

Report on:

*The 2011 International Kendo Referee Seminar
for the Asia Zone*

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Acknowledgements

First of all, I would like to thank the Australian Kendo Renmei committee for their support in allowing me to participate in the 2011 International Kendo Referee Seminar for the Asia Zone. I wish to share with all kendoka in Australia and give back some of the things I have learned and gained from this experience with a thankful mind. If this report can contribute something to kendo in Australia, then I would be more than happy.

I have participated in this seminar since 2005, including 2007 and 2008. Although I had wanted to share with our kendo community after my return to Australia, each time for various reasons, I have been unable to or have been distracted from writing about the event. For this, I am regretful. Therefore, this time I am determined that I should write about some of the teachings given and my reflections on the seminar.

I believe that it is important to share the principles I have learned in this seminar with all kendoka, especially to those who gave me this opportunity to improve my kendo ability. If I am unable to sufficiently share these with you, please understand my intention to communicate accurately on the event. I wish, at this point, to also thank Ms. Kathleen Macdonald for helping me to convey this, through her assistance in translating and proofreading this report.

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Opening Word

On this occasion, I attended the 2011 International Kendo Referee Seminar together with Mr. Yuji Sano and Mr. Andrew Van Hammond. The seminar was held at Chamsil gymnasium in Seoul, Korea, from the 23rd to the 24th of October 2011. There were representatives from the following seven nations:

- Japan – 8 participants (two instructors, three staff and three participants);
- China – two participants;
- Taiwan – six participants;
- Hong Kong – four participants;
- Malaysia – one participant;
- Australia – three participants;
- Korea – 25 participants.

In total there were 49 participants. The chief instructor was Eiji Taguchi (8th dan), and Yuji Nakata (8th dan) was another instructor. The participants practiced their instructions in 15 groups of three people each.

Truly, participating in this seminar has given me the opportunity to reflect on world kendo trends, as well as on how I can improve my own kendo, in a way that is conducive for developing new and improved training methods in the future. In other words, the benefits of this seminar were not only in shinpan (referee) matters or in particular kendo skills, but also included guidance on how I must conduct kendo training from now on. I aspire to apply these basic kendo principles that I have learned, and allow them to act as a compass in my training in the present and in the future. The lessons learnt from this seminar are important not only for myself, but can also be beneficial for the improvement and development of other kendoka. With this consideration in mind, I would like to share the knowledge gained from the seminar with all kendoka who similarly aspire to improve in kendo. The report below includes information on some of the contents and my own impressions of the 2011 International Kendo Referee Seminar.

I. Reflection on the seminar

At the beginning of the seminar the FIK Secretary General Mr Yukio Sato gave a speech containing the following message: *'Although the contents of this seminar and your judgement for Yuko-datotsu (valid strikes or thrusts) are important, more critical than these is that you learn how to do proper kendo practice with Yuko-datotsu.'* Since I have the same mind as Mr. Yukio Sato in this matter, I participated with this attitude to learning.

The vice president of the Korea Kumdo Association, Mr. Rhee Jong Lim, also gave an introductory speech to the participants on the eternal mystery of the shinpan. The main idea of his speech could be summarised as: *As the shinpan we can't be perfect, I wish to say that we are only human but, through having a fair mind and doing our best, we can indeed conduct a match. Moreover, through teaching, learning and training (praxis) we can attain to becoming good shinpan. The important thing is that kendo itself is influenced by a shinpan's action, whether towards being honourable or dishonourable.*

With this in mind, the proceedings began. Taguchi sensei taught well from his extensive experience and Nakata sensei instructed diligently. In particular, they instructed from 'The Regulations of Kendo Shiai and Shinpan' manual on Regulations 1, 12, 17, 18, 24, 27 and 28 (see appendix). They explained that, for any match, all of the Regulations are extensions of the seminal guideline, Regulation 1, which was elaborated with real matches and discussion on those real situations. Everyone practiced hard and it was really a productive seminar.

II. Content of the Seminar

1. Competence of the Shinpan, translated as Confidence.

According to Mr Taguchi, a shinpan must understand and become familiar with the shinpan's duties and purpose. In addition, they should always maintain their own physical health and mental wellbeing. All of these things together make a proficient referee and this translates as confidence.

A shinpan should become aware of proper conduct for a kendo match. In other words, they must understand and be able to apply and adapt the Regulations in a kendo match. When they do this very well they can have great confidence as a shinpan.

