

# **The Instructor's Scroll of Kodankan Judo**

**By**

**Master Henry Seishiro Okazaki**

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# Introduction to the Instructor's Scroll

By Professor Thomas R. Jenkins

Master Henry Seishiro Okazaki (1890-1951) was born in the town of Kakeda Japan and came to Hawaii in 1906. In 1909, he was diagnosed with tuberculosis of the lung, which in those days was a pronouncement of death. Feeling that he was going to die and had nothing to lose, he took up the study of Judo at the Shinyu Kai School under Mr. Kichimatsu Tanaka, a professor of Judo. Okazaki threw caution to the wind, abandoning his very life, and engaged in the rigorous mental and physical aspects of Judo drill training. As his training continued, Okazaki was surprised to find that a miracle had occurred. His body had been completely healed. He held Judo training responsible for saving his life. He decided to dedicate his life and make a profession of teaching Judo. He continued his study of Judo and acquired a black belt in Kodokan Judo. He furthered his study of Judo by investigating its roots. To accomplish this, he studied the jujitsu systems of Yoshin Ryu, Iwaga Ryu, Kosogabe Ryu, Shibukawa Ryu, and Nambashoshin Ryu. Besides these, he also studied: Karate from a Japanese master from Okinawa, Knife fighting techniques from a Filipino, American boxing and wrestling, throwing a dirk from a Spaniard, the secret Hawaiian art of Lua, and Mushi-Jitsu, a form of boxing with intent to kill from an old Chinese master named Wo Chong. Master Okazaki named this composite style of Judo - Jujitsu, Danzan Ryu - Sandalwood Mountain System. The sandalwood is a sweet smelling cedar tree that was exported from the Hawaiian Islands by the Chinese in the 1800's. In view of this, Hawaii was called 'Danzan' - Sandalwood Mountain. Later, in 1924, he made a north to south tour of Japan, studying at more than 50 Judo schools. He visited the Kodokan, and was awarded a third degree black belt by the founder, Master Jigoro Kano. In 1929 he created the Okazaki Restorative Healing Institute, along with the Kodenkan School of Judo in Honolulu. He started teaching Judo to everyone regardless of nationality. His students were taught Kodenkan Judo as well as the Restorative Massage. They were also encouraged to participate in Judo and Sumo contests on the weekends as part of their training. Master Okazaki would conduct special classes on Sunday to selected students. In these black belt classes were taught the secret principles and techniques of the Kodenkan. Special classes for women's self defense and a Judo class for children were also included. The attendance at the Kodenkan continued to grow to the point that Master Okazaki had to split his classes so half would be practicing while the other half watched for a while, and then they would have their turn. It is safe to say that many thousand men and women studied the Kodenkan system. Master Okazaki formed the American Jujitsu Guild, later to become the American Jujitsu Institute, to propagate his system. He served on its board of directors until his death in 1951. The AJI continues to this day to teach the Kodenkan System. Master Okazaki's dream was to have a school in each state of the union. Beginning in 1939 and into the forties, four of Master Okazaki's students would teach on the mainland. After receiving their instructor scrolls and Master Okazaki's blessings to spread his system, instructors Bud Estes, and Ray Law moved to northern California. In June of 1939, Instructor Ray Law founded "Law's American Judo School" in Oakland, California. Around the same time, Instructor Bud Estes opened the Chico Judo and Jujitsu Academy in Chico, California. Richard Rickerts would leave Honolulu on December 6, 1941 to help Instructor Law with his new school. Instructor John Cahill would move to California in 1949 and open the famous Cahill's Judo Academy in San Bruno. In 1949, these four instructors created the Northern California Judo Federation. Master Okazaki now recognized these four instructors as Kodenkan Professors. The Northern California Judo Federation changed its name to the American Judo and Jujitsu Federation and incorporated on May 21, 1958. Although these four original students of Master Okazaki are now deceased, the AJJF continues today to teach the Kodenkan System regardless of race, color, creed, or religion.

The Mokuroku is a Judo Instructors Certificate that was hand written in Japanese by Master Okazaki or other designated writers, on a scroll of rice paper about seven inches in width and nine feet in length. It is a catalogue which shows some of the main teachings that an instructor was required to know, such as the history, philosophy and techniques of the system. It was signed by Shihan (Professor) Okazaki at the end of the scroll, sealed with his name stamp, and the seal stamp of the Kodenkan School in the traditional reddish orange ink.

The Instructor Scrolls issued to Mr. Merlin (Bud) Estes, Mr. Ray Law, Mr. John Cahill have been preserved. Unfortunately, the scroll issued to Mr. Richard Rickerts has been misplaced. The scrolls were presented on the following dates to: Mr. Richard P. Rickerts (May 15, 1938), Mr. Merlin (Bud) Estes (March 8, 1939), Mr. Ray Law (April 23, 1939), Mr. John Cahill (May 5, 1939).

