Magdaraog School of Aikido and Oriental Martial Arts and the Bicol Martial Arts Association, Legazpi City made an Exhibition and Demonstration at the Intramural 1995 at the Dynamic Computer Centrum, Bonot, Legazpi City Basketball Court (10:00 AM).

December 1995 - Christmas Party at Wendees Legazpi City

The Magdaraog School of Aikido and Oriental Martial Arts and the Bicol Martial Arts Association, Legazpi City.



**Magdaraog
Zen Jutsu Aikido Philippines**
1995 - 1998
**Bicol Zen Aikido
Philippines International**
1996 – 1998



**Magdaraog
Philippine Zen Aikido Jutsu Ryu**
1997 - 1998



1997 - 2nd Floor, Encarnacion Bldg., 664 Rizal St., Legazpi City
4500 Philippines

June 1997 – AUL Aikido Club SY 1996-1997

Aquinas University of Legazpi, Rawis, Legazpi City 2nd Semester
Aikido Club 96-97. Training starts at S-Building
grounds.

April 15 to 23, 1997 - Aikido Classic 97 (CCP

Complex Pasay City)

One week seminar exhibition and demonstration at the CCP Complex,
Roxas Blvd., Pasay City. This is the first Aikido exposure of the
Legazpi City students in titled “Aikido Classic ‘97” a seminar
exhibition and demonstration of Aikido and Aikijutsu techniques. With a theme of “Clear
and Present Danger”. Headed by Rosh Rey A. Magdaraog and Shihan Roy B. Magdaraog
with the Demonstration Team. The Aikido Demonstration Team barracks were at the
Folk Arts Theater.

April 17, 1997 - Quarters of the Demonstration Team (Folk Arts Theater)



April 18, 1997 - CCP Complex Blue Guards (Aikido Demonstration)
CCP Complex Grounds, (Security) 76 Blue Guards at 7:00-9:00 AM
Manila Film Center Grounds and at the Westin Plaza Hotel, (Security) 61 Blue Guards.

April 19, 1997 - CCP Complex Blue Guards (Aikido Demonstration)
CCP Complex Grounds, (Security) 76 Blue Guards at 7:00-9:45 AM
Manila Yacht Club in front of the PNP Kababayan Center outpost, Action Rescue Team, the Kababayan Center PNP, SWAT and the LRU (Light Rescue Unit).

April 20, 1997 - Demonstration Team at the Manila Yacht Club
Pictorial of the Demonstration Team at the Manila Yacht Club, and was invited by the Iglesia in Cristo Family Day.
Aikido Classic 96 at the CCP Complex, Pasay City. The group made a Seminar Exhibition and Demonstration for the Police, security guards, executives and civilians.
Locations of Seminar Exhibition and Demonstrations: Manila Film Center, Cultural Center of the Philippines, Folk Arts Theater, Manila Yacht Club, CCP Kababayan Center PNP, Westin Plaza Hotel, PICC Grounds.

May 08, 1997 - Commission on Audit (Aikido Demonstration)
Aikido Exhibition and Demonstration at the Anniversary of the Commission on Audit at the Bicol University Little Theater, Daraga, Albay.

May 17, 1997 - 1997 Summer Full Contact Tournament (Aikido Demonstration)
1997 Summer Full Contact Karate Tournament Mayor's Cup (Fight of the Champion III) at the Locsin Park, Old Albay, Legazpi City. 5:00-10:00 PM. The Aikido Demonstration Team made an Exhibition and Demonstration at this event c/o Mr. Angel Torregosa Chief Instructor. The team was awarded a trophy and certificate of appreciation and attendance by the Kuntao ng Pilipinas, Albay Chapter.
Roy Magdaraog. First time to show the cutting technique of the katana on the hands of Manuel Monilla (papaya).
The establishment of the Senior Class of the Magdaraog Philippine Zen Aikido Jutsu Ryu under Roshi Rey A. Magdaraog and Shihan Roy B. Magdaraog. These groups are the chartered members of the organization.

July 27, 1997 - Promotion and Ranking (MABA Computer College grounds). Headed by Roshi Rey A Magdaraog and the son Roy B Magdaraog.

August 24, 1997 - Goodwill visit and guest at Learn Aikido Club

September 04, 1997 - SAA Intramurals (Aikido Exhibition and Demonstration)
1998 - 2nd Floor, Encarnacion Bldg., 664 Rizal St., Legazpi City 4500 Philippines.

January 23, 1998 - Goodwill visit to Robinsons's Galleria Aikido Bugei

February 10, 1998 - Goodwill visit to SM Mega Mall Aikido Club
Goodwill visit to the Learn Aikido Club at the SM Mega Mall Bldg.

April 13 to May 08, 1998 - Summer Sports Training Program (Aikido)
Summer Sports Training Program Marist School, Champagnat St., Marikina Heights, Marikina City.
April 20 to May 22, 1998 - Summer Class (Aikido Training Program)
Summer Sports Training Program Maba Computer Oriented High School, Lakandula Drive, Legazpi City.

June 12, 1998 - Anniversary of Chartered Members
The Independence Day Celebration and Anniversary of the Founding of the Chartered Members of the MPZAJR, joined the parade.

June 21, 1998 - Promotion and Ranking

This is the last batch of students that was promoted by Roshi Rey A. Magdaraog.

The Master has more plans to make the arts known to all. But it never materialized as in 1998; in a vehicular accident the Founder met his Creator.

Today the late Master's successor Soke Roy B. Magdaraog has taken up the cudgels of the late Master. The teachings, discipline and training that the father had passed on to the son will continue under the guidance of his eldest son. The legacy of a great man will not die with him.



June 28, 1998 - Death of the Founder

The death of Roshi (Founder and Zen Master) Rey A. Magdaraog due to vehicular accident at Washington Drive, Legazpi City.

July 3, 1998 - Burial and Ritual to the Founder (Bicol Memorial Cemetery)

The students of the MPZAJR Inc. past and present had attended the Burial in full uniform with the Red Master Jose Danilo Nieves and the Green Master Jeffrey Rico who came from Manila. Those that were expelled also paid their respect to the Master.

August 8, 1998 - Election of Officers and Board

This is the election of Officers and Board of Trustees, which was held at the residence of the late Roshi Rey A. Magdaraog.

September 2, 1998 - Albay Town Fiesta (Martial Arts Demonstration and Exhibition)

Made the first public demonstration and exhibition after the death of our master, at the Martial Arts Exhibition and Demonstration at the Peñaranda Park, Old Albay, Legazpi City in front of the City Mayor's Office, in connection of the Albay District town Fiesta. The Bicol Ki Aikido Foundation, through Mr. Victorio Roces and the Chief Instructor Nestor "Tao" Vibar invited the Magdaraog Philippine Zen Aikido Jutsu Ryu in this Exhibition and Demonstration.

The demonstration and exhibition was the first where the internal power of inner strength of Ki was shown to the general public. The deep impact techniques, the unbendable arm the unmovable techniques in seiza, and the sword cutting technique using live blades was also presented.

November 1, 1998 - Gathering of the Members at the Bicol Memorial Cemetery

The gathering at the Bicol Memorial Cemetery at Bonot, Legazpi City to pay respect to the Master.

December 20, 1998 - 1st General Assembly (1st Awarding of Instructors Manual)

This is the "1st Zen Aikido Jutsu General Assembly of Centennial Year 1998" and the 9th Promotion and Ranking / Induction Ceremony / Acquaintance and Christmas Party. The promotion and examination of all students. This was held at 1:00 to 12:00 PM at the Kapaligiran Restaurant (Vista Al Mayon) Washington Drive, Legazpi City. The Metro Manila student did not attend in this event.