1-1 The shinpan's role

A shinpan enacts their role according to "The Regulations of Kendo Shiai and Shinpan" manual. Indeed, the shinpan should manage a match with the same dedication and focus that the competitors have in a title match, where they will surely perform at their best. The development of kendo depends on the proper judgement of the shinpan and enactment of their role through the shinpan's duties (refer further to 2-3, '*Shinpan's duties*' below).

1-2 The shinpan's purpose

- a. To act properly and rationally, in order to create and facilitate a good match.
- b. To properly judge *Yuko-datotsu*.
- c. To take strict and appropriate measures regarding prohibited acts.

The shinpan should comprehend articles 17 (*Miscellaneous Prohibitions*) and 18 (*Penalties*) of the Regulations. **Although these articles concern prohibitions and penalties, the reasons for these articles are: firstly, the judge should encourage the competitors; and secondly, the judge should set high kendo standards for the competitors.**

1-3 The shinpan's attitude

- a. When a shinpan has an unbiased and fair mind, both competitors and spectators can accept the shinpan's judgement.
- b. The shinpan should act according to 'The Regulations of Kendo Shiai and Shinpan'.
- c. It is important to follow the principles of kendo and the sword and to judge accordingly. What this requires is an understanding of the kendo principles for judging, through experience with proper personal kendo training.

The shinpan should observe three principles:

Firstly, do not act outside of the Regulations.

Secondly, do not waste any action.

Thirdly, do not overreact.

- d. In order to be able to facilitate a good match, the shinpan needs to be familiar with the techniques of refereeing. That is, they should be familiar with the correct method of flag raising, movement, attitude, pronouncing any decision, applying the rules etc., in order to perform their role.

In this manner, the shinpan can teach both competitors and spectators that this is the way that kendo is done. According to the shinpan's professionalism and ability, they can encourage or discourage enthusiasm in kendo.

- e. The shinpan should be committed and active during the match. This is because the match is judged by the shinpan's observation (watching) and attention (listening).

This means that the shinpan should maintain a good spirit, a clear mind and good physical condition in order to always be in their best form and to avoid making mistakes in judgement.

1-4 The shinpan's awareness

- a. The shinpan should understand the meaning of fostering kendo. For example, they should not change a result with a wrong decision, as this is very discouraging.
- b. The shinpan's awareness implies the understanding that their actions influence kendo in the future.
- c. Recognising that the competitors and spectators are all watching the shinpan's judgement, they should judge so that everyone can understand and accept their decisions.

2. Important matters from “The Regulations of Kendo Shiai and Shinpan” for conducting a match.

As an outline, some important points covered during the seminar on the Regulations are given below:

- a. The shinpan should become familiar with the contents and the purpose of the Regulations.
- b. “The Regulations of Kendo Shiai (match) and Shinpan” manual does not contain guidelines on all the rules for all possible situations in a match.
- c. If there is no guideline in a match it should be judged according to the contents of article 1 (*The purpose of regulation*) in negotiation between the three shinpan.
- d. The subsidiary rule, article 7, is about using extra support. This rule requires the shinpan use their discernment in case of danger or unfairness to a competitor.
- e. The Shushin (chief referee) has authority to pronounce a decision regarding suspension and resumption of a match, according to article 10. For example, where there is Tsuba-zeriai, only the Shushin can pronounce ‘*wakare*’ to break competitors apart; or, if Tsuba-zeriai calls for the match to be suspended and for any other penalty, only the Shushin can pronounce ‘*yame*’.
- f. If a case of danger develops in a match, the Shushin and even the Fukushin (sub-referees) can request a suspension.
- g. If an accident occurs in a match, a competitor can request a suspension, according to article 11. However, the same article prohibits an unreasonable request for a suspension by a competitor.

2-1 Yuko-datotsu

Yuko-datotsu is defined by article 12, as ‘*an accurate strike or thrust made onto Datotsu-bui of the opponent’s kendo-gu with shinai at its Datotsu-bu, in high spirits and correct posture, being followed by Zanshin*’. The following points relate to determining *Yuko-datotsu*:

- a. The shinpan continues to judge zanshin after *Yuko-datotsu* has been determined. The shinpan can revoke a decision according to ‘the subsidiary rule 24’, if the player who got the point behaves inappropriately, or loses proper form, after the decision. The shinpan should be familiar with articles 27 and 28 regarding revoking a decision and negotiating this with the other referees.
- b. It is also important to become familiar with ‘the subsidiary rule 11’, which relates to dropping the shinai, stepping outside a match court and when a player falls down.
- c. It is also important to become familiar with ‘the subsidiary rule 12’, which pertains to simultaneous attack and striking a defender when their shinai is live and touching the attacker. In either case, no points can be awarded.
- d. Even in a simultaneous attack, one competitor will be quicker, so it is always up to the shinpan to observe carefully in order to judge correctly.

