

Handbook for Kendo Shiai and Shinpan Management

International Kendo Federation

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– Regulations and *Shinpan* –

I. Regulations

It is stated in Article 1 of the FIK’s “Kendo Shiai Shinpan Kisoku” (“Regulations of Kendo Shiai and Shinpan”; hereafter “Regulations”), ‘The purpose of the “Regulations” is to get *shiai-sha* (competitor) to play fair in FIK *shiai* in accordance with the principles of the sword, and to properly referee the *shiai* without prejudice.’ This is based on the official “Concept of Kendo” which states that the objective of kendo is “to discipline the human character through the application of the principles of the sword.” That is, the “Regulations” were formulated around the “Concept of Kendo” so that the traditional Japanese culture of kendo can be conveyed in its correct form through *shiai* while upholding the ideals of “personal development (*ningen keisei*).”

Taking into account the characteristics and educational consequence of kendo, and considering general social conventions and universality, the “Regulations” were designed for application to the competitive arena.

Therefore, *shinpan* must adjudicate in accordance with the “The Purpose of the Regulations” as specified in Article 1, taking appropriate action in line with the stipulated circumstances and procedures.

II. *Shinpan* Objective

The objective of *shinpan* is to ensure the correct application of the “Regulations of Kendo Shiai and Shinpan,” and to “correctly judge and decide on all facets of *shiai*.”

III. *Shinpan-in* Duties

The mission of *shinpan-in* is to ensure that *shiai* are administered properly, and to promote energetic engagement in bouts. Moreover, *shinpan-in* must be cognizant of “what their mission is,” “what their duties entail,” and “what their qualifications are.”

Shinpan-in are afforded absolute authority in their respective decisions. As such, *shinpan-in* must not make their individual judgments through self-righteousness or subjectivity, but make their own decisions based on appropriateness and objectivity.

In order to achieve this, *shinpan-in* must develop their personal skills through constant *keiko* (practice) while also striving to improve their refereeing techniques.

IV. *Shinpan-in* Observances

1. General Requirements

- (1) Be without bias and favor.
- (2) Be versed in the “Regulations” and “The Guidelines for Kendo Shiai and Shinpan,” and apply them suitably.
- (3) Be familiar with the “principles of the sword.”
- (4) Be proficient in refereeing techniques.
- (5) Be healthy and active.

2. Points of Attention

- (1) Attire should be neat and tidy.
- (2) Proper posture, attitude, manners, etc. should always be maintained.
- (3) Proclamations should be clear.
- (4) Gain plenty of experience as a *shinpan-in*, and always reflect on performance and continue studying.
- (5) Observe and learn from good *shinpan*.

– Fundamental Points of Consideration for *Shinpan* –

I. Yuko-Datotsu (Valid Strikes)

Criteria for *yuko-datotsu* are stipulated in Article 12 of the “Regulations.” It states that an accurate strike or thrust made onto designated targets (*datotsu-bui*) of the opponent’s *kendo-gu*. The strike or thrust must be executed in high spirits with correct posture, using the striking section (*datotsu-bu*) of the *shinai* with correct angle (*hasuji*), and followed by *zanshin*. An effective strike/thrust that satisfies all these criteria is an important characteristic of kendo.