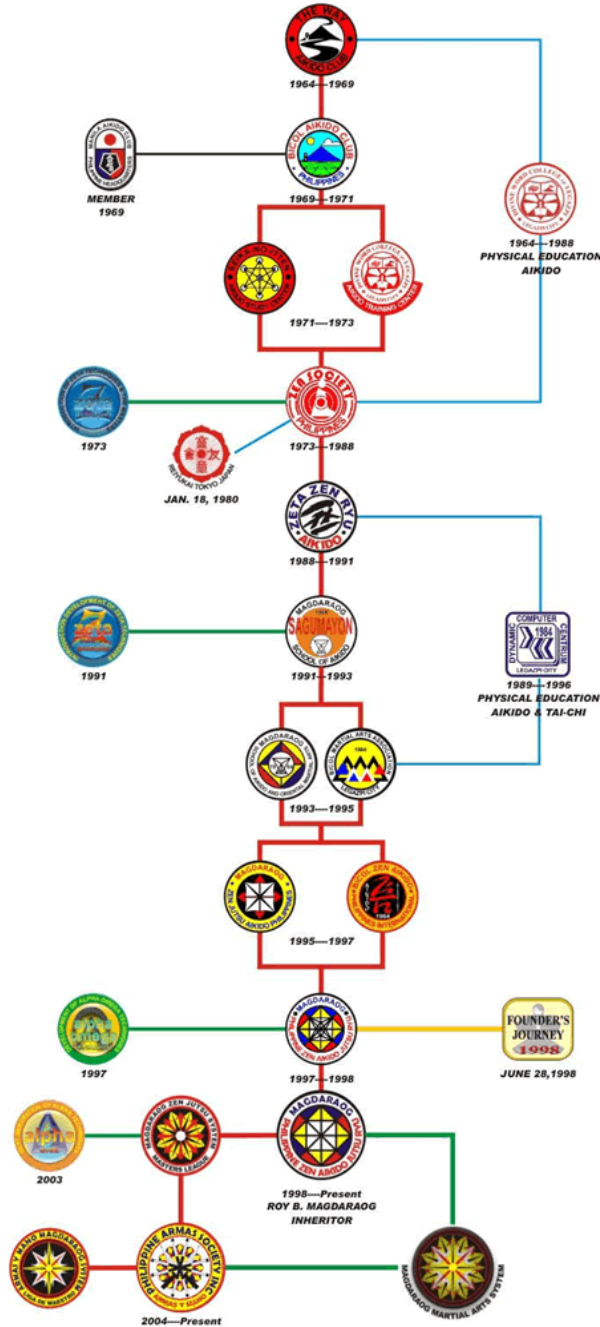
Rey A. Magdaraog was a man of honor, a brilliant martial arts master and talented teacher who acquired his skills through devotion and sacrifice at a very tender age. He

was meticulous in his teachings, precise in his movement and generous of heart that his loss was truly felt to those who have been his students.

To him we dedicate the undertakings of the Magdaraog Philippine Zen Aikido Jutsu Ryu.

Click Here to visit Magdaraog Martial Arts System history. Once at the website click on the logo to find the history behind that logo.

Flow of Aikido Development in Legaspi City (Bicol)





Magdaraog
Philippine Zen Aikido Jutsu Ryu
1998 - Present
Roy B. Magdaraog
Inheritor



2003



2004 - Present



Great Grandmaster Braulio Tomada Pedoy

Derobio Escrima

1900 - 1992

A brief insight: Into the life of the Great Grandmaster of Derobio Escrima.

Age 92, Braulio Tomada Pedoy, of Honolulu, Hawaii, passed away July 29 1992 at St. Francis Hospital. Great Grandmaster Pedoy was born on October 16, 1900 in Ormoc City, Leyte, Philippines. At the age of six, he ran away from home and traveled into the mountains of the Southern Visayas where he was taken in by General Faustino Ablen. The General was a leader of the Independence movement against the occupying American forces on the island of Leyte. For eleven years, the Great Grandmaster lived and trained under the General in the art of Derobio Escrima. At the age seventeen, Pedoy was tested by the General on what he has obtained in his years with him; their choice of weapon was the bolo. As it was told, the test lasted almost two hours with Pedoy receiving a cut on the chin and near the eye; the General none. Through his ability to survive the battle, the General awarded Pedoy mastership of his art of Derobio and the task to expand his knowledge of the martial arts and travel the land learning other styles of Escrima.



In 1924, his travels brought the Great Grandmaster to the island of Hawaii where he worked on the Olaa Plantation. During World War II he worked as a security guard for the Army. Later in life he worked and retired from Gaspro Inc. In 1961, Great Grandmaster Pedoy began the first Escrima School in the islands. The Pedoy's School of Escrima was born. The Great Grandmaster would come to be known for his prowess as a man of counters and as a healer in the art of Hilot; Filipino healing and bone setting art.



On April 9, 1976, he was awarded a Certificate of Recognition from the State of Hawaii, House of Representatives, awarded the entitlement "Escrima Expert Extraordinaire", House Resolution No. 633. In 1991, he was inducted into the International Martial Arts Hall of Fame for his outstanding contribution in promoting the Philippine martial art of Escrima. He also promoted his son Eduardo Pedoy to Master in 1991.

After his passing, the Pedoy's School of Escrima now reveres him as the Great Grandmaster of our system and his son as Grandmaster. The lineage of the Pedoy system lies with his son Eduardo Pedoy and his grandchildren Tyrone Takahashi and the family of Gail Siangco.

"An Interview with Master Braulio Pedoy"

Interview taken from the Fighting Arts of Hawaii Journal Volume 1 No.6, November 1977, edited by Carlton Kramer, used with the permission of Kent Lighter
(Two instructors of the Pedoy School of Escrima)



FAH: *Where in the Philippines did you come from?*

PEDOY: I came from Ormoc, Leyte.

FAH: *When did you come to Hawaii?*

PEDOY: I arrived in 1924. My destination was Olaa Plantation on the Big Island.

FAH: *Why did you come to Hawaii?*

PEDOY: My friend told me, "We go Hawaii. Hawaii is good - easy to make money." The temptation was in my mind, a conflict already with what my Master told me on how I should live my life.

FAH: *So you worked the plantations all your life?*

PEDOY: No, I spent many years as a fisherman, and during the WWII, I was a security guard for the Army. After that, I worked 11 years for Gaspro. From that time until now, I haven't worked. That is my history from the time I came to Hawaii. But if you go to my history in the Philippines, there is a whole different story to tell. I went from island to island, like my Master told me, to further my studies in Escrima. In every village, there are different movements and counters. Kali has very different movements than Derobio.

FAH: *How long did you go from island to island?*

PEDOY: Over three years.

FAH: *How old were you when you did this?*

PEDOY: I was 17 years old. I was 20 when I decided to go to Hawaii.

FAH: *How long had you been training with your Master?*

PEDOY: Since I was 6 years old until I was 17. And from there I went island to island. First, however, my Master told me to study about the ocean, and of the philosophy of the sea. If you were to climb to the top of a tree and look into the ocean, you would see different shades of blue. The darker the blue, the deeper the water, in the lighter areas it is shallow, rough, and noisy. Many are at this level, close-minded people with conflicting goals in life who tend to use their mouths loosely. We must look towards the deeper water where it is calm and peaceful, where your morals run deep and only pure thoughts come out of your mouth. Thus, you can observe for yourself what is shallow and what is deep. In every one of us the Lord provided seven gateways for us to observe the environment. Each of us has two eyes, two ears, two nostrils, and a mouth. Only the mouth can get us into serious trouble with our fellow man - thus, one should be very careful in what one says. Give good advice, don't lie, and never gossip, for it might not be true. Then you can get your humbleness from that.

FAH: *When you came to Hawaii, were you a Master already?*

PEDOY: Yes, I had developed already. I had been all over the Philippine Islands.

FAH: *How did you meet your Master?*

PEDOY: My father was a very mean person. Everyday he gave me lickings, at 6 years of age, I ran away. I went along the main trail until I came to a fork in it; one way to the big city, the other to the mountains. If I was to go to town, my father might still yet catch me, so I went the other way. I just walked with no destination. I just walked, walked, and walked. For 4 days, I roamed the forest. Then I saw a small shack where someone had, at one time or another built a fire. So I sat down and waited, for I thought to myself, someone lives in this place, thank God. Later in the evening, that man came back, and he was very surprised to see me. He asked how I had come to this place, and I pointed to the pass in the mountains I had come through. He said, "I know other people come from the opposite way to this place, but no one can pass through your way - it's too dangerous."

FAH: *What was so dangerous about the pass?*

PEDOY: There were plenty of poisonous snakes that get bigger than men. But at the time, I didn't see any snakes during the day and at night I climbed high into the branches of the trees. My Master told me, "God guided you to me. He wanted you to learn how to defend yourself - so he brought you to me, for that is the talent I have to give to you."