In 1987, I began to study the scroll which was awarded to my teacher, Mr. Merlin (Bud) Estes. I started a line by line journey through the document. As a novice in the Japanese language, many days and nights for the next four years were dedicated to deciphering the Japanese kanji characters and identifying their meaning. In the course of time, I was fortunate enough to acquire the scrolls of Mr. Ray Law, and Mr. John Cahill. These I found to be almost identical to the Estes Scroll with very few exceptions. In 1991, I finally completed the research on the three scrolls and needed a critical review. As chance would have it, I met Dr. Kimihiko Nomura, an Assistant Professor of Japanese Language and Literature, who spent many hours proof reading and translating the intuitive meanings. As a result of reading Master Okazaki's instructions to his students in his original language, my understanding of the Kodenkan System has been greatly enriched. I wish this blessing upon all who read it.

**Special thanks to the following individuals who shared in this work:**

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## **Master Henry Seishiro Okazaki**

Back row: Richard P. Rickerts, Burl Estes, Bud Estes

Richard Rickerts was senior student to Bud Estes

Bud's brother Burl was a brown belt at the time

Bud Estes with Instructor's Scroll

# 檀山流 柔道 目録

DANZAN RYŪ JŪDŌ MOKUROKU

Sandalwood Mountain System Jūdō Catalogue

(Hawaiian Style Jūdō Catalogue)

## The Origin and History of Jūjutsu

Thinking about the origin of jūjutsu, one thousand nine hundred and sixty years ago during the reign of the Emperor Suinin, the eleventh Emperor of Japan, in the seventh month, in the seventh year, (23 B.C.), Nomi-no Sukune fought with Tarima-no Kehaya and killed him. This is believed to be the origin of Japanese Sumō wrestling. This passage mentions 'the two men standing and facing each other, lifting up their legs and kicking each other, whereupon the ribs of Kehaya were kicked, his waist stomped on and broke, and this killed him.' Seeing this, I believe it is more appropriate to regard this to be the origin of jūjutsu. Later at the end of the Sengoku Jidai, the warring states period, in the Gonara era, during the first year reign of Emperor Tenmon, four hundred years ago (1532 A.D.), there was organized Take-no-uchi Ryū jūjutsu. During the era of Keichō, three hundred forty years ago, (1596 A.D.), Chinese men came and taught Kempō - fist techniques. During the reign of Shōhō, three hundred years ago, (1638 A.D.), a Chinese man, Chen Gempin, of Ming dynasty, came and taught techniques on how to capture a person. From these ancient jūjutsu techniques, a selection was made, and these were arranged into one, a new technique was created and named Yawara. This name Yawara is circulated and widely taught, and is the origin of present day Jūdō. At the beginning of the Edo period (cir 1600 A.D.), many systems of jūjutsu suddenly emerged rapidly. If I list up the names of the major systems they are as follows: Take-no-uchi Ryū, Teihōzan Ryū, Araki Ryū, Musō Ryū, Miura Ryū, Fukuno Ryū, Isogai Ryū, Seigō Ryū, Kajiwara Ryū, Sekiguchi Ryū, Shibukawa Ryū, Kitō Ryū, Yōshin Ryū, Kyūshin Ryū, Kanshin Ryū, Yoshioka Ryū, Tamega Ryū <1>, Sōsuishitsu Ryū, Iwaga Ryū, Nambashōshin Ryū, and so forth. There is no way to list them all.

## Things to Take to Heart from the Austere Practice of Jūdō

From the training drills of jūjutsu - 'The Techniques of Gentleness', reaching toward a satori realization of the self, with a doctrine of moralization, is this thing called Jūdō - 'The Way of Gentleness'. It should be said that the aim of Jūdō Shugyō - 'The Austere Practice of the Way of Gentleness', is the perfection of personal character. Therefore, on the perfection of personal character, first of all plan on what Emperor Meiji declared as a list of things to do in his Imperial Rescript on Education: 'Possess in yourself modesty, humility, courtesy and respect. Believe in your friends, and have peace, harmony, and reconciliation towards your spouse, friends, and brethren, with good doings towards your parents. Having these qualities in your mind, reach out to everybody with benevolence.' The Imperial Teachings should be fully understood and solidly taken to heart. Respect the Kami and Buddha. Conduct yourself with discretion and moderation. Value martial courage and bravery. Cultivate and develop courage. Do not underestimate or make light of a small enemy and do not be intimidated by a big enemy. Become free from all attachments like a rolling ball, when moving forward, moving backward, working, sitting, while possessing stillness within motion and motion within stillness. Moreover, you should not deviate from natural movement, maintaining your center: a satori realization of the self may occur when these things are taken to heart from the austere practice of Jūdō.