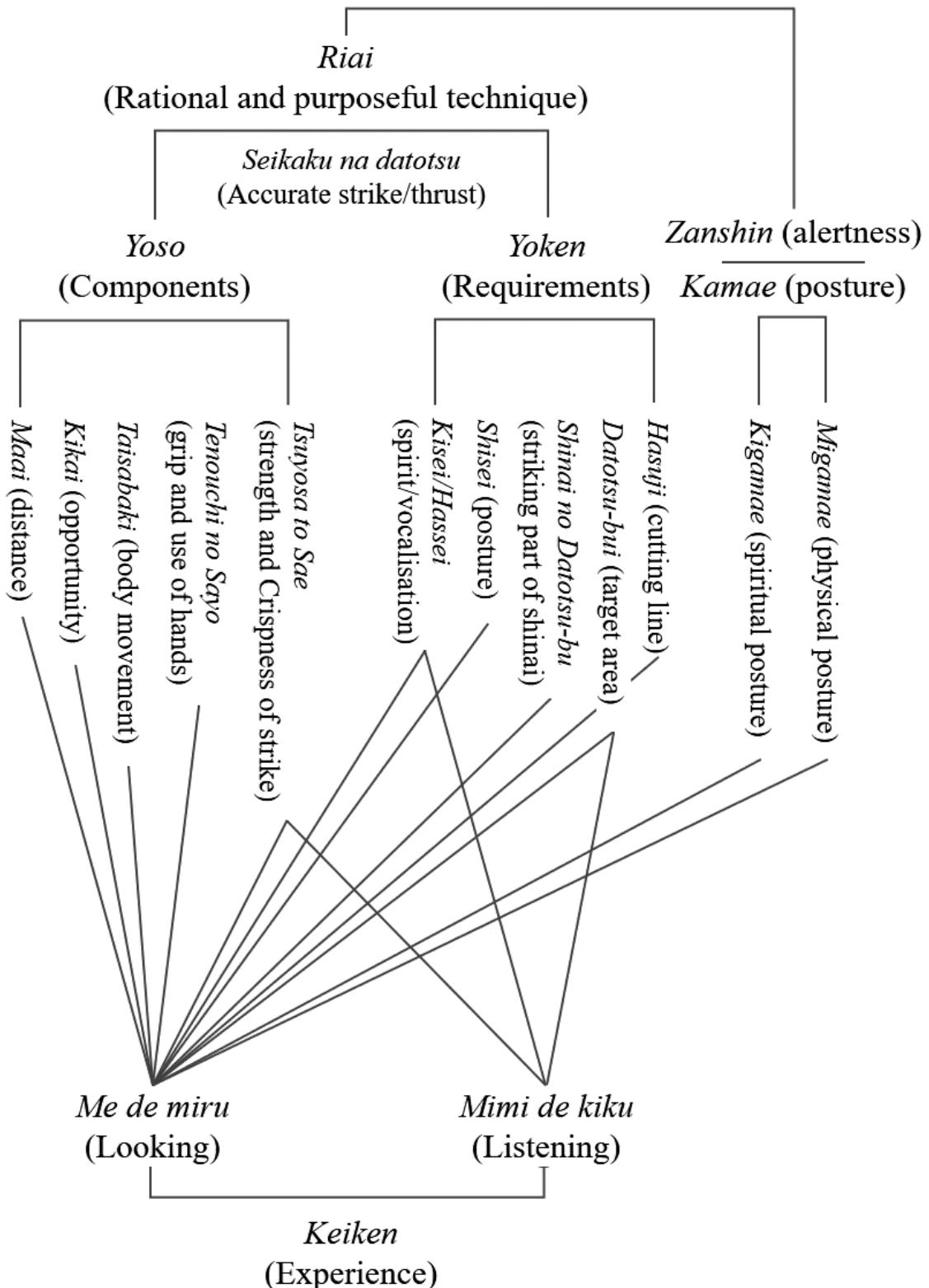
To uphold the characteristics of kendo, *shinpan-in* must be able to correctly judge *yuko-datotsu*. If the *shinpan-in*’s decisions for *yuko-datotsu* are vague or careless, the qualitative value of *yuko-datotsu* as *ippon* and the characteristics of kendo may be compromised. *Shinpan-in* must be acutely aware of the importance of judging *yuko-datotsu*.

Even in cases when the strike itself is light, the technical quality demonstrated in so-called “*genmyo-na-waza*” (subtle techniques) can result in the strike being deemed valid as *ippon*. It is important to identify different types of technique for *yuko-datotsu* and not simply assume that it is “invalid as *ippon* because it was too light.”

It is easy to conclude that techniques are invalid if executed at the same time (*aiuchi*). *Shinpan-in* should understand and act in accordance with the notion that there is no such thing as *aiuchi*.

Yuko-Datotsu

(Ki-ken-tai-no-itchi)



II. Interpreting and Discerning *Zanshin*

Zanshin is a general term for the mental and physical posture taken after executing a strike.

If the attacker shows excessive excitement claiming the validity of the strike in an improper manner, it will be deemed invalid. It is important for *shinpan-in* to observe the posture and attitude of the attacker after the strike, thereby evaluating the entire striking action.

Moreover, there is a difference in how *zanshin* is expressed after a technique executed off the mark with the timing of *sen*, and *oji-waza* (applied techniques). For example, in the case of *oji-waza* and the like, it may be that *zanshin* can only be demonstrated momentarily.

III. Interpretation and Application of the Regulations

1. Recognizing Foul Play (*hansoku*)

Concepts of what are “illegal,” “unfair,” “lawful” and “appropriate” must be interpreted correctly. “illegal” conduct is defined by that which is contrary to the regulations. Whereas “unfair” conduct within the context of “Prohibited Acts” may not necessarily be illegal, but is considered to be behavior that contravenes the bounds of normal conduct. Confusing these differences can result in mistaken handling.

Hansoku matters should not simply be judged solely on moments in the *shiai*. The relationship between the “result” and the underlying “cause” during the *shiai* must be determined, and correct verdicts applied in accordance with the rules.

In cases where there is an element of doubt or subtle matters involved, *shinpan-in* should make their decision by *gogi* in line with the facts. Furthermore, when there is a clear *hansoku* such as when a player drops their shinai, the infringement should be indicated with flags (*shinpan-ki*) without the need for *gogi*.

Shinpan-in should identify unfair acts stringently as overlooking them will only increase further unfairness.

2. About *Tsubazeriai*

Tsubazeriai represents the closest and tensest point between two opponents when they enter a close-quarters tussle with *tsuba* joined together. *Tsubazeriai* arises from attack and defense amid striking action.