FAH: *What was your Master doing in this out-of-the way place?*

PEDOY: My Master was a wanted man with a large reward offered for him. That's why he hid deep in the forest. He was a general during the revolution against the Spanish and again later during the Filipino-American War. When the United States won and the Filipinos were required by law to salute the American flag, he would not. To the Filipino flag, he would salute, but to no other country's flag he would show respect. Too many of his men had died fighting for independence in the battlefields. That's why the authorities put him in jail. That man had great powers - no jail could hold him. The guards were there, yet no one saw him escape.

FAH: *And he went to the mountains?*

PEDOY: Yes, he ran away to the forest. He was a man of great powers, powers he received from heaven through his prayers. Snakes wouldn't go near him animals wouldn't eat the rice he planted. There were plenty of wild boars, deer, and birds. But nothing touched his rice. We wouldn't chase them away either, just leave them alone. And when it was time to harvest, we would thank the Lord for our food. See what power's he had?

FAH: *So when you were 17, you left your Master?*

PEDOY: Yes, but before I was to return to civilization, I was told to study the movements of the trees and of the ocean, to observe carefully the motions of the branches in the wind. You must be able to get away from the force of the blow and return to an equal, balanced position. Thus, to be an Escrimador you have to carefully study the land and sea while also searching for those unusual things in nature God has created. After 11 years, I went back to my father's place.

FAH: *Did your father recognize you after 11 years?*

PEDOY: Yes, he tried to hit me with a stick. I just took it away. I didn't hit him back. He asked me how I survived all these years. I told him I found a man and we lived together in the forest. I stayed two or three weeks with my father, then I went away. I didn't tell him that I was going from island to island to practice, I just left. He never learned anything of what I had learned.

FAH: *Didn't you regret leaving your Master after 11 years?*

PEDOY: My Master told me that this was no place for me to live all of my life. He said I would have to leave after my examination.

FAH: *What examination?*

PEDOY: My final test to become Master of the Derobio system of Escrima. Each of us had two sharp bolo knives. We were to fight in actual combat. My Master told me, "If you can kill me, kill me. I in turn will try my best to kill you. If either of us gets wounded badly, the other has to kill him because there is no doctor, we would only suffer, so better defend yourself well or else."

Before the examination, I prayed for days, asking my Lord Jesus Christ, to protect me. The battle was long and tiring; each of us used our best fakes and counters. When it was over, he was unhurt, whereas I suffered cuts on my hands and face. But only the tip of his bolos cut me, not deep enough that I let down my defense.

FAH: *When was the first time anyone knew you were a Master in Escrima?*

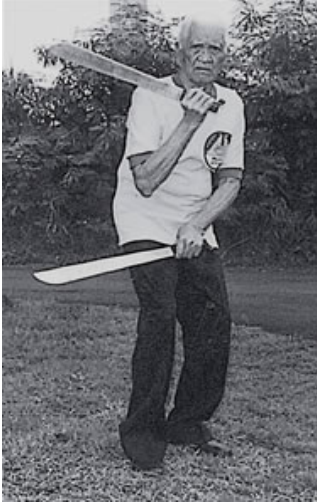
PEDOY: Oh, I never showed anyone I knew Escrima. But when there was trouble, my neighbors found out I knew how to defend myself. Especially with newly-arrived Filipinos, when there was trouble, out came the knife. When they would use it, I would take it away. That's how they know I know Escrima. But I never taught anybody before, only Eddie (his son).



FAH: *And that was the first time you taught?*

PEDOY: Yes, the first person I taught was my son, and only after he had taken Karate. One time, however, some officers of the Honolulu Police Department asked to learn. I showed them how easy it was for me to hit them with my sticks. Soon they stopped coming over.

Do you know why I started training Eddie? Because I thought to myself about the Chinese martial art of Kung Fu, about the Japanese with their Judo and Karate, and about the Americans with their boxing. I know the Filipino community in Hawaii has some good Escrimadors, but they never show or share their talent. That's why I began teaching Eddie - so that we could preserve a valuable part of the Filipino culture and heritage, and to give an opportunity to the younger Filipinos who don't have Escrimadors in their families a chance to learn Escrima, thereby increasing their pride in themselves and their heritage.



I then told Eddie to find instructors and to teach them well. Teach them to pray, because that is also an important part of being an Escrimador. And when you get your instructors ready, open a public Filipino Martial Arts School. That is how our school began over five years ago, when we first opened in Waipahu. Today I have nine full instructors under my son, who of course is my chief instructor.

A few decades have passed since this interview. The school has grown and branched out. Now revered as Great Grandmaster; the late Braulio Tomada Pedoy's legacy of Derobio lives strong in the hearts of his Ohana in San Diego. Grandpa and Grandma Pedoy, We truly miss and will always love you both.

Pedoy Escrima · Honolulu, Hawaii - **Website**

Derobio Escrima Forum · Pedoy School of Escrima, San Diego - **Website**

Grandmaster Gerardo "Larry" Alcuizar

World Eskrido Federation

1934 – 2007

A man who never grew old, for those who were fortunate to know Grand Master Larry Alcuizar and even more fortunate to train with him, at 73 years old Grandmaster lived life and trained as if he was in his 30's. A very charismatic person, the type of person who presents could be felt in a room of many. I can recall introducing him to people that new or cared nothing about martial arts and they would ask me who he was, as if by his presence they could tell he was someone special.

At 73 years old he amazed people in demonstrations with his speed and accuracy. After a demonstration, I enjoyed sitting back and watching for the amazed look on people's faces when they discovered his actual age.

Having been raised in Cebu in the Philippines, Grandmaster as he was normally addressed by his students was raised in the Cebu during the Japanese occupation. Having had him share with me stories of what he had witnessed as a child, I would not wish those experiences on my worst enemy. It helped me to later understand why one might live, eat, and sleep martial arts for over 50 years as he did.

Martial arts; was his life, it was his work, his hobby, and teaching his knowledge to those who he wanted to know his art is what he loved. A life simply satisfied by martial arts, Grandmaster's martial knowledge and experience could fill encyclopedias. For him it was never about the money it was about his passion for martial arts, molding, and shaping his students. As he would regularly say about many martial arts schools "they are just making money" a statement that is unfortunately true. Having lived as a non-native in Saudi Arabia for over 20 years allowed him to test and tune his martial arts in many real life experiences, experiences most people only see on TV. In martial arts

Grandmaster was always thinking two steps ahead and always welcoming the challenging questions regarding a technique. Often times asking the difficult question of his own technique, “now what do you do if he is bigger than you” he would ask and then go on to answer his own question, a question others should have asked. Not so concerned about how applicable a technique was for scoring points in competition, Grandmaster always made sure his technique where applicable for true to life self defense and sparing an opponent in a self defense situation was not an option he taught. His art is a hard style that has not been desensitized, an art that has not been turned into a dance or a sport, but a true form of self defense. An art that emphasizes both weapons (stick and knife), and empty hands but always assumes ones opponent may have a weapon.

During his life he had many students from many different corners of the world, both civilian and military. He had the gifted ability not only to excel in martial artists, but also to be an excellent teacher. His teaching and materials were very organized and methodical. Every new lesson had a syllabus delineating out the techniques to be learned by the student and ever new lesson was linked to what was previously learned and to what was to be learned in the future.

Till the very end a few of us trained religiously with Grandmaster every Sunday at Ron Manrique house in Southern California. Having trained with Grandmaster since his early arrival to the United States, Ron was more like a son than a student to Grandmaster. Grandmaster always had Ron handle the business side and assist in the teaching of the students.

Not only did we lose a Grandmaster, a gifted martial artist, those who trained with him also lost a mentor and a friend. I am fortunate for the time I was able to spend with Grandmaster. Memories that can never be lost, he is a person that someday we will want to tell our grandchildren about. Those who trained with Grandmaster are not only very fortunate to have been able to share his art, but also fortunate to have known him and to have shared his life.

My Sunday afternoons will never be the same, Kirk Gooding friend and student. Below is the story of his fascinating life as could only be told by him.



It was in 1950 during my vacation in Sabang, Sibonga, Cebu, the birthplace of my father, that I met Maning Tenebro, who became my first instructor in Combat Judo and Arnis. He is a polite, calm, wholesome, and reserved person. He is one of the most respected men in the barrio of Sabang. His father is a faith healer. Maning himself offered to teach me and a nephew of my sister’s husband combat judo and Arnis in preparation for the Sabang barrio fiesta demonstration. At the time, I was still an elementary student, so I had enough time to practice with Master Maning, especially during vacation. As I became more interested, I wanted to improve my techniques. I wanted to practice every day, since I was schooling in Cebu City. We practiced every Saturday and Sunday. One time Maning told me that his instructor was

Doring Saavedra. Nevertheless, at that time I was not interested to know who discovered the said art or the style or where it came from. I just hungered for techniques - just teach me how to fight, protect, or defend myself if my life is in danger.