2-2 Prohibitions and Penalties

- a. 'The subsidiary rule 16' explicates article 17-7, with regards to unfair behaviour. When such a case develops, this rule should be used in conjunction with article 1 of the Regulations.
- b. The match shinpan should observe competitors diligently according to the prohibitions in articles 15, 16 and 17 of the Regulations.
- c. If a situation should develop which is not covered by the Regulations, article 1 should be used as a standard in judgement and making decisions.

2-3 The shinpan's duties

The shinpan's duties are covered in article 24 of the Regulations. However, attention should be paid to carrying out their role through these duties, keeping the following in mind:

- a. The shinpan ought to facilitate the best performance from the competitors, so it is their role to encourage the competitors so that the match itself can become great. The shinpan does not make the match, it is the competitors who make the match. The shinpan should do their best, because the competitors do their best.
- b. Everything mentioned previously implies that the shinpan should apply their insight and predictive ability in reading the whole match.
- c. The shinpan should not interrupt the flow of the match. Do not suspend a match too frequently. Unless there is an emergency or dangerous situation, allow the competitors to make the match themselves.
- d. Where the competitors play near the boundary, the shinpan can induce the match direction towards victory or defeat, if that is at all possible, rather than giving a penalty.
- e. Where one opponent's action is threatening or endangering to the other, the shinpan can pronounce a forfeit of a point, or even the whole match, to the improper competitor.
- f. The Fukushin (sub-referee) can also call a suspension in a dangerous situation.
- g. Having a strong posture, standing straight and proud and pronouncing decisions in a loud clear voice, the shinpan should affect the mood of the whole match in a positive way.
- h. Where one competitor is injured and cannot continue playing, the doctor and referee can determine the result of that match, as well as whether the injured competitor can play again in the next match.

2-4 The shinpan's guidelines (intuition and methodology)

- a. To encourage a good flow of the match for the competitors, and in order to not stop the match progression, the shinpan judges with a guiding mind yet in accordance to the match.
- b. In order to be united in their opinion, the three referees should ensure they are in agreeance and make their decision as quickly as possible.
- c. A shinpan surveys the entire match, carefully watching the competitors and keeping an isosceles triangular formation together with the other shinpan, as if viewing a whole mountain in the distance.

- d. The shinpan should not only watch the strike for a point, but they should also look at the competitors' mind and attitude, as well as their zanshin after striking.
- e. No matter what happens in a match, it is always reasonable for the shinpan to refer to article 1 of the Regulations.
- f. In order to read how each competitor moves and how the match will progress, the shinpan should be able to predict match flow. For example, each competitor has a particular fighting (playing) style and the shinpan ought to be able to recognise and interpret this.
- g. The shinpan should always try to have many experiences in judging and, in each case, to reflect on this and consider how they can improve as a shinpan.

2-5 Cautions to the shinpan (attitude and etiquette)

- a. The shinpan should wear the shinpan uniform provided in a proper and neat manner.
- b. The shinpan should have correct posture, an unassuming attitude, their body movement should be efficient and their actions transparent and appropriate to that of a judge.
- c. When the shinpan pronounces a decision, it should be with clear words. When they raise a flag it should be done as an unmistakable signal.
- d. The shinpan should do their best not to make a mistake by confusing who got the point and who lost the point when they raise their flag. However, if a shinpan does make a mistake in raising a flag, they should immediately change the flag, without revoking the signal (point).

2-6 Tsuba-zeriai and other potential scenarios in the matches

The Shushin examines through their responsibility, duty and practical talent.

Scenario 1: Competitors locked in Tsuba-zeriai (please refer also to II.2-e. above).

Where the competitors are locked in tsuba-zeriai in a match, the shinpan can break them up. However, even if a shinpan wants to break them apart, only the Shushin can make that call.