When *tsubazeriai* is entered, *shiai-sha* must either proactively execute a waza, or seek to break away from the tussle. Notwithstanding, *shinpan-in* must make a comprehensive judgment based on the following points if *tsubazeriai* continues for a protracted period (one breath - about 3 seconds or more):

- (1) Are the *shiai-sha* engaged in correct *tsubazeriai*?
- (2) Do they demonstrate intent to strike?
- (3) Do they demonstrate the will to separate?

The above rulings and procedure are normally summarized as follows:

- It constitutes unfair *tsubazeriai* if the act appears irregular from a common-sensical stance. Whether or not “the act appears to be irregular from a common-sensical stance” is determined by the purpose of Article 1 in the “Regulations.” In addition, “the passage of time,” “current state” and other factors should be deliberated on comprehensively and objectively, and subsequent rulings and actions shall be decided by consensus through *gogi*.
- It is clearly unacceptable *tsubazeriai* if the fist of one of the *shiai-sha* is in contact with the cutting edge of opponent’s *shinai*.
- It is acceptable to momentarily unbalance (*kuzushi*) the opponent from *tsubazeriai* in order to execute a strike, but it should be judged to be irregular if this action is ongoing.
- It is no problem if deemed a momentary action to set up the execution of a technique, or instantaneous actions that connect to a technique.
- It is acceptable to do a transitory reverse-crossing of the *shinai* (*gyaku-kosa*) as a means of setting up a strike.

- Violence, or deliberately hooking the *shinai* together (with the intent of making it drop), and other such actions that appear to be generally irregular are considered to be prohibited acts.
- *Shinpan-in* should not hastily acknowledge deadlock (*kochaku*) situations. If the *shinpan-in* calls “*wakare*” to separate *shiai-sha* too easily, the *shiai-sha* may rely on this tendency and use it to their advantage.
- All three *shinpan-in* retain equal authority in making decisions, however, the handling of deadlocks and unfair *tsubazeriai* falls under the exclusive authority of *shushin* who is tasked with conducting the *shiai*. Therefore, *fukushin* are not permitted to proclaim “*yame*” to stop a *shiai*.

IV. *Shinpan-in* Positioning and Movements

1. Fundamental Principles

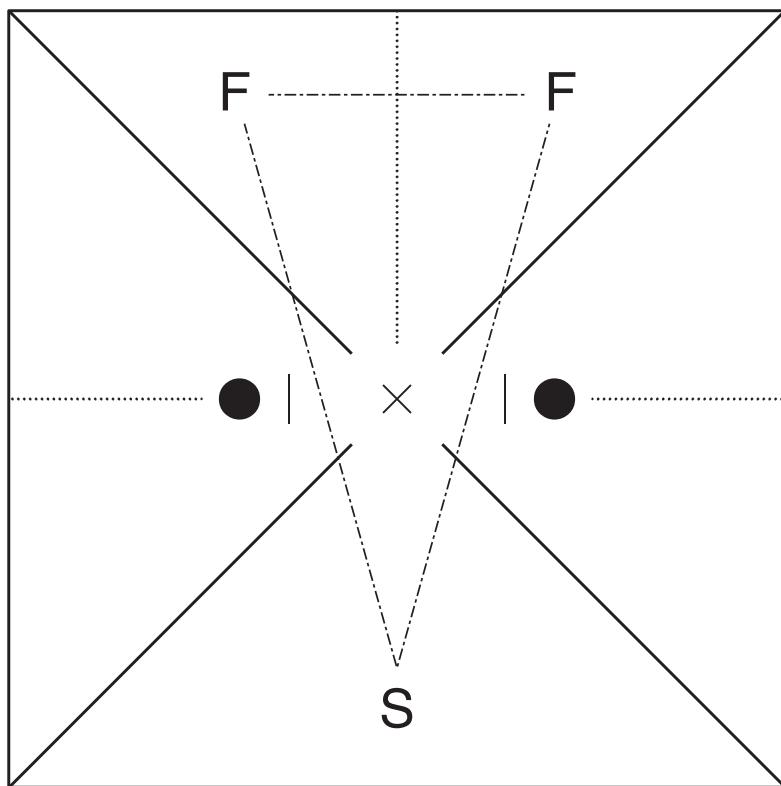
- (1) The three *shinpan-in* must move in accordance with the *shiai-sha*, and work together to maintain balance and with enough fluidity to secure the optimal position for a clear view.
- (2) In principle, the *shinpan-in* move in an isosceles triangle formation with *shushin* positioned at the apex.

(3) The *shinpan-in*'s range of movement should not be fixed.