After I graduated from Cebu Institute of Technology (CIT), I got a job as a security guard at CIT. That was when I met Fernando Candawan from Doce Pares. In a short time, he became my instructor in Combat Judo and Arnis. Master Candawan was also working in the Registrar's office of CIT. We practiced at the CIT compound every night from 8:00 p.m. to 11:00 p.m. Actually, Master Fernando "Nanding" Candawan, aside from Combat Judo and Arnis, is also a Judo (Japanese) player. He is a former boxer and a bodybuilder. After a few months working as a security guard, I was transferred to the Registrar's office where Master Nanding Candawan also worked. A few months later, we organized a club with some enthusiasts in Combat Judo and Arnis. That was the formal birth of DUREX- Judo-Arnis-Karate Club in the headquarters inside CIT. In addition to Eskrima/Arnis (stick defense) and Combat Judo (knife defense), we also offered Korean Martial Arts Moo Duk Kwan (Tang Soo Do). In the same year, we affiliated the DUREX Judo-Arnis-Karate Club to the Doce Pares headquarters and our Tang Soo Do to the

headquarters in Bacolod City under Grandmaster Casimiro "Chingi" Grandeza. We personally talked to Grandmaster Ciriaco "Cacoy" Cañete about our affiliation to Doce Pares Club, and I went to Bacolod City to meet with Grandmaster Grandeza to inform of our intention to affiliate to the Moo Duk Kwan (Tang Soo Do Assn).



However, in early 1966, Master Nanding Candawan left Cebu to pursue a job in the Registrar's office in the University of Mindanao. Nevertheless, I maintained our practice in CIT every Sunday morning. We had strength of more than one hundred, all CIT students, and were able to expand our club to Lapu-Lapu City Cebu, Minglanilla Cebu, Butuan City Mindanao, Cagayan de Oro City, and Tagbilaran City Bohol.

Later I went to the club of Grandmaster Felimon "Momoy" Cañete, a walking distance, and to the Doce Pares headquarters with the house of Grandmaster Ciriaco "Cacoy" Cañete. Unknown to all then, I had private lessons with Grandmaster Momoy Cañete, especially in the Espada Y Daga and double Arnis amara. Grandmaster Momoy is a secretive man; I like that. Almost every Sunday afternoon I attended practice with his senior students, such as Ben Culanag, Ben Irog-irog, Peryong, and Banoy Borja. I really practiced with Grandmaster Momoy after all his students left the class. He refrained me from joining the advance students. However, I always followed his advice and his instructions not to tell or give to anyone what I have learned from him. As I said earlier, he is a very secretive man. That is why even in DUREX Club, nobody knew that I was practicing with Grandmaster Momoy Cañete because I was afraid he might not give me or teach me his techniques anymore. Grandmaster Momoy has so many locks in

Combat Judo and Espada Y Daga. He has a beautiful long-range style and Arnis Kata. Maybe no one knew that Grandmaster Momoy and my mother-in-law were very close friends, and that the former house of my mother-in-law was very close to the house of Momoy. Grandmaster Momoy was also a faith healer, so when my mother-in-law got sick, Grandmaster Momoy would use his Oracion to cure her. Once when I got a severe headache, Grandmaster Momoy applied his Oracion by holding the back of my head, and within 30 seconds the headache was gone. I was always curious about his ability to cure, and if it had anything to do with his expertise in Arnis or Espada Y Daga. I invited Grandmaster Momoy to dinner, and had the chance to talk to him about his extraordinary skill in curing by the use of Oracion, but was afraid to open my mouth. Before I went to Saudi Arabia, I met Grandmaster Eulogio “Yulling” Cañete. I cannot forget his advice to me: “Don’t forget the techniques that you learned from your instructor;” it is the same Doce Pares style. Later he told me to always search for techniques to improve my style and abilities.

I remember during the Doce Pares annual celebration, all clubs affiliated with Doce Pares would give a demonstration including the DUREX Club. But the most awaited performers were the Grandmasters. Every time they demonstrated, I always watched their movements, footwork, and the flow of their hands in applying techniques. However, I made my own research with my own techniques, and refined them, developing my speed and power, along with my knowledge in Korean Tang Soo Do punches, elbow strikes, kicking, stance, and stamina.

When I was in Saudi Arabia, I became a member of WTSDA (World Tang Soo Do Assn.), based in Philadelphia, by Grandmaster Jae Shin, and I received the Gold lifetime membership of said association. Later, I also became a member of the WOMA (World Organizer of Martial Arts, Saudi Arabia) by Grandmaster Tianero.

I am indebted to all the Grandmasters and students throughout my martial arts career, especially to my personal instructor Grandmaster Fernando “Nanding” Candawan for his influence and role in my martial arts skills; to Grandmaster Felimon “Momoy” Cañete for his patience, wisdom, and trust in me not only as a martial artist, but also a protector of his secret techniques; to my first Korean martial arts instructor Manuel “Maning” Yu; to Grandmaster Casimiro “Chingi” Gradenza, President of the Philippine Moo Duk Kwan (Korean Tang Soo Do) of the Bacolod City; and to Maning “Undo” Tenebro.

August 1989 was an epic making year. Spearheaded by chief instructor Grandmaster Gerardo B. Alcuizar and a handful of energetic, sports-minded individuals and self-defense enthusiasts, he transformed a dream into reality by forming and founded the World Eskrido Federation (WEF) at King Khalid Air Base Sports Complex, Kingdom of Saudi Arabia. WEF concentrated on Arnis/ Kali/Garote (Stick Fighting), Combat Judo (Knife Defense) including Karate influence. Grandmaster Alcuizar devoted much of his time to the propagation and development of the art, taking a more direct and scientific approach.

WEF was organized to help develop strict discipline in sportsmanship, promote sound mind and body, and improve skill and stamina. In addition, the training received allowed members to enhance the moral and social responsibility of the youth, thus minimizing and completely eliminating delinquency. The philosophy taught within the WEF curriculum involved the following:

- 1) Develop physical, mental, as well as social emotions of an individual.
- 2) Provide guidance to students in the training of self-defense, physical fitness, self-control, and mental discipline which contributes to nonviolence.
- 3) Develop students ability to gain the rare knowledge of knowing how to win without fighting, benefiting others as well as within.
- 4) Guide students by imparting in their minds what Eskrido could do as a part of physical education in the moral, physical, and spiritual development of an individual.

Within the aspects of learning any martial art, discipline training is a must. Thru this training, students gain a moral philosophy of obedience and a sense of duty and respect. The overall philosophy of the art is to help develop each student's individual character, mental strength, and respect to others as well as the ability to do what is right, rather than what is easy or wrong. Not long after, many people from the different parts of Khamis Mushayt, Kingdom of Saudi Arabia started to join WEF. Each member was screened to be of good moral and social standing.

To date, the majority of the members are Filipino, along with other Nationalities. At present, WEF has several branches scattered in Assir Region, Kingdom of Saudi Arabia, and in the Philippines Luzon, Visayas, and Mindanao.

In October of 2003, I came to join my wife as an immigrant here in the United States of America. At the same time I was also invited as a representative from Saudi Arabia and Philippines for a World Tang Soo Do tournament held in Philadelphia, PA, USA. Since being here in the states, I have conducted a 4-part seminar in Arnis, in cooperation with the Ferrer Academy of Martial Arts in Cypress, California.

Grandmaster Alcuizar resided in Bellflower, California, and was active pursuit of continuing his contributions to the promotion of Filipino martial arts. He used the term “ESKRIDO” as a combination for Eskrima, Arnis, and Combat Judo and registered the name of “**World Eskrido Federation**” in the Philippine Securities and Exchange Commission (SEC).





Kirk Gooding, Gerardo Alcuizar, Albert Blanco
Promotions - 2007



Loucius Smith wife (not student), Harold Bugarin, Loucius, Gerardo Alcuizar,
Steven Prejean, Ronald Manrique.
Eskrido - USA

Services for Grandmaster Alcuizar were held:

Hope Chapel

10:00am to 9:00 pm

Forest Lawn in Cypress

4471 Lincoln Avenue

Cypress, CA. 90630

Grandmaster Alcuizar was laid to rest in his homeland Cebu, Philippines.