## Personal History of Shihan (Professor) Seishirō Okazaki

I was born in the town of Kakeda, in the county of Date, Fukushima prefecture, Japan. I came to Hawaii in Meiji 39 (1906 A.D.). When I was nineteen years of age, a certain doctor of medicine in Hilo, on the island of Hawaii, gave me a diagnosis of having tuberculosis of the lung. Because of this, I abandoned my life. At that time there was Shin Yū Kai Dōjō in Hilo city owned by Mister Kichimatsu Tanaka, a professor of Jūdō, to whom I knocked on his gate to become his student. Assuming that I was a dead man, I practiced Jūdō with all my strength at the risk of my life. During this time, strangely enough, I had a complete recovery of health from the sickness, and I became the owner of a body as if made of iron. Therefore, I was convinced that my whole life was a gift from Jūdō and thereafter my whole life should be devoted in behalf to Jūdō. In Hilo city, I also studied and mastered Yōshin Ryū, Iwaga Ryū, Kosōgaba Ryū. Furthermore, I learned Ryūkyū Karate Jutsu - the Okinawan form of the Chinese hand techniques, the Philippine knife techniques, and so forth. I personally forged these forms of martial arts into one and created my own Danzan Ryū. Incidentally, in September of 1922, the champion of the American boxing world, Morrison, came to Hawaii and we had a contest. I beat on him in splendid fashion and won. By this I caused people in foreign countries, and in my own country, to acknowledge and appreciate the good reputation of Japanese Jūdō. Then next in the imperial year of Taishō 13, 1924 year A.D., travelling to Japan, from Morioka city in the north, I proceeded as far as Kagoshima city in the south. I visited more than fifty Jūdō schools on the tour of visitation. I studied and researched the 'okugi' - the secret meanings. I acquired six hundred and seventy five techniques, and a Jūdō third grade certificate. I returned to home port in Hawaii, stayed on Maui island for a while, and was engaged in the teaching of Jūdō. However, in 1929 I bought an office on South Hotel Street; 'Nikkō'-Sunshine, a residence of Mr. Chester Dole. The Okazaki Seifukujutsu Institute was established. At the same time the Kodenkan was founded and advertised. I taught generally and widely of Jūdō to all people, both nationals and foreigners alike. This is what I am doing until this day.

## Beginning Transmissions of the Sandalwood Mountain System

In general the people who practice jūjutsu should not be intimidated by going against a strong person, nor should you scorn a weak person. Using the techniques that one has learned through practice, one should not oppose the raw strength of his enemy. For example, if one floats the boat on the water he can move it freely forwards and backwards. This is because the boat exists on the water. If however, this boat be placed on shore by some way or other, no one or two people by means of raw strength could be able to move it. The weak person should understand this compared to the strong person in a trial of strength.

### SHODEN

### 初傳

### Beginning Transmissions

#### YAWARA

やわら

#### Gentleness

#### NIJŪ TE

二十手

#### 20 Techniques

#### KATATE HAZUSHI ICHI

片手外一

single hand escape one

#### KATATE HAZUSHI NI

片手外二

single hand escape two

#### RYŌTE HAZUSHI

両手外

double hand escape

#### MOROTE HAZUSHI

諸手外

two hands on one escape

#### YUBI TORI HAZUSHI

指捕外

finger hold escape

MOMIJI HAZUSHI	紅葉外	red maple leaf escape
RYŌERI HAZUSHI	両襟外	double lapel escape
YUBI TORI	指捕	finger hold
MORO YUBI TORI	諸指捕	multiple finger hold
KATATE TORI	片手捕	single hand hold
RYŌTE TORI	両手捕	double hand hold
TEKUBI TORI ICHI	手頸捕一	wrist hold one
TEKUBI TORI NI	手頸捕二	wrist hold two
IMON TORI	衣文捕	lapel crossing hold
RYŌERI TORI	両襟捕	double lapel hold
AKUSHU KOTE TORI	握手小手捕	hand grip forearm hold
AKUSHU UDE TORI	握手腕捕	hand grip arm hold
AKUSHU KOTEMAKI TORI	握手小手巻捕	hand grip forearm winding hold
KUBI NUKI SHIME <2>	首抜絞	neck withdrawal hold
HAGAI SHIME	羽交絞	wing pinion constriction

<b>NAGE TE</b>	投手	<b>Throwing Techniques</b>
<b>NIJŪ TE</b>	二十手	<b>20 Techniques</b>
DEASHI HARAI	出足掃	advancing foot sweep
SASAE ASHI	支足	propping foot
OKURI HARAI	送掃	sending sweep
SOTO GAMA	外鎌	outside sickle
UCHI GAMA	内鎌	inside sickle
SOTO MOMO HARAI	外股掃	outside thigh sweep
UCHI MOMO HARAI	内股掃	inside thigh sweep
ŌGOSHI	大腰	major hip
UTSURI GOSHI	移腰	changing hip
SEOI NAGE	背負投	back carry throw
USHIRO GOSHI	後腰	rear hip