2. Explanation of the Fundamental Principles

- (1) *Shinpan-in* should stand about one meter inside from the *shiai-jo* boundary at their back as shown in “Rotation & Alternation of *Shinpan-in*” and “Figure 2: *Shinpan-in* Starting Locations” on page 14 of the “Guidelines of Kendo Shiai and Shinpan.”
- (2) Although there is such a thing as ideal *shinpan-in* positioning, in principle it is not predetermined. *Shinpan-in* may end up being trapped if positioning was set.
- (3) “.....” indicates the main area of responsibility for the *shushin* and *fukushin* but does not mean that they are prohibited from exiting that area.

Figure 1

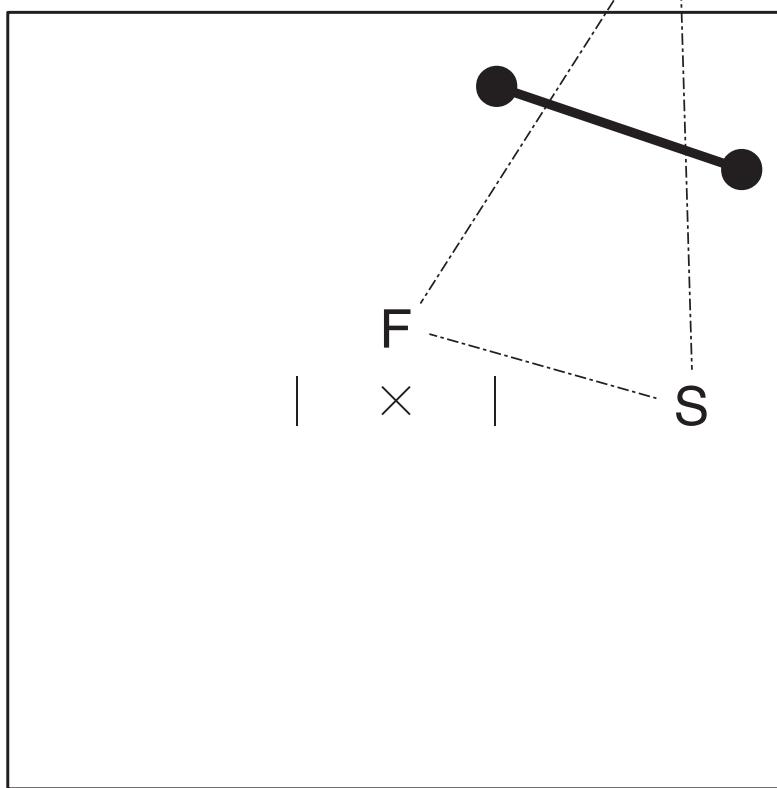


- (4) Depending on the situation it is also possible to relocate to the “/” and “\” areas. However, this does not mean that *shinpan-in* are at liberty to move into the “/” “\” zone without reason.
- (5) The distance between *shinpan-in* may vary, but due consideration should be given when moving and repositioning.
- (6) By *shushin* reading ahead of what is happening in the *shiai* and quickly shifting into position, *fukushin* will be able to move and take their places more easily. The *shushin*’s awareness of what is going on is key.
- (7) It is important for *shinpan-in* to have the *shiai-sha* and other *shinpan-in* in their field of view at all times.

3. Exceptional Situations

- (1) Circumstances may dictate irregular positions be taken that go against the ideal (see Figure 2).
- (2) Refrain from stepping out of the *shiai-jo* if it is not necessary to do so.
- (3) With regard to *jodan*, move and position taking account of viewing angle and distance.
- (4) Although it should not happen, if the three *shinpan-in* have all congregated over to one side of the two *shiai-sha*, it is best for *shushin* to immediately call “*yame*” to suspend the *shiai*.

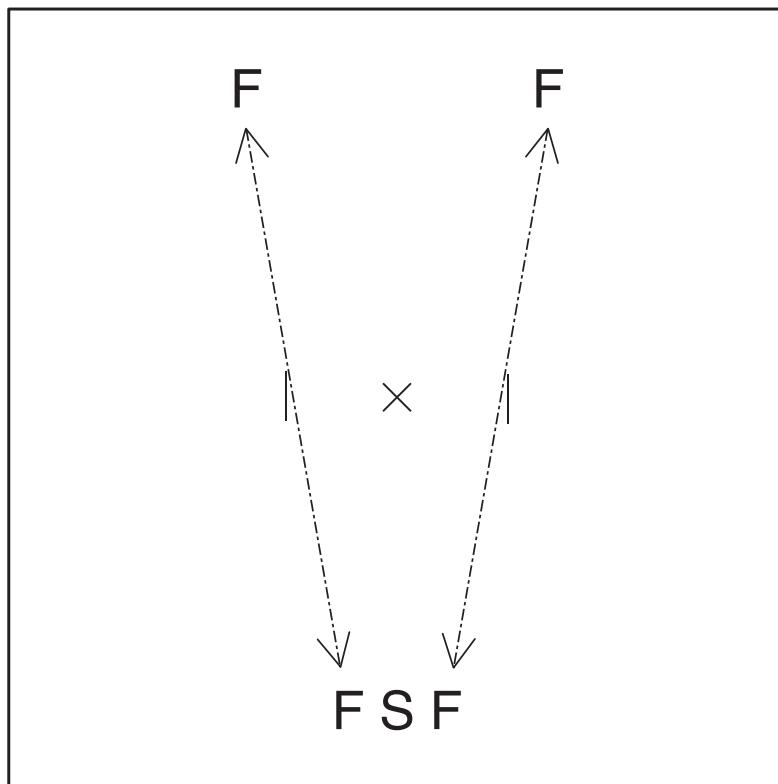
Figure 2



4. Other

(1) When the *fukushin* deploy into position at the start and end of a *shiai*, they must pass on the inside of the *kaishisen* (starting lines).