- a. In the case where the shinai is caught up as the competitors come apart from tsuba-zeriai, and one competitor performs a tsuki, a penalty must be given to that competitor. Or, where one opponent is pressing the other's shoulder as they are holding each other in check, and where it is clear the competitors want to break apart, the shinpan should watch carefully whether it is fair or not.
- b. Where a competitor appears to be spending time in tsuba-zeriai, as a tactic to waste time, the shinpan should determine if there is no intention to attack. However, in tsuba-zeriai, even when time is being spent, where there is clear display of skill or intentional dropping of the sword to make an opening for attack so that it is clear both competitors desire to keep striking, it would be better not to intervene. In any case, where the competitors are still moving, it is best not to call a penalty.
- c. In a situation where a shinai is dangling by itself, this is not correct tsuba-zeriai. Whether or not strange action or motion causes one opponent to be bewildered, or where one opponent is tied up so they cannot attack, with joint agreement, the shinpan can call a penalty.

- d. Where the shinpan think the competitors are tangled up with each other and mutually off-balance, they can interrupt the match and have it begin again.

Scenario 2: Covering the shinai with the hand.

It is the responsibility of the Shushin to judge and guide in any matter regarding holding of the shinai.

Scenario 3: Mistakes in decisions.

Through Regulation 28 (*Mistakes in Decisions on Yuko-datotsu and others*), the referees can make any corrections under mutual agreement. The shinpan's decision itself cannot be altered. However, the team manager can raise an objection to the Shushin or Shinpan-cho (referee director) (refer to 'the Regulations '35 and 36').

Scenario 4: Pushing and stepping out of the court.

Making decisions for stepping outside the court boundary demands a little more caution, using rationality and reasonableness as a guide to distinguishing between natural and unnatural forced action. If they think a case of stepping out is a forced action by one competitor against the other, the shinpans concur, using Regulation 1 and common sense, to determine the final decision.

Scenario 5: Shinai caught up in clothing or equipment.

This situation also requires caution in intervention. Where one competitor's shinai is caught up in the opponent's clothing or equipment, then the shinpan should allow the competitors to continue and unravel the caught up shinai by themselves, if it is clear that this can be easily achieved without serious interruption of the flow of the match. However, if the shinai is caught up in such a way that it is deep within a opponent's clothes, or tangled up or buried in their equipment, and resolving this by the competitors alone would interrupt the match, then the shinpan ought to suspend the match, assist the competitors and then resume the match. If one competitor takes advantage of this situation by performing a strike while the other competitor's shinai is caught up, then this is not a valid point, even if it was proper Yuko-datotsu.

Scenario 6: Shinpan in wrong position on the court.

If the three shinpan are overtly out of position e.g. in a straight line, too close to one another, or clustered together in one quarter of the court, the shushin reserves the right to use his discretion and call for a suspension to reposition the shinpan, if deemed necessary.

III. Conclusion

As a final note, the ‘2011 International Kendo Referee Seminar for the Asia Zone’ has given me a moment to think about many points on my kendo and shinpan duties. I have written only a few of my thoughts here on this. I think that such shinpan seminars are indispensable as a method in good kendo education. They allow for instruction and practice of kendo technique and these fundamentals have the potential to impact our regular kendo training.

Many of the things taught and learnt at such seminars are necessary and useful, within their own right, for ensuring proper shinpan and kendo. Even so, in my perspective, the most essential and important aspect to nurture in kendo is the shinpan’s behaviour regarding their role and the right judgement of *Yuko-datotsu*. I think that we can imprint such vital learning in our minds by making sure we apply them, just as we did during the seminar. This applied learning provides the opportunity to change perhaps a dim knowledge or memory of a kendo concept, into new understanding. Without returning to lessons of the past, through such applied seminars, we cannot refresh, deepen and sharpen our understanding. The following summarises three important lessons for me from the seminar.

Firstly, referees are always important in any sporting match and their actions influence the final victory of the match and the competitors’ morale. Referees are perhaps even more influential in the kendo match than for other sports. Kendo shinpan play a leading role on the kendo court, having absolute authority to intervene in the direction of the match towards victory or defeat. This is a big responsibility. However, even though we may not be perfect, we must do our best through continual praxis (teaching, learning, practice, reflection and moderation) and thus we can attain to becoming decent and even good shinpan. Our desire to learn further and our dedicated efforts in kendo training will not fail to make us better. That is, our intentional efforts in pursuing correctness in kendo and approaching perfection in the cultivation of our character, will result in much development. This much is sure.

Secondly, the task of determining correct *Yuko-datotsu* by a shinpan is, in itself, kendo training and the forging of our right path. Training is the context for enacting and perfecting technical skills. Thus, realising *Yuko-datotsu* in training can become the purpose of our practice. If we make a correct judgement concerning a strike point, this must be sufficient in our everyday kendo practice. To put it in other words, if we practice *Yuko-datotsu* in training for ourselves, we can judge *Yuko-datotsu* in a match for others. Exemplifying *Yuko-datotsu* in our training and setting proper *Yuko-datotsu* as the benchmark when judging a match, it is my opinion that this can positively impact all kendoka and enable them to develop good kendo little by little.