Website

Grandmaster Gregorio “Goyong” Ceniza

1925 - 2007

Baraw Sugbu



Indeed very few practitioners of the Art of Eskrima nowadays specialize only in one facet of a complex fighting system ranging from solo baston, double baston, espada y daga, pangamot-the entire gamut of the Filipino Martial Arts. One such rare master is Gregorio "Goyong" Ceniza of Mandaue City, Cebu. Grandmaster Goyong specializes only in the deadly business of knife fighting, period. Baraw Sugbu formerly known as Arnis Diablo traces its lineage to the patriarch of Cebuano Doce Pares the Great Grandmaster Lorenzo Saavedra. Saavedra taught a distinct brand of knife fighting that he shared to only a few chosen disciples. One of Saavedra's protégés a certain Simo later passed on the methodology to Lucesio Okit Albano who became later Goyong Ceniza's mentor in Baraw Sugbu.

The system was so secret that Grandmaster Ceniza says they used to practice under a cloak of blanket to screen the deadly drills.

One of Grandmaster Ceniza's top students was the late Aproniano "Rene" Capangpangan who also later became the mentor of Dr. Ned Nepangue.

The Passing of an Eskrima Patriarch

Sun Star Cebu

By Karlon N. Rama

The community of eskrimadores in Cebu, mourn the passing of a teacher - Gregorio Ceniza, 82.

Goyong to friends and fellow practitioners, he was a proponent of Baraw Sugbo, a dagger-oriented system that traces its roots to Lorenzo Saavedra - one of the patriarchs of Eskrima in Cebu and teacher to both Venancio "Anciong" Bacon (1912-1981) of Balintawak and Filemon "Momoy" Cañete (1904-1995) of Doce Pares.

Baraw Sugbo, however, is one of the least known styles of Eskrima. This is understandably so because when people think "Eskrima" they only see two people with sticks fighting in their heads. And Goyong never went main stream by teaching on a commercial scale. Thus, word of his art didn't spread outside his own close-knit community of practitioners.

Training is done in twos and proceeds as an interactive drill. Trainings begin standing up, just like corto mano practice in Eskrima, or on the ground. Like in Eskrima,

the concept of the live or checking hand opposite the weapon hand is very evident. And instead of being taught a series of disarming techniques, Baraw Sugbo teaches a flowing maneuver of attacks, counters and counter-to-counter moves like the palakaw of Eskrima. The students exchange roles so they can both practice the attacking and defending components of the art.

Lineage: Ceniza, according to the book *Cebuano Eskrima: Beyond the Myth of Dr. Ned Nepangue and Celestino Macachor*, learned the dagger art from his uncle, the late Lucresio Albaño who learned it from a certain Simo, Saavedra's only student in knife fighting.

Ceniza taught the art to two men, Cronnie Cabatingan and Rene Capangpangan (1953-2000), as well as to his son, Eduardo "Boy" Ceniza.

It was Capangpangan who baptized the technique as Baraw Sugbo with Ceniza's approval. Baraw is the Cebuano word for dagger. Cabatingan and the younger Ceniza continue to teach it today. Most of their students are friends and the friends of friends who are interested.

Minus the 181 "vigilante-style" murders that media has reported heavily on since 2004, the knife rules Cebu City's mean streets. More people are brought to government hospitals for stab wound rather than gunshot wound treatment, attests Dr. Tyrone Mercader. And the wounds, he said, range from the ordinary-looking puncture marks to those long hideous slashes that take dozens of stitches to close.

Thus a martial art that allows a man to defend himself from a knife attack is definitely significant, especially now that a gun ban - which does nothing but encourage street crime by prohibiting law-abiding citizens from fighting back - has limited our manner of protecting ourselves.

Master Robert M. Du

? – 2007

By Marc Lawrence

On December 15, 2007 PAKAMUT representative in the Philippines Master Robert M. Du and one of the most senior student of Grandmaster Felix Roiles died passed away.

According to Mike one of the students, that Robert has been ill since August due to some internal bleeding.

Master Du was doing a lot of seminars and private instruction in law enforcement under the guidance of Grandmaster Felix Roiles. Master Du's contribution to the development of PAKAMUT was very instrumental which made him travel to different countries for the sole purpose of promoting the system which he believed to be the origin of the fighting art in the Philippine Archipelago.

Our deepest condolence goes out from the Headquarters of PAKAMUT International Association and Council of Masters in the United States to his family and students.



Master Robert M. Du on the left in red,
Master Mel Geuio-geuio on the right in red.



Master Robert M. Du Left in front,
Master Mel Geuio-geuio right in front



www.PAKAMUT.com

PAKAMUT International Association
Main Headquarters
(323) 350-8500
Email

Lolo Guro Isidro Pambuan 1920 – 2008



Isidro Pambuan was born in Santa Cruz, Laguna, Philippines on April 4, 1920. He began his journey in the family art after hearing stories from his grandfather of how Arnis was used in the Filipino - Spanish revolution. He trained in several Filipino martial arts with members of his mother and fathers side of the family. He also trained outside the family, with Alihandro Javier of Batangas.

Lolo Guro made two trips to the United States in the 90's and was very amazed at the popularity of the Filipino martial arts here. In the Philippines, the family arts are closed to outsiders and only a very few select persons are given the opportunity to learn the Art of Arnis.

Ama Guro Raffy Pambuan inherited his family's system of Arnis from his father Lolo Guro Isidro Pambuan. He brought the art with him from the Philippines in 1983 when he moved to Orlando, Fl. In 1993, He was convinced to begin teaching his family art of Pambuan Arnis.



Ama Guro Pambuan continues to make trips to the Philippines in order to discover more of the closed art, family systems of Arnis, and exchange knowledge with them. He then brings this knowledge back and shares it with his few, very select, students.



www.pambuanarnis.com

Traditional Martial Arts Center

2220 Hempel Ave.

Gotha, Florida

Email

Master Chian Brozula Ong Jr.

Baton Masters

1953 - 2008

Edwin Ong the eldest son of Master Chian Brozula Ong Jr. explained that his dad suffered a fall last Wednesday (July 2, 2008); he couldn't stand up and urinate by himself, so Edwin rushed him to the hospital (MCU).

He went through a series of tests and x-rays and the doctors found out that his spine had been compressed, which resulted on a slipped spinal disc... he could move all his extremities but he didn't have the ability to stand up or even roll to his side. A fever developed and his blood tests showed signs of infection, which then the doctors prescribed antibiotics to combat the infection.

Over the course of 7 days, the doctors had tried different kinds of antibiotics, which he did not respond to any medications, his antibiotics got stronger and stronger to the point that they double the dosage due to his size, but still to no effect. Master Ong state of mind started to deteriorate on day 3 at the hospital and it kept getting worse since the infection spread throughout his bloodstream.

Then on Monday (July 7, 2008) he started to have difficulty breathing so he was transferred to the intensive care unit. He was put on a respirator to help him breath, from there on his condition took turns for the worst as his blood pressure continued to plummet during the next 2 days, pneumonia set in coupled with internal bleeding, then on Wednesday, Master Chian Brozula Ong Jr. passed away.

Services were held at:

Our Lady of Grace Chapel/Columbarium

11th Ave.

Caloocan City, Philippines

Master Chian Brozula Ong Jr. passed away 12:24pm 10 July 2008, leaving behind his wife, 3 sons and 9 grandchildren.

Master Ong believed to have the knowledge, but not practicing one will not achieve the goal of harmony or a competent executioner of the art. To excel one must practice daily to achieve the flow and capabilities of an expert Arnisador.

In Master Ong style Baton Masters there, are not flashy or flowery moves. In the style it is not believed that one should hit stick to stick, but to hit the opponents hand bringing about actual realism in its techniques and adaptabilities to encountered situations.

All actions start from the ready position. The movements to attacking and countering include evasion and the progressive penetration of the attacker's defense. There are 5 basic defensive actions to attain control and succeed in dominating your opponent.