Figure 3



– Explanation of Operations –

I. *Shiai*

About *Kendo-gu* (Article 4)

- (1) There are no regulations regarding gloves and other equipment worn underneath *kote*.
- (2) The rules stipulate that *shiai-sha* who do not have a *nafuda* (name tag) will not be permitted to participate.
- (3) *Kendo-gu* is outlined in Article 3 of the “Subsidiary Rules of Kendo *Shiai* and *Shinpan*.” Other pieces of equipment are not allowed in official *shiai* to guarantee fairness and prevent danger.

Duration of *Shiai* (Article 6)

- (1) The rules specify that a strike executed at the same time as the end of the *shiai* (Article 9) will be deemed valid.

Datotsu-bu of the *Shinai* (Article 13)

- (1) “*Monouchi*” is as depicted in “Figure 2: Names of Parts of the *Shinai*” in “Regulations.”
- (2) The *shinpan-in* must look carefully to confirm whether or not a strike is made with the “*jinbu* (blade on the opposite side of the *tsuru*) centered on the *monouchi*.”

II. *Shinpan*

Injuries and Accidents (Article 30)

- (1) If a *shiai-sha* is injured during the *shiai*, the *shinpan-in* must objectively and comprehensively take into consideration the doctor's opinion and consult the *kantoku* who is responsible for the *shiai-sha* when deciding whether or not the *shiai* can continue.
- (2) Time keeping shall commence after the *shinpan-in* decision has been made.
- (3) Article 30 (1) of the “Regulations” was established to enable an injured *shiai-sha* to compete in a subsequent *shiai* following treatment by a doctor and the *shinpan-in* decision.

About *Nito*

- (1) For a strike executed with the *shoto* (short sword) to be judged valid, the striker must be in control of the opponent's *shinai* with his or her own *daito* (long sword) and have their arm sufficiently extended as the strike is made with all the necessary requirements for *yuko-datotsu*. Nevertheless, strikes made with a *shoto* from the *tsubazeriai* position will not be considered valid in principle.
- (2) If a *nito* competitor's *shinai* is damaged and there is no replacement, the *shiai* will be forfeited and the *nito shiai-sha* will lose.

- (3) In *tsubazeriai* with *nito*, the two swords should be crossed with the *shoto* on the bottom and the *daito* over the top.

III. Operation Guidelines

(Movement of *shinpan-in*, and holding of flags before commencement of the *shiai*)

- (1) A natural striding motion is acceptable when *shinpan-in* walk with *shinpan-ki* in hand.
- (2) When *shinpan-in* roll up the *shinpan-ki*, the task should be done carefully and naturally so as not to appear awkward.

(Rotating *Shinpan-in*)

- (1) Rotation of *shushin* should be conducted in accordance with the procedures decided for that tournament.

(*Rei* to the *Shomen*)

- (1) The *shinpan-cho*'s response to the *rei* to the *shomen* performed by *shinpan-in* and *shiai-sha* depends on the procedures decided for that tournament.

(*Yuko-datotsu*)

- (1) If *shinpan-ki*'s signal of the *yuko-datotsu* is mistakenly indicated, the correct signal should be shown immediately without the need to cancel the original signal.

(Other Guidelines)

- (1) There is no rule stipulating what number bar of the *yoko-gane* that the *men-himo* (*men* cords) should be tied, so this cannot be called as *hansoku*. If it is attached to an unusual position on the *men*, the *shiai-sha* should be instructed in accordance with “The Official Guide for Kendo Instruction.”
- (2) Torn *kote* should be replaced for safety purposes.
- (3) “The length of the *men-himo* should not be longer than 40cm from the knot” is not a rule per se, but an item related to the protocols decided on for running the tournament. As such, it is a matter in which cooperation is sought within the purview of instruction.
- (4) The *nakayui* should be firmly fixed at a point approximately 1/4 of the *shinai* length from the tip. If it is not, the *shinai* should be changed to avert danger.

(Other)

- (1) Any *shiai-sha* who is fighting in a team position different to the submitted order shall be dealt with according to the rules decided for the tournament.

– Explanation of Common Cases –

I. *Shiai*

1. *Yuko-datotsu* (Article 12) (Case 1)

In response to Red's *men* attack, White thwarts the strike with the right *Kote*. Consequently, Red hits White's right *Kote* instead. How should this strike be judged?

