

儀式鞠躬

SALUTATION: NAMES, TRANSLATIONS, PURPOSE

By WILLIAM LUCIANO

WHAT IS A MARTIAL SALUTE?

A bow or salute in Asian martial arts is simply a way to show respect. We respect our systems, teachers, training halls, and classmates as well as martial artists from different systems. There is no religious aspect to a martial art salute. This respect can be shown in a number of different ways. It could be as simple as a slight bow at the waist, or as complex as a multiple move training routine. Regardless of the reason, there is valuable training involved.

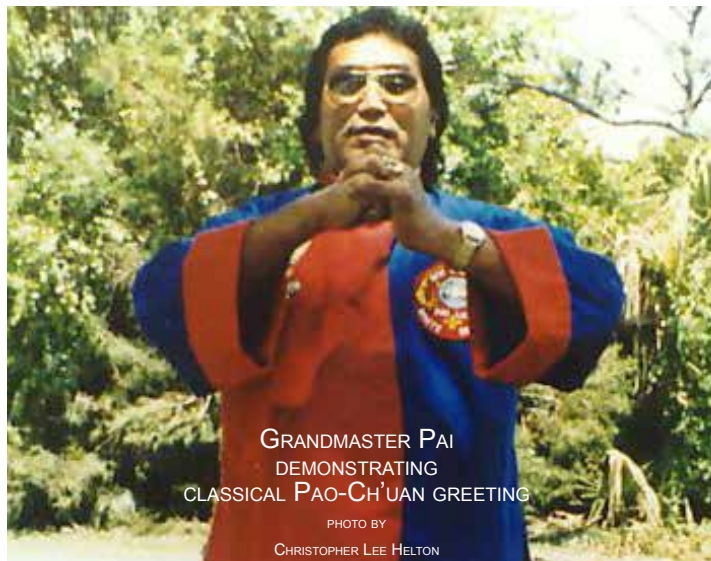
HISTORY

Showing respect and bowing has been a part of Chinese culture since K'ung Fu-Tzu (Confucious, 551 - 479 B.C). The most widely used salute in the Chinese martial arts is the "wrapped fist," or "pao-ch'uan."

In modern times, this salute is used when greeting someone, much in the same way we use a hand shake in the west.

Originally used by Ming loyalists, secret societies and Southern Shao-Lin Arts as a patriotic gesture during the Ch'ing Dynasty (1644 - 1912), the wrapped fist is now used by most traditional Chinese martial artists as a way to greet others and show respect. It is even found in some of the newer methods that are based on Chinese arts such as Okinawan, Hawai'ian and American Kempo/Kenpo.

The Chinese terms used in this article are primarily from the Mandarin dialect. Three types of romanization are used, the classical Wade-Giles method, Pinyin method, and the Yale method, which more accurately replicates the correct pronunciation for english speaking people. In most cases they will be followed by _{wg, p, or y} respectively. Cantonese terms will be followed by _{can}.



GRANDMASTER PAI
DEMONSTRATING
CLASSICAL PAO-CH'UAN GREETING
PHOTO BY
CHRISTOPHER LEE HELTON

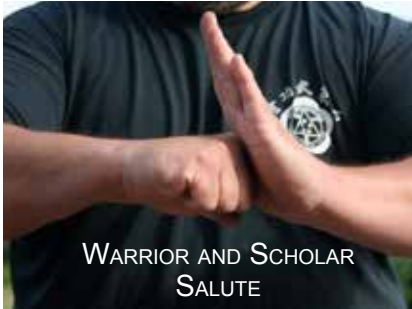
Historically scholars wrapped their right hand around their left fist. However, warriors and soldiers usually carried their weapons in their right hand, making it both unsafe and inconvenient to perform the pao-ch'uan. This eventually led to military men and martial artists wrapping their left hand around their right fist (whether they had a weapon or not).

One of the earlier meanings and uses of the pao ch'uan was as a patriotic gesture. The closed fist representing the character for Jih (日 Sun), and the open palm representing the Character for Yueh (月 Moon). When combined these two characters create the word Ming (明 Bright). People that used a version of the pao-ch'uan salute essentially identified themselves as supporters of restoring the Ming to power.