- 1. Posture of readiness** - Do not slouch, hold the cane without tension. Stand straight with the body weight equally distributed.
- 2. Moving away from the line of attack** - In Baton Masters one must discern from where the strike is coming from, the power and speed, when time and space is available, move away from the line of attack, moving to the right or left, forward, backward. One might drop down to a kneeling position to dodge the strike.
- 3. Hitting the opponents hand or arm** - The first hit executed on the opponent must be with speed and is utmost important, if to slow one will not be able to follow up. The execution of the strike must be sharp and crisp with power.
- 4. Controlling the opponents' hand** - One must be accurate in executing the strikes. If for some reason one only hits the opponents stick, then with the empty hand must block or parry the opponents stick hand, so control is maintained so the opponent cannot follow up with counters.
- 5. Follow up** - The first execution whether with the empty hand or the stick is aimed at the attackers' hand. The next is aimed at the opponents' body. After one or two strikes the technique has ended. For one reason is to allow for creativity. You are free to make choices depending on your skills as a martial artist.



Opponent strikes with a forehand strike to the temple. Master Ong counters with a strike to the hand [to disable]. Continuing Master Ong parries with his empty hand and then strikes the opponent to the head or neck.

Opponent strikes with a backhand strike to the head, countering with a strike to the opponents striking arm or hand for disabling. Using the empty hand parry and strike the opponents' head.



The opponent attempts a strike to the knee, Master Ong strikes the opponents forearm. Parrying with his 'live hand' Master Ong continues by striking the opponents body [ribs, chest, or stomach].

Using a backhand strike the opponent attempts a strike to the leg. Master Ong stepping back to avoid getting hit, simultaneously hits the opponents' arm and parrying it. Upon parrying the opponents' arm, the opponent is turned away from Master Ong and he executes a thrusting strike to the opponents' body.



Inquiries Contact: Edwin Ong: [Email](#)

In Memoriam
Guru H. Yasser Tanadjalan
(1950-2007)

By Felipe 'Bot' Jocano Jr.



On December 25, 2007, one of the Philippines' best martial arts teachers passed away due to massive organ failure as a result of pneumonia. Guru H(adji) Yasser Tanadjalan was then in his fifties. During his lifetime, he had a long and colorful career. He had travelled around Southeast Asia, working in various places such as west Malaysia and Indonesia and went on to work as far as Saudi Arabia, as a heavy equipment operator, and later on as an assistant manager in a company. In 1990, he returned to the Philippines and thereafter worked in various positions, as chief of tourism in the Muslim Affairs Office, Quezon City Hall, as a foreman in the Hopewell Geothermal Plant in Quezon and finally, in 1995, as the Head Coach for the Philippine National Pencak Silat Team.

Guru Yasser was born in Boheh Bessey, Tuburan, Basilan Province. As a young boy, he learned his family's martial arts style, *Silat Sawdara*, from his father. He was also exposed to other silat styles under his father's guidance, such as *Lantung*, *Tawing*, *Bangkoy*, and two versions of *Supring*. In addition, he also learned *Kuntaw*. Later on, while travelling around Malaysia and Indonesia, he was exposed to other systems such as *Cimande*, *Binasaluyo*, *Sendeng*, *Cingkrik* and *Naga*. His stint as Head Coach for the National Team brought him into contact with Guro O'ong Sumaryono, then the foreign coach, who shared with him the *jurus* and techniques of the *Keluarga Pencak Silat (KPS) Nusantara*, a synthesis system from Indonesia. In addition, as Head Coach he knew the methods and rules of *silat olahraga* or the competition version of silat. His primary specialization in the competition version was *silat seni* or the forms competition, although he was also very tough in *silat wiralaga* or sparring. Not only was Guru Yasser knowledgeable in various styles of silat, he also held a 2nd dan in Okinawan Shorin-Ryu Karate from Sensei Roberto Gonzales and was a proficient Arnisador as well.

I first met Guru Yasser back in 1997, on a bus going along Quezon Avenue back to Quezon City. I was sitting quietly in the bus, reading a book by Donn Draeger, "The Weapons and Fighting Arts of Indonesia." I noticed a rather large man peering intently at my book. When he saw me looking at him, he said to me in perfect English, "Excuse me, may I look at that book?" At the time, I found it simply amazing that I would meet somebody like him on the bus. I had become fascinated with the art of silat from reading about it in books and magazines. I was looking and hoping to find a teacher - and now I was talking to no less than the Head Coach of the National Team!

We maintained contact and eventually my training with him began. I told some of my friends about him and soon a small class started. At first, we were exposed to the basic movements – punching, striking, blocking, kicking, sweeping, locking and throwing - but all of them having a distinctive flavor that none of us had seen before. Then we began training in the *jurusan* or forms. The first sets we learned were called the *jurus nasional*, short sets of 10 - 12 movements each. We only got up to the fifth *juru* when Guru Yasser decided to start teaching us *juruswajib* or the required competition *juru*. I remember having difficulty with this *juru* as it was long, being composed of twelve sections with 10-12 movements per section. I later found out that many of the components of the *jurus nasional* were part of the *juruswajib*. We were also exposed to *juru* from different styles such as *Naga*, *Binasaluyo*, *Sendeng*, *Cingkrik*, *Cimande* and the *KPS Nusantara*. Only a few of us were allowed to learn some of the techniques from the various styles he had learned from his father.



Guru H. Yasser Tanadjalan and Felipe Jocano



Although we did learn competition *juru*, the emphasis in our class was different. Guru Yasser taught us how to apply the movements in the various *juru* for self-defense. He showed us how to evade and follow up with a swift counterattack. He showed us some of the meanings of the different postures and how their use affected one's strategy. He also taught us some of the methods used in *Silat Olahraga* in order to help round out our training. Guru also believed in the value of cross-training and he always encouraged us to go and explore other styles apart from his own. Many of us who came to him had backgrounds in other martial arts styles, and he encouraged us to keep on practicing these as well, as he believed that the more we knew the better for us. As an example of practicing what he preached, at one point, he showed us boxing techniques and drilled us in them. Then came the icing on the cake - he showed silat responses to boxing attacks. The implication was clear – we had to know and update ourselves on what other styles had so as to better prepare for them. On top of that, knowing how to duck an attack is useful any time.

Many people sought him out. Few were accepted. Fewer still stayed on. Many of his former students left for different reasons. Some had gotten married and left for their provinces. The demands of family life proved too much for others. But for some, Guru put a ceiling on their training and finally, not having gotten what they wanted, they left.

Why did this happen? After they had begun, it became clear to Guru (and to me later when he pointed it out) that either they did not understand what it meant to be a student of silat, or else they were not willing to abide by the dictates of their role.



To learn silat requires that the prospective student be willing to empty himself/herself of self-pride in order to be able to accept what the guru has to offer. A student of silat has to be willing to sacrifice in order to support the guru. On these two counts alone, many fail. One consequence of self-pride is that sometimes students with previous training cannot set aside their prejudices long enough to absorb what is being taught to them. This becomes a hindrance to learning and so they leave, thinking that the system is worthless when in fact it is their attitude that prevented them from progressing any further. Another consequence of self-pride is that students who have learned a little bit think that they have learned a lot and begin teaching and showing others. This is more unfortunate since normally it is the guru who can and should tell the student when to teach.

If self-pride is a hindrance to learning, the unwillingness to support the guru is worse. It is a common observation among local martial artists that you can't get rich (with a few notable exceptions) in this country teaching martial arts. Most teachers get by with the support of their students. But getting by is possible only with the willingness of the students to help their teacher out. Unfortunately, many students expect to be taught for free (and to gain access to the style's secrets). They miss out on the fact that the teacher more often than not has a family to feed. They forget that teachers are human too, with needs that have to be met and responsibilities to face. A student should be willing to assume the burden of sharing in the support of the guru, for this demonstrates his/her humility and willingness to make sacrifices in order to learn.

Guro Yasser had remarkable abilities, both physical and otherwise. For someone of his age, he constantly demonstrated an outstanding flexibility that made us students (many of whom were twenty to thirty years younger) envious. He could bounce an attacker's energy back where it came from, causing the attacker to hurt himself instead. To demonstrate this ability, he had me slap him on the back as hard as I could. The moment my palm made contact with his back, I became aware of a wave of excruciating pain reverberating through my hand, up my arm, into my body and down at my knees. Instantly, they buckled and it was all I could do to attempt to remain standing. Many people may doubt my story and attribute it to credulity - but they can say all they want for after all their knees didn't give way the way mine did.