(Explanation)

- (1) As Red intended to "hit *Men*," the fact that *Kote* was struck instead was merely accidental. As such, in principle it should not be deemed *Yuko-datotsu*.
- (2) The strike should be comprehensively judged assessing specific facts depending on the circumstances involved.

(Case 2)

Red strikes first and is judged to have hit the opponent's *Men* with a valid strike, but White unleashes a thrust (*Tsuki*) immediately after causing Red to lose fall or lose balance. Is the *Men* strike by Red still considered valid?

(Explanation)

- (1) If the *Tsuki* (external factor) causes Red to lose balance or fall over, Red's *Men* strike is valid.
- (2) Judgment should be based on the connection between the *Sen* and *Go* (early timing or later timing), the relative posture or movements of both *Shiai-sha*, the cause for becoming unbalanced, and *Zanshin* etc.

(Case 3)

It is said that “*Kataete-waza* should be particularly strong strikes in order to count,” but how should this be assessed?

(Explanation)

- (1) The strike should be considered *ippon* if the conditions for *Yuko-datotsu* are met.
- (2) There is no specific standard for what constitutes a “strong strike.” Assessment must therefore be made on experience and whether the criteria for *Yuko-datotsu* have been met.
- (3) The three-referee system ensures that verdicts are objective even if there is a little variation in understanding.

(Case 4)

If the posture and spirit of the *Shiai-sha* being struck is resolute and their *Shinai* tip is attached to the front of the striker's upper body, the strike is not judged as valid. What are some clues that can help with this judgment?

(Explanation)

(1) It is difficult to theorize about each action and occurrence.

Overall judgment should be based on the connection between the *Sen* and *Go* (early timing or later timing), relative conditions and influences, and *Zanshin*, etc.

(2) It is important for *Shinpan-in* to train how to distinguish subtle situations.

(Case 5)

A strike made “immediately” against a fallen opponent can be considered valid. How should “immediately” be interpreted?

(Explanation)

(1) Rather than looking simply at the strike in question, *Shinpan-in* need to take into consideration the process leading to the strike and the counter actions of the *Shiai-sha* who fell.

(2) It is also said that the strike to the fallen *Shiai-sha* must be made in “one breath”. The *Shinpan-in*’s discernment and decision are contained within this “one breath.”

(Case 6)

Striking with the *Shoto* in *Nito* is restricted. What is the reason for this?

(Explanation)

(1) *Nito* is permitted customarily from kendo’s cultural standpoint but striking with the *Shoto* is restricted from the perspective of fairness and safety.

(Case 7)

In the context of *Nito*, single-handed, or one-handed *Jodan*, would it be considered as *Hansoku* if shiai-sha grips close to the *Tsubamoto* (base of the *Tsuba*) of the Daito to hide his/her *Kote*?

(Explanation)

(1) Ideally, the grip on the *Tsuka* should be close to the *Tsukagashira*. However, determining whether this constitutes a *Hansoku* can be challenging and potentially controversial if judged solely based on the grip position.

Therefore, if a *Shiai-sha* grips their *Shinai* near the *Tsubamoto* and adopts an excessively defensive or unsightly posture, it will be considered a *Hansoku* under Article 1 of the Regulations, following a *Gogi*.

(2) Gripping the *Tsubamoto* during close engagement such as *tsubazeriai* is not considered to be particularly problematic when taking into account sword usage (*toho*) and *maai*.

(Case 8)

What should be done about the action of immediately assuming a blocking stance after striking?

(Explanation)

(1) This is not *ippon* because it does not meet the criteria for *yuko-datotsu* (i.e. a strike with *zanshin*).

2. Various Prohibited Acts (Article 17)

(Case 1)

What should be done if a *shiai-sha* commits two *hansoku* simultaneously?

(Explanation)

(1) It is unlikely that two *hansoku* are committed exactly at the same time, so time elapsed becomes the criterion for the first penalizable offence.

(2) If two *hansoku* are committed at exactly the same time, the more serious of the two offences is the one that is penalized.

(Case 2)

In response to Red's *hiki-men*, White thrusts (*tsuki*) and drives forward. How should this *tsuki* be considered?

(Explanation)

(1) If the thrusting is unreasonable or not a legitimate *tsuki* technique, then it is *hansoku*.

(2) *Shinpan-in* must determine whether the *tsuki* leads to a strike, or whether it is reasonable or unreasonable.

(Case 3)

One of the *shiai-sha* strikes the opponent's *shinai* forcefully making him or her drop it. Is *hansoku* given to the one who struck the *shinai* forcefully, or to the one who dropped it?

(Explanation)

(1) If a strike to the opponent's *shinai* is made in the course of an offensive or defensive action, then it is not *hansoku*. In which case, the one who drops the *shinai* is penalized.