The pao-ch'uan is also referenced in an old Hung-Men (紅門 Red Door or heroic society - a common name of the "Heaven and



Earth” secret society) initiation poem “**Green Dragon on my left, White Tiger on my right, I enter the Red Door.**” The open left hand represents the Dragon, the right fist represents the Tiger.



WARRIOR AND SCHOLAR SALUTE

A more modern meaning of this hand shape, and one that is adhered to by many of today’s Chinese martial artists is called the “Warrior and Scholar” salute. The fist representing

the warrior and the palm representing the scholar. In line with this explanation some schools say that the fist represents martial ability and the hand covering the fist shows civility. The definition promoted by the Peoples Republic of China states that the right fist means that you are pledged to the cultivation of the martial arts, the bent thumb of the left hand represents humility and the four extended fingers of the left hand symbolizes uniting Wu-Shu across the four seas.

STYLISTIC VARIATIONS

There were many different versions of this basic hand gesture used by the various martial arts groups. Each of them having unique characteristics and additional meanings.

One of the more popular was when one stacked an open palm on top of a closed fist, this was known as Ng Wu Sei Hoi^{can} or Wu-Hu Ssu-Hai^{wg} (五湖四海). The meaning was “Within the 5 Lakes (Wu-Hu, the palm) and the 4 Seas (Ssu-Hai, the fist), we are all brothers.”



五湖四海
WU-HU SSSU-HAI

These salutations have evolved and changed with each generation. When the Ch’ing Dynasty ended (1911), salutations became more of an identifying trademark of an individual system. A good example of this is the Hung-Ga^{can} (Hung-Chia^{wg}) System. Hung-Ga has evolved into a number of different branches that are taught all over the world. The original salute of Hung-Ga has the right fist alongside

a left palm; this is still used in some schools of Hung-Ga, most notable being schools in the Tang-Fung (1879-1955) lineage. Some Hung-Ga schools make the left palm a tiger claw; that was done after the death of Lam Sai-Wing (1860-1943) by his students to distinguish his school from the other Hung-Ga schools. Lam Sai-Wing’s school was called Hung-Kuen, Fu-Hok Pai (Hung’s Fist, Tiger Crane School); that’s where the name “Tiger and Crane Style” came from. It does not represent all Hung-Ga lineages.



HUNG-GA SALUTE



HUNG-GA SALUTE
(TIGER CLAW VARIANT)

PAI FAMILY USAGE



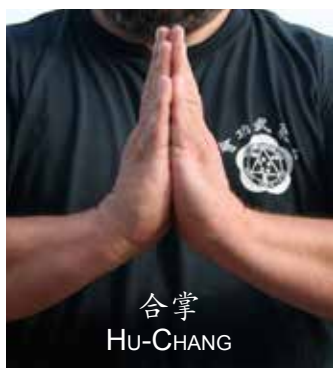
PAI FAMILY
(BREAK STANCE)

In the Pai Family System we use a version of pao-ch’uan that we call “Break Stance.” In addition to showing respect, it is also used as an “Attention” stance in class situations.

DESCRIPTION OF A BREAK STANCE

Feet are placed together, knees are slightly bent, hips are curled forward, back is straight, eyes focused straight ahead and the hands come together in pao-ch’uan just below the solar plexus on the center-line. Hands continue to punch out together (forward) as in a vertical fist punch. When told to relax, the hands are lowered, not dropped, to the sides. Break Stance is executed in a quick, precise manner as if striking someone directly in front of you. When executing break stance one should also exhale sharply from the tan t’ien creating the sound “soot.”

NON PAO-CH'UAN SALUTES



Another hand position that is sometimes seen is when both hands are held in a prayer like position. This salute is seen in systems that originated in India and Tibet. It is based on the Anjali Mudra from India where it is a gesture of greeting and

reverence. It is the primary way to greet someone in both India and Tibet. There are a number of names for this depending on the lineage represented. Hu-Chang (合掌, Greeting Palm) is a term used by some Northern Shaolin methods; it is also called Buddhist Palm by many martial systems. This salute can be seen in Northern Shaolin, La-Ma Pai ^{can}, Bok-Hok Pai ^{can}, Hop-Ga Pai ^{can}, and Shorin-Ji Kempo ^{jap}.