Another time, we had just finished training and we were preparing to leave. A half-grown dog came near us and started barking. Guru raised his hand and gestured in the dog's direction. Instantly, the dog stopped barking and ran off whining in fear. Guru just smiled at me and we went on. The dog's owner came out and asked us if we had hit the dog. I spoke for Guru and said no, the dog was still far from us when it ran. There were no other witnesses except for Guru and myself. I asked Guru later how he did it and he simply smiled again. I never did find out how.

Guru Yasser had many plans for the future. At first he had wanted to put up an association for the promotion of the Silat styles found in Mindanao. In the beginning it was to cover all the three major parts of the country, Luzon, Visayas and Mindanao. Later on, we began discussing the creation of a center that would promote local music and martial arts. Finally it was to be an association that would promote original Mindanao martial arts. We began preparing the incorporation papers but we were hampered by the need to raise the funds for the required fees. We began discussing the writing of a book that would promote Silat. All these plans were cut short when he passed away.



Guru taught many things and I cannot say that I learned them all well. But for me, the most profound of his teachings had to do with how to live one's life as a martial artist. He taught me that the way we disciplined ourselves both in and out of martial arts training reflected how we lived our faiths. For him, faith and life were inseparable, and that included the martial arts. He was a true example of a martial artist - forever patient, gentle with his words, yet having the strength and ferocity of a tiger.

Guru Yasser is survived by his wife and several children, one of whom has begun training with the Philippine Pencak Silat National Team. It is our hope that his styles would continue to live on in his family.

I miss him.

For more information on the art contact Felipe Jocano - **Email**

Maestro de Maestro Sozimo 'Sosing' Labor

(1924 - 2008)

Siete Pares Escrima



On June 29th, 2008, the Founder of the Siete Pares Escrima System, Sozimo Labor passed away in the Philippines. He was in his 90's.

We honor his memory and are proud to be part of his legacy to this day.

The fighting arts of Siete Pares Escrima can be traced to a certain town in Iloilo Philippines, as practiced by seven brothers, each one fights with a different style or way from each other. They were the defending champion in their town for so many years,

unbeatable and undefeated, until one day a young man named Sozimo Labor or Sosing as known by his town mate of Janiway came into the picture. A prodigy of Carlos Jaranella, an adventurer and fighter who earned his skills from Cebu who travelled back to Iloilo as guerilla, a soldier of World War II and also a tournament of death fighter. Sosing Labor learned his Arnis/Escrima basics from his father, Zacarias Labor, a De Campo and Disalon fighter whose favorite weapon was the bamboo lance or bankao. Sosing was taken by Caloy Jaranella under his wing and trained him for tournament fighting.

When the town fiesta was a few weeks away and the Americans, Filipino soldiers and guerillas were fighting with the Japanese Imperial Army in the surrounding cities, towns and islands, Sosing Labor was also honing his skill on the upcoming tournament. The big day arrived and the tournament was bloody. Sosing Labor fought and defeated the seven brothers, thus becoming the youngest tournament of death champion in their town.

The war was over, the oldest of the seven brothers died and Sosing Labor was asked to take the leadership of the 7 Pares Escrima System. Sosing Labor then incorporated his style of fighting, the De Campo, Disalon and Orabis system. Sosing Left his province of Iloilo to seek the greener pastures of the city of Manila. Working as a handy man for the Magsaysay family, in which one became president of the Republic, Ramon Magsaysay. Sosing then settled in the town of Subic or Subic City as known to U.S. servicemen. It's about 65 miles north from the city of Manila and 8 miles north of the U.S. naval base in Subic Bay. Here he settled into a quiet life, blessed with a wife and 2 sons.

Tired of the hustle and bustle of the big city, he came home to Subic and became a driver of the community transportation, the tricycle, a Filipino innovation made of motorcycle with sidecar that can carry up to 7 passengers. Nobody knows that we have a champion among our midst.

Bert Labitan, born in the Visayas, the province of Cebu, grew up in Subic City, his father's hometown. As a son of a poor family, Bert learned hardship in early life. Their livelihood was fishing on the Bay of Subic. That barely supports a family of 5, so Bert the eldest of the children learned illegal ways of fishing, like dynamite and the use of poison to bring home more fish. Like his forefathers before him, he also sought greener pastures and was blessed that he was recruited by the U.S. Navy.

In the early part of 1976, Bert stationed on board the U.S.S. Dixie and was in Subic Bay for R and R. As a new Black Belt of Arnis Batangas, as taught by Master Babao, presented an exhibition of the art during the town's celebration for the farmers. Assisted by his compadre, Reggie Probst, a brown belt of the art, he brought the people into wild applause. When the celebration was over, Bert and Reggie, like triumphant gladiators walked in the town street with heads up and chest out. Sosing Labor was in the audience and walked with them toward Bert's house a few hundred yards from the



Maestro de Maestros
Bert Labitan's

celebration. Sosing then said to Bert that it was a good show, but can be made better. He then told Bert, who regards him as a distant relative, that he'll see him that night. Bert's house also served as a small gym in the first floor. At 7:00 that evening, Sosing arrived at Bert's house with a coconut leaf center rib shaped like a sword. He then instructed Bert to strike. Bert only remembered his one and only strike, the rest he was not able to remember. He gained consciousness while his mom was applying medicinal coconut oil to his bruises, thus started Bert's lesson in 7 Pares Escrima. After a couple months in Subic Bay, the U.S.S. Dixie went back to the United States in San Diego, California. Two months later, Bert was on his way back to Subic Bay and reported to his duty station at Naval Supply Depot, oil farm as a new maintenance chief. For 3 years, while stationed in Subic, Bert trained daily with Maestro de Maestro Sosimo Labor in the fighting art of 7 Pares Escrima. On the 3rd year of their training, Bert was able to differentiate and isolate each style of the Siete Pares system. Bert was wondering throughout those years of training why he can't figure out where was the number one strike of 7 Pares Escrima coming from. Each day starts from a different angle. On November 30, 1994, Maestro de Maestros or Grandmaster Sosing Labor passed the stewardship of Siete Pares Escrima to Bert Labitan, Maestros or Grandmaster of the system.

7 Pares Escrima is composed of the following styles: Sinawali, Di Campo, Tinulisan, Figura 8, Orabis, Disalon, Binukidnon, Kapakapa or Pupog, Pabilog, Combate Heneral, Cruzada, At Iba Pa.

Questions about the Siete Pares organization can be directed to Master Nelson Estanol and Master Joe Giron.



www.sieteparesescrima.com

Master Nelson Estanol: **Email**
(619) 575-2671.
Master Joe Giron: **Email**
(619) 267-7077

Dr. Guillermo B. Lengson

[1929 - 2000]

KAFEPHIL

By Jeff Suministrado



Doctor Guillermo Lengson was born on March 12, 1929, in Pangasinan City in the Philippines. Because he had a bad condition of asthma, he started training arnis at an early age to improve his health. Over time, he became proficient in boxing, kickboxing, some form of combat Judo, Kung Fu, and Shotokan. He eventually developed his own training methods based on his martial arts background, as well as his sparring and training experiences with close friends Remy Presas and Johnny Chuten. Dr. Lengson had his own martial arts club, and his team, the Black Banders, was the longtime reigning champion in karate and arnis. Dr. Lengson along with Remy Presas was invited to demonstrate and teach arnis, or kali, to the Tokoyo Police Department. He also trained the

Philippine Air Force Anti Riot Squad in his martial arts system. Dr. Lengson was re-known for inventing dodging drills, Sagasa drills and drills which emphasize the strengthening of the hips. Adding to his fame, he was the first Filipino martial arts instructor to have a television program in the Philippines (Karate Arnis Pilipino) which featured Karate and Arnis ring tournaments.

Dr. Lengson migrated to the USA during the mid 1980's and resided in Los Angeles, California. Jeff Suministrado met Dr. Lengson at a local martial arts club which was owned by one of Dr. Lengson's former students. Jeff began his martial arts training with Dr. Lengson (known as "Doc" by his students) at Doc's apartment in the garage and in his dental lab at the backyard, practicing what is today known as Sagasa Karate Kickboxing, and Doc's own arnis system. The relationship between Doc and Jeff grew closer and can be best described as father and son. Jeff even took on Doc's name, and was sometimes known to all as Jeff Lengson. With Doc's approval, Jeff renamed Doc's Martial Arts System as Lengson Martial Arts. Under this name, Jeff operated his first official martial arts school in Northridge, California while Doc had his club in L.A. Together, Doc and Jeff, along with instructors and members, Salvador "Badong" Alinas, Vic Alzate, Che Navidad, Jenny Oh, Debbie Oh, Mel Bautista, Bob Suministrado, gave demonstrations and seminars to those interested in martial arts.