(2) If the overly forceful strike is unseemly, the striker is to be penalized in accordance with Article 1 (The Purpose of the "Regulations").

(Case 4)

A competitor's *kendo-gu* may become unfastened for some reason during a *shiai*. Is this considered a *hansoku* through failure to fasten *kendo-gu* properly?

(Explanation)

(1) According to the rules, this does not constitute *hansoku*.

- (2) It is *hansoku* if it is a serious error making it impossible to continue the *shiai* by clearly showing a lack of regard to safety. The same applies if *kendo-gu* becomes unfastened frequently.
- (3) Wearing attire and *kendo-gu* correctly is an instructional matter.

(Case 5)

Are there criteria to distinguish between *taiatari* (body collision) and *oshi-dashi* (pushing the opponent out)?

(Explanation)

- (1) If the act is not connected to a strike, such as *taiatari* after striking or executing a strike after unbalancing the opponent by *taiatari*, then it is unjustified *oshidashi*.
- (2) *Shinpan-in* must determine whether the intention was to push the opponent out of the way without striking.
- (3) *Shinpan-in* must decide whether or not the force in the contact could plausibly be endured by the receiver.

(Case 6)

A *hansoku* is given early on as a warning because the method of doing *tsubazeriai* is not correct.

Is this appropriate?

(Explanation)

- (1) The decision should be based on the fact that the action is unjustified.
- (2) There is no need to give a warning.

(Case 7)

Is it *hansoku* if *tsubazeriai* is simply an entanglement instead of being deadlocked?

(Explanation)

- (1) It is *hansoku* as it is illegal *tsubazeriai*. (Both become entangled because *tsubazeriai* is incorrect from the point of contact. From a rational perspective, posture in the *tsubazeriai* position should enable easy execution of *waza*. As the *tsubazeriai* itself is incorrect, it becomes a tangled bind in which *waza* cannot be performed.)

(Case 8)

In what situations can *tsubazeriai* be judged to have broken off?

(Explanation)

(1) The point when a *shiai-sha* moves to make a strike or takes some other action is considered the start of disengagement from *tsubazeriai*.

II. Shinpan

1. Procedures for Shinpan (Article 29)

(Case 1)

Two *shinpan-in* indicate *yuko-datotsu* thereby deciding that a strike was valid. However, the remaining *shinpan-in* makes no response at all. In such as case, as the majority has already decided that a valid point has been scored, is it permissible to proceed without the third decision, or should the non-responsive *shinpan-in* be pressed to indicate his/her decision?

(Explanation)

- (1) Do not proceed. The non-responsive *shinpan-in* should indicate their decision.
- (2) The strike is valid (*yuko-datotsu*), but as it is stated in Article 29 (Procedures for *Shinpan*) in the “Regulations,” other *shinpan-in* must respond with their own judgments immediately.
- (3) If the proceedings continue without the third *shinpan-in*'s decision being indicated, *shinpan-in* may start thinking that is okay to stop using their flags to signal decisions.

(Case 2)

The three *shinpan-in* are positioned in front and behind the *shiai-sha*. Should the other *shinpan-in* follow the decision of the one who has the best view of the strike?

(Explanation)

- (1) Each *Shinpan-in* must observe the *shiai* carefully and make their own decisions.
- (2) The *Shinpan-in* with the best view does not always make the correct decision.

(Case 3)

If a *tsuki* seems overly violent and dangerous, can the *Shinpan* call “*Yame*” to suspend the *shiai*?

(Explanation)

- (1) “*Yame*” can be proclaimed.
- (2) It is a *hansoku* if the action is dangerous and does not lead to a strike.

(Case 4)

Can *Fukushin* declare “*Yame*” to suspend the *shiai* if they feel that *tsubazeriai* is continuing for too long?

(Explanation)

- (1) In principle, *Fukushin* are not permitted to call for stoppage.

(2) Authority to run the *shiai* is held by *shushin*.

(Case 5)

The time taken to cease *tsubazeriai* should be approximately “one breath (about 3 seconds)”. At what point should the *Shinpan-in* determine that *tsubazeriai* has begun, and how should they determine *tsubazeriai* is resolved?

(Explanation)

- (1) *Tsubazeriai* refers to a situation where both *tsuba* are in a competitive position. However, the *Shinpan-in* should recognize the beginning of *tsubazeriai* when both competitors are at close range without engaging in attack or defense, even if their *tsuba* are not physically pressed together.
- (2) The cessation *tsubazeriai* refers to 'Case 8' of 'I Shiai 2. Various Prohibited Acts'. It is essential for *Shinpan-in* to closely observe the process of cessation. During the *shiai*, separation must be actively pursued until both *kensen* are completely disengaged. *Shiai-sha* should take *Chudan-no kamae* at a distance from where an immediate strike cannot be made.

(Case 6)

If *fukushin* is doubtful or disagrees with *shushin*'s management of *tsubazerai*, can he or she declare "yame" to suspend the *shiai*?