Finally, the most important thing to realise, not merely for the shinpan, but also for all those who train in kendo, is that kendo training should be done constantly. It is hard work. Kendo requires endless discipline, in order to improve one’s own ability. This discipline entails self-development and introspection to progress one’s technical skill and insight. As an extension of this idea, this personal improvement must occur in order for the shinpan to make accurate decisions as the referees. It might be said that an ideology of human advancement is realized through training in the sword with propriety, decorum and dedication. This ideology manifests in right thinking and displays itself as a proper attitude in all aspects of our lives, even outside of this devotion to kendo. Where there is an upright mind, respectful attitude and proper technique, it would seem that there is also proper kendo. In particular, when the

kendo shinpan trains constantly, they will be endowed with the sensitivity to read the action of competitors in a kendo match. Indeed, their continual effort will also reap for them an immovable mind, kendo intuition and discernment – and this is what it is to be a shinpan. Fulfilling the role of the shinpan as a judge, guide and example with highly attuned skills and intuition in kendo, shinpan can foster all kendoka in rising to their best. And it follows that it is also the duty for all kendoka to continue to train and to improve in the way of the kendo shinpan.

Appendix

The most important thing was learning about the kendo rules and articles in ‘The Regulations of Kendo Shiai and Shinpan’. I suggest that people purchase and read the Regulations for themselves. However, I have attached here some important sections of the “Regulations” and “Subsidiary Rules”, which were described in this report.

1. “The Regulations of Kendo Shiai and Shinpan”

(The Purpose of the Regulation)

Article 1:

The purpose of the Regulations is to get *Shiai-sha* to play fair at a *Shiai* of the INTERNATIONAL KENDO FEDERATION (FIK) in accordance with the principles of the sword and to properly referee the *Shiai* without prejudice.

(Suspension and Resumption of *Shiai*)

Article 10:

Suspension of *Shiai* shall be declared by Shinpan-in, while resumption of *Shiai* shall be pronounced by *Shushin*.

(Request for Suspension of *Shiai*)

Article 11:

In case *Shiai-sha* becomes unable to keep fighting due to an accident etc., *Shiai-sha* may request a suspension of *Shiai*.

(yuko-datotsu)

Article 12:

Yuko-datotsu is defined as *an accurate strike or thrust made onto Datotsu-bui of the opponent’s kendo-gu with Shinai at its Datotsu-bu, in high spirits and correct posture, being followed by Zanshin.*

- (see the Subsidiary Rules Article 10, 11,12)

(Miscellaneous Prohibitions)

Article 17:

Shiai-sha are prohibited from the following acts:

1. Use of Kendo equipment other than that stipulated herein;
2. Tripping up or sweeping of the opponent’s leg(s);
3. Unfairly shoving or pushing an opponent out of *Shiai-jo*;
4. *Jogai*, or stepping out of *Shiai-jo* while in play
 - (see the Subsidiary Rules, Article 15);
5. Leaving hold of *Shinai*;
6. Requesting for suspension of *Shiai* without a justifiable reason; and,
7. Doing other acts that violate the Regulations.
 - (see the Subsidiary Rules, Article 16).

(Penalties - Taijo)

Article 18:

A *Shiai-sha* who has committed *Hansoku* prescribed in Article 15 (*Drug Abuse*) and 16 (*Insulting or Offensive Behavior*) shall lose *Shiai* and be ordered to retire from the *Shiai* area (*Taijo*), whereas the opponent shall be given two points. The points or the status gained by the above loser shall be totally nullified.

(Shinpan-in)

Article 24:

1. As a general rule, a Shinpan group shall consist of Shushin and two Fukushin, each having equal authority to decide on *Yuko-datotsu* and others.
2. Shushin shall have the authority to administer the *Shiai*, to signal with *Shinpan-ki*, and to pronounce *Yuko-datotsu*, *Hansoku*, etc.
3. Fukushin shall assist Shushin in the administration of respective *Shiai* by signalling on *Yuko-datotsu*, *Hansoku*, etc., with *Shinpan-ki*. Further, in case of emergency, Fukushin may signal and pronounce suspension of *Shiai*.
 - (see the Subsidiary Rules, Article 21)

(Torikeshi of Yuko-datotsu)

Article 27:

In case *Shiai-sha* has committed an improper act, the decision of *Yuko-datotsu* may be revoked upon *Gogi*, even after its *Senkoku*.