During the late 1990's, Doc's health began to decline. His teaching became more detailed oriented and very instructional. Doc began to train Jeff separate from the other students, exposing him to different types of empty-hand and arnis drills. Doc also began to teach Jeff on how to modify and simplify training materials. One of Doc's main instructions to Jeff before he passed away was to have Jeff establish a new martial arts system based on Doc's teachings and Jeff's acquired knowledge and experience in both competition and actual fights, as well as the training received from other previous instructors, two of whom were Ben and Bobet Torres, Founders of the Kuroi (black) Samurai Karate Club and members of the KAFEPHIL (Karate Arnis Federation of the Philippines), both were top fighters of their club. He also instructed Jeff to rename his

club under his own name. On July 18, 2000, Guillermo “Doc” Lengson passed away in his L.A. apartment. His club in L.A. was closed and Jedokan martial arts under the ownership and instruction of Jeff Suministrado, was born on July 27, 2000.

Dr. Lengson’s training methods focused on mind and body coordination, specializing in developing powerful hips and amazing footwork. It was very important to Doc that students learn very strong stances, powerful execution of attack the ability to dodge or evade an oncoming force or attack, and the effective manipulation of the opponent in a fight. Dr. Lengson’s martial art system includes basic stances, basic blocks and basic strikes, borrowed from karate; lower body dexterity and kick-boxing, strength, upper body speed and power-punching borrowed from boxing; agility, fluidity and flexibility borrowed from Kung fu; and weapons mastery from Filipino Arnis. However, what made Doc’s system so unique are the dodging drills and other training methods which he himself developed. No martial arts system in the world has the dodging drills that Doc’s system has. This is the one of the main secrets of Doc’s martial arts system.

Even during his older age, Doc was still sparring with Jeff and joining his other students in physical conditioning drills. Doc was an honest instructor who did his best to teach all he could to his chosen students, especially those training to become instructors. Doc always talked about his best friends Remy Presas and Johnny Chuten. He would refer to the fun times they had and how they went about developing moves and drills. Doc also spoke a lot about his team the Black Banders. He always mentioned how great his former students were. More importantly, Doc never failed to give lessons about life and marital arts as a way of life. He spoke highly about Ben and Bobet Torres as top fighters in their club, Salvador "Badong" Alinas whom he first used to test and was proven that his system was indeed effective and Vic Alzate who was known for having powerful execution of techniques. He also talked about Topher Ricketts sincere dedication to martial arts, and Topher’s brother Ronnie Ricketts, who Doc often said was very good in sparring. Doc also often described Jeff Suministrado as having a gift or inborn skills in the martial arts and used to refer to him as being versatile. To his students, Doc was more than an instructor - he was a father, a mentor, and a best friend. Doc was not much talked about in the world of glamorized martial arts because of his humble nature and non-commercialized system. He disapproved of commercializing martial arts, and never did. He believed that the martial arts, is a way of life, the knowledge of which should be passed down to new generations of people dedicated to making martial arts an integral part of their lives.

Doc is one of the most unique martial artists in the world, having developed a training method that simply does not compare to any other. Even though Doc is gone, his work continues on through Jeff Suministrado (aka Jeff Lengson) and Jedokan Martial Arts.

A look into Grandmaster/Dr. Guillermo Lengson Arnis system

Grandmaster/Dr. Guillermo Lengson arnis system had six basic strikes. The 2 upper strikes were focused on the upper left and right sides of the body, 2 were focused on the lower left and right sides of the body and 1 thrust to the center of the body sometimes to the stomach region and sometimes to the face or throat, then the last 1 is an overhead strike which sometimes applied on the sides of the neck although in training it is used to strike the top of the head.

The striking drills which are part of the system are mostly designed for the purpose of attacking the students and not so much on the offense. It was taught not to worry so much about matching an attack with specific blocks but instead, to dodge, parry, or side step depending on where the attack is coming from.

Students focused a lot on attacker and receiver drills and when the students are able to move freely and comfortably with the basic six strikes, then they would attack in a freestyle mode.

Even though the style used six basic strikes for long, medium and short ranges, during freestyle attack, things change and other types of strikes are also used. Grandmaster Lengson was very technical and freestyle-like rather than in formation. Students were taught to react or respond freely rather than make assumptions. Almost like not thinking just react. That's why basic training was very important and we focused so much on it. The student depended on basic blocks and dodging with proper footwork which everything came from the styles empty hand system.

Also, before the student did arnis, training often was in empty hand first. There was also disarming. There were six basic disarming and the rest was taught and learned during what was called semi-prearrange. This is the stage where the student is attacked by the teacher in a freestyle mode but with control. The student is to respond from all ranges, long, medium, short, to disarming, tripping, takedowns, and locks or grappling.

Some of our basic drills were:

- Dodging arnis drills (combined dodging, blocking, parrying, attacking in short forms and later the forms are attack which becomes receiver drills)
- Tapikan freestyle
- Salagan or disarming drills
- Ispada at daga
- Sunggab kalas
- Dodge-hand check
- Semi prearrange (attacking the student in freestyle mode)
- Receiver drills (kind a like a kata but not exactly, short forms that we attack in formation that later move to freestyle)
- Locks and release drills
- Grappling drills and takedowns
- There was some twirling with doblete drills, pilantik or witik drills.
- Double stick drills such as basic sinawali, sinawali-salisi, sinawali-pinagsabay, one of our drills is the two sticks for the teacher and single stick for the student, and the student gets attacked and must react freely or in freestyle mode.
- The arnis system is both designed for stick and blade fighting

There was also knife fighting drills which follows the same patterns as the arnis, but a bit of adjustments were made in distancing and some of the dodging and deflecting. Focus was more on deflecting in the empty hand and weapons training. The empty hand and weapons training has the same pattern of movements, this was why the students fight very much alike with weapons and without.

In my own version which is the JEDOKAN Arnis, I follow the same similar patterns but I use ten basic strikes to defend against and I have simplified some of the

dodging, disarming, locking, and I do more attack and receive drills in freestyle. I also allow the students to spar at an early stage so they can get the idea of the application. I believe that there are three basic paths in learning.

1. Imitation of movements or drills,
2. Understanding the principles or knowing why to move in such a way, and
3. Application which is the freestyle mode of attack and receiver and sparring as well.

I also added more advanced and faster deflection drills. All or most of my disarming drills are reality based and had been used effectively in sparring matches including competition. I do not teach things just because so and so taught it. I teach things because they work. I like to stay basic based on what I learned from Grandmaster Lengson but at the same time, which is why I still fight is to continue to update and improve my Arnis system. The drills I have written above I still practice but with more attacks and more angles.

Fighters back then fight differently than today that is why I believe in fighting and practicing old system and the new system. In Jedokan, je-jeff, do-method, k-karate (any types of empty-hand, kickboxing, boxing, or grappling, a-arnis or kali, n-new system - which is like the old testament of the bible and the new testament. Grandmaster Lengson system is more like the old-testament and mine is more like the new-testament, united but with additional knowledge.

We did not use many tagalong terms. Also, the training is not so traditional but more scientific. However, we were always reminded of traditional discipline. The reason why Grandmaster Lengson and I used mostly the English language is to simplify the training methods being that the best way to teach and to learn is through simplicity and most students spoke and understood English.

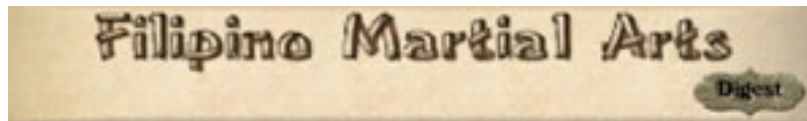
In Jedokan, I have the ten basic strikes which are designed more as a tool to defend against. I also formed 8 sets of basic offensive strikes, and 8 sets of basic disarming.

Then I have ten basic receivers or short forms which includes the Pasuntok drills and disarming. The Pasuntok is what many call today as punyo or the usage of the fist or the butt of the stick. We also use the same sinawali drills as Grandmaster Lengson system. I also believe in half blade mode and half stick mode system. However, we tend to practice more stick drills than swords because there are obviously more things to do with arnis than the bolo in terms of real combat.





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