(Explanation)

- (1) *Fukushin* may not declare "yame."
- (2) It is vital that the three *shinpan-in* have unity of purpose before and after the *shiai*.
- (3) The *shinpan-shunin* should give advice, instructions and cautions after the *shiai*.

(Case 7)

Shushin sees "illegal *tsubazerai*" and decides to hold a *Gogi* to review the situation. Do *Fukushin* have to penalize one or both *Shiai-sha* with *Hansoku*?

(Explanation)

- (1) *Fukushin* may decide individually that (one or both) *Shiai-sha* should not be penalized.

(2) The decision to call *gogi* to review illegal *tsubazerai* lies with *Shushin* whose responsibility it is to conduct the *shiai*. However, the authority to mete out *hasoku* is equal among the three *Shinpan-in*.

(Case 8)

What should *Shinpan-in* keep in mind when determining the *tsubazerai* cessation process?

(Explanation)

(1) The *Shinpan-in* should carefully assess whether a competitor is engaging in proper *tsubazerai* and whether they actively and swiftly disengage from *tsubazerai* by utilizing the competitive force between the *tsuba*. This judgment should take into account the competitor's age, skill level, and overall proficiency.

(2) Whether there are any improper actions during the process of resolving *tsubazerai*.

- Striking action while pretending to retreat.
- If the *shiai-sha* places deliberately their *shinai* on the opponent's shoulder.
- Actions that involve slapping (*harau*), binding (*maku*), holding down, or hooking the *shinai*.
- Actions that involve opening or lowering the *shinai*.
- Actions that include intentionally bending or twisting the body.
- Other actions that are deemed to be inappropriate.

If there are clearly improper actions during the process of ceasing *tsubazerai*, *hansoku* will be applied based on *gogi*. In ambiguous cases, *shinpan-in* can call for *gogi* and decide to issue a *hansoku* to the *shiai-sha* if such actions occur more than twice.

(Case 9)

Can *fukushin* declare “*yame*” if an obvious *hansoku* has been committed that has gone unnoticed by *shushin*?

(Explanation)

- (1) *Fukushin* may call “*yame*” for stoppage.
- (2) There are occasions when *shushin* does not notice or cannot see the situation in question.
- (3) There are situations in which the *shiai* cannot continue because of an emergency.
- (4) There are cases in which potential danger is detected.

(Case 10)

Shushin does not notice that the *shinai* has rotated in the hands of a *Shiai-sha*, but *Fukushin* notices it. What action should be taken?

- (1) *Fukushin* informs *Shushin* of the issue when the shiai is suspended. *Shushin* declares “*yame*” in a timely manner and gives clear instructions about the rotated *shinai*.
- (2) After being instructed once, if the problem continues and strikes are made with the wrong side of the *shinai*, they cannot be considered valid.

(Case 11)

Shinpan-in A and *B* indicate *jogai hansoku*. *Shinpan-in C* who was standing closest to the *Shiai-sha* and had the best view calls for *gogi* and maintains that the *Shiai-sha* did not step out. How should this situation be settled?

(Explanation)

- (1) Make judgments based on facts.
- (2) Even if the *Shinpan-in* is close by, this is no guarantee that he or she saw what happened.

(Case 12)

If *Shiai-sha* become entangled on the boundary line and one of them looks as though they are about to step out of bounds, should *Shinpan-in* wait for the *Shiai-sha* to go out?

(Explanation)

- (1) No, *Shinpan-in* should not wait for the *Shiai-sha* to step out.
- (2) Unlike a valid strike, *Shinpan-in* should not wait for a *hansoku* to be committed. The decision should be made depending on the circumstances whilst taking into consideration fairness and preclusion of danger.

(Case 13)

Both *Shiai-sha* strike virtually at the same time (*ai-uchi*). Two red flags (*Fukushin*) and one white flag (*Shushin*) are raised. *Shushin* calls for *gogi* to confirm the judgment. Is *gogi* appropriate in this case?

(Explanation)

- (1) It is inappropriate for *Shushin* to call *gogi*.
- (2) However, if there is a suspicion an error was made, or the call was unclearly indicated, *Shushin* may call for *gogi* to ensure the judgment is accurate.

(Case 14)

In the case when *gogi* is called to review *yuko-datotsu* or *hansoku*, only *Shushin* is supposed to indicate the result of the *gogi*. If the judgments are split 2 to 1, and only *Shushin* displays the result with a flag, spectators will be unaware that one of the *Shinpan-in* disagreed with the other two. Should not all the *Shinpan-in* be permitted to show their judgment?

(Explanation)

- (1) If the *Shinpan-in* have followed the procedure of *gogi* to review a decision, then only *Shushin* needs to indicate the result even if the discussion concerns *yuko-datotsu*.
- (2) Although there was discrepancy among the *Shinpan-in* decisions in *gogi*, the idea is that *Shushin* represents the three *Shinpan-in* to indicate and declare the decision of the conclusion.

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