- (see the Subsidiary Rules, Article 24)

(Mistakes in Decision on Yuko-datotsu and Others)

Article 28:

In case Shinpan-in doubts a decision of *Yuko-datotsu* and others, shinpan-in shall call *Gogi* wherein Shinpan-in shall come to a decision.

- (see the Subsidiary Rules, Article 25)

(Igi)

Article 35:

Nobody shall be allowed to protest against decisions made by Shinpan-in. (Doubts)

Article 36:

In case *Kantoku* has a doubt about the application of the Regulations by Shinpan-in, *Kantoku* may file *Igi* with *Shinpan-shunin* or *Shinpan-cho* before the round concerned of *Shiai* ends.

- (see the Subsidiary Rules, Article 29)

2. “the Subsidiary Rules”

Article 7:

1. *Shiai-sha*(a competitor) may use supporters or others only in case of medical need, provided that they are tidy and not hazardous to their opponents, subject to approval by *Shinpan-shunin* (presiding referee for a match court) or *Shinpan-cho* (referee director).

Article 10:

The “accurate” strike prescribed in Article 12 of the Regulations means a strike made in the same direction as *Jinbu* of Shinai.

Article 11:

The following *Datotsu* shall be valid:

1. *Datotsu* made to the opponent immediately after the opponent has let go of his or her own shinai;
2. *Datotsu* made simultaneously when the opponent has stepped out of the *Shiai-jo*; and,
3. *Datotsu* made immediately after the opponent has fallen down.

Article 12:

Datotsu in the following cases shall not be valid:

1. *Aiuchi*; or
2. When *Datotsu* is made, the opponent is checking the attacker by touching the latter’s upper front body with the tip of the former’s Shinai in high spirits and in the right posture.

Article 15:

Jogai as prescribed in Article 17, Item 4 of the Regulations shall be specified as follows:

1. Having one foot totally outside the boundary line;
2. Having fallen on the floor with a part of the body outside the boundary line; and,
3. Supporting the body with a part of the body or with Shinai outside the boundary line.

Article 16:

Prohibited acts Prescribed in Article 17, Item 7 of the Regulations shall include the following:

1. Putting one’s hand on the opponent or holding the opponent in one’s arms;
2. Taking hold of the opponent’s Shinai or grasping one’s own Shinai on its *jinbu*;
3. Taking hold of the opponent’s Shinai under one’s arm;
4. Intentionally putting one’s Shinai on the opponent’s shoulder;
5. Lying on one’s face without counteracting the opponent after having fallen on the floor;
6. Intentionally wasting time; or,
7. Doing unfair *Tsuba-zeriai* or *Datotsu*.

Article 21:

The duties of Shinpan-in shall be as follows:

1. To manage their respective Shiai;
2. To clearly pronounce and signal;
3. To share a common standard of judgement with other *Shinpan-in*;
4. To acknowledge by flags the signals made by other *Shinpan-in*; and
5. After a round of Shinpan, Shinpan-in shall confer to review Shiai concerned, consulting *Shinpan-shushin* and/or *Shinpan-cho*, if necessary.

Article 24:

Torikeshi of Yuko-datotsu provided for in Article 27 of the Regulations shall be applied in the following cases:

1. When Shiai-sha who has made Yuko-datotsu is not alert in spirit and/or posture to a possible counterattack by the opponent; or,
2. When Shiai-sha who has made Yuko-datotsu makes exaggerated gestures of surplus power or vaildness of Datotsu.

Article 25:

Mistakes in decision on Yuko-datotsu and others provided for in Article 28 of the Regulations are specified as follows:

1. In case an erroneous decision has been made about Yuko-datotsu or Hansoku;
2. In case a decision on Yuko-datotsu has been made despite a signal of the expiration of Shiai duration; and,
3. In case a decision on Yuko-datotsu has been made during Shiai in which the number of Hansoku has been incorrectly calculated.

Article 29:

Igi as provided for in Article 36 of the Regulations shall be filed in the following manner before Sogo-no-rei at the end of the round concerned of Shiai:

1. *Kantoku* (Team manager) shall signal by *Kantoku-ki* for the filing of *Igi* (a protest); and,
2. *Kantoku* shall state the contents of *Igi* to Shinpan-shunin or Shinpan-cho.