CEREMONIAL SALUTATION

Different stepping patterns and arm actions (which could be symbolic or martial in nature) were added to these various hand positions creating short forms or routines that we call ceremonial bow (I-Shih Chu-Kung). These salutations were style and system specific; they identify what martial system or school a practitioner represents. These are the salutations we use when we start or end a training session or training routines. Many of these “ceremonial” bows start with two steps forward followed by a pao-ch'uan. There are also times when a pao-ch'uan is issued in three directions (left, front and right) representing a triangle, symbolic of the three powers or San T'sai.

Many ceremonial bows start with the hands on one's left side sweeping from left to right with a torso rotation followed by the hands issuing the salute forward. The hands sweeping from one side to the other may have originally represented sweeping the Manchu (Ch'ing rulers) out of China. The hands moving left, right, and center may have represented the three powers. In modern times this also shows respect to the past, present and future teachers.

In the Pai Family there is a major emphasis on the martial skills being practiced in our ceremonial bow. In fact, it is not uncommon for there to be slightly different salutations that are based on the individual's level of training. Beginning methods having larger, obvious movements and more advanced salutations using more subtle refined movements.

PAI-CHIA CH'UAN BEGINNING LEVEL SALUTATION.



TYPES OF SALUTATIONS

The five primary types of salutes are:

Pao-Ch'uan (包拳): (Pao-Ch'uan_{wg}, Baoquan_p, Bau-Chywan_y) - Wrap [the] Fist.

Hu-Chang (合掌): (Hu-Chang_{wg}, Huzhang_p, Hu-Jang_y) - Greeting Palm.

Chu-Kung (鞠躬): (Chu-Kung_{wg}, Jugong_p, Ju-Gong_y) - Bow the head; bend at the waist. This term basically defines a standard bow that one might see in a Japanese based art.

Ti-T'ou (低頭): (Ti-T'ou_{wg}, Ditou_p, Di-Tou_y) - Dip the head. Essentially a lesser form of Chu-Kung.

I-Shih Chu-Kung (儀式鞠躬): (I-Shih Chu-Kung_{wg}, Yishi Jugong_p, Yi-Shr Ju-Gong_y) - A term describing what we in Pai-Lum call the ceremonial bow. It is made up of four words. The first two, I and Shih, when used together mean ceremony. The next two, Chu and Kung, combine to mean bow.

WHAT WE SALUTE

The three primary things we salute in our martial training are Teachers (past and present), training halls (training space and school shrine) and fists (style, system, forms).

Chinese terms for these are:

Ching-Shi (敬師): (Ching-Shih_{wg}, Jingshi_p, Jing-Shr_y) - Respect the teacher.

Ching-Kuan (敬館): (Ching-Kuan_{wg}, Jingguan_p, Jing-Gwahn_y) - Respect the training hall.

Ching-Ch'uan (敬拳): (Ching-Ch'uan_{wg}, Jingq-uan_p, Jing-Chywan_y) - Literally, respect [the] fist, in this case, Fist, is used for paying respect to a style, system, art or form.

ISSUING COMMANDS TO SALUTE

When teaching or leading a class, one issues a command for the students to salute. Pao-Ch'uan,

Hu-Chang, Chu-Kung, Ti-T'ou and I-Shih Chu-Kung are NOT commands to salute, they are descriptions of salutes. When one needs to issue a command to perform a salutation, (for Jr. classmates or students to pay a respect to someone or something) the command that should be used is Hsing-Li.

Hsing-Li (行禮): (Hsing-Li_{wg}, Xingli_p, Sying-Li_y) is the command to perform a salutation. It is in a Chinese grammatical form called a verb-object; literally "salute [a] salute." A verb-object is often split apart with modifiers placed in between. For example, these modifiers can direct what kind of salute to perform, as in **Hsing Ching-Kuan Li** (do a respect the training hall salute), or how to do the salute, as in **Hsing Pao-Ch'uan Ti-T'ou Li** (perform a salute wherein you place fist in palm and nod the head).

Ging-Lai (敬禮): (Ching-Li_{wg}, Jingli_p, Jing-Li_y). A popular Cantonese term for salute. It is pronounced Jing-Li in the Mandarin dialect and essentially means respectful salute.



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PAI-LUM, PAI-SHOU, WHITE LOTUS AND PAI-CHIA TRAINING MANUALS,
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