SEOI GOSHI	背負腰	back carry hip
TSURIKOMI GOSHI	釣込腰	lift pull hip
HARAI GOSHI	掃腰	sweeping hip
HANE GOSHI	跳腰	springing hip
UKI OTOSHI	浮落	floating drop
MAKIKOMI	捲込	winding into
KANI SUTE	蟹捨	crab sacrifice throw
TOMOE NAGE	巴投	circle throw
YAMA ARASHI	山荒	mountain storm

## SHIME TE

## 絞手

## Constriction Techniques

### NIJŪGO TE

### 二十五手

### 25 Techniques

ERI GATAME	襟固	lapel hold down
KATA GATAME	肩固	shoulder hold down
JŪJI GATAME	十字固	crossmark hold down
SHIHŌ GATAME	四方固	four-sided hold down
SANKAKU GATAME	三角固	triangle hold down
USHIRO GATAME	後固	rear hold down
NAMIJŪJI SHIME	並十字絞	normal crossmark choke
GYAKUJŪJI SHIME	逆十字絞	reverse crossmark choke
ICHIMONJI SHIME	一文字絞	straightline choke
TSUKIKOMI SHIME	突込絞	thrusting into choke
HADAKA JIME ICHI	裸絞一	naked choke one
HADAKA JIME NI	裸絞二	naked choke two
HADAKA JIME SAN	裸絞三	naked choke three
DAKIKUBI JIME	抱首絞	embracing neck constriction
OSAEGAMI JIME	抑髮絞	holding hair constriction
KOTE JIME	小手絞	forearm constriction
TENADA JIME	手刀絞	arm blade constriction



DŌ JIME <3>	胴絞	body constriction
ASHIKARAMI JIME	足搦絞	leg lock constriction
ASHINADA JIME	足刀絞	leg blade constriction
ASHIYUBI JIME	足指絞	foot finger (toe) constriction
MOMO JIME	股絞	thigh press
SHIKANO ITSUSOKU JIME	鹿ノ一足絞	deer's one leg constriction
SHIDARE FUJI JIME	枝垂藤絞	hanging wisteria constriction
TATSUMAKI JIME	龍卷絞	dragon-winding (hurricane) constriction

## YŌNENBU NO KATA

## 幼年部ノ型

## Children's Course

### JŪGO TE

### 十五手

### 15 Techniques

DEASHI HARAI	出足掃	advancing foot sweep
SASAE ASHI	支足	propping foot
OKURI HARAI	送掃	sending sweep
SOTO GAMA	外鎌	outside sickle
UCHI GAMA	内鎌	inside sickle
SOTO MOMO HARAI	外股掃	outside thigh sweep
UCHI MOMO HARAI	内股掃	inside thigh sweep
ŌGOSHI	大腰	major hip
SEOI NAGE	背負投	back carry throw
SEOI GOSHI	背負腰	back carry hip
TSURIKOMI GOSHI	釣込腰	lift pull hip
HARAI GOSHI	掃腰	sweeping hip
HANE GOSHI	跳腰	springing hip
MAKIKOMI	捲込	winding into
TOMOE NAGE	巴投	circle throw

The above mentioned techniques are taught as Shoden - Beginning Transmissions. You must not beat up on people for no reason. Do not make light of a small enemy. In general, one should understand that he should severely reject being arrogant, that honesty is the root of all good; and kindness is the secret of your business prosperity, that ones personal charm and courtesy is the element of success, that while working cheerfully is the mother of health, and working diligently conquers adversity; moreover, strength with simplicity is the key to joy, that charity is the source of mutual existence and mutual prosperity.

## CHŪDEN

## 中傳

## Intermediate Transmissions

OKU NO TE

奥ノ手

**Deeper Techniques**

NIJŪGO HON

二十五本

**25 Basic Principles**

DEASHI HAYANADA

出足早刀

advancing foot quick blade

ŌGOSHI HAYANADA

大腰早刀

major hip quick blade

SEOI HAYANADA

背負早刀

back carry quick blade

NORIMI

乘身

riding the body

SUMIGAESHI

隅返

corner overturn

MIZUKUGURI

水潜

under water dive

MAEYAMAKAGE

前山陰

front mountain shadow

KOMIIRI

込入

entering into

KOTEGAESHI

小手返

forearm overturn

SAKANUKI

逆拔

reverse pull out

GYAKUTE NAGE

逆手投

reverse arm throw

HON TOMOE

本巴

true circle

KATATE TOMOE

片手巴

one arm circle

SHIGARAMI

手捌

arm capture

GYAKU SHIGARAMI

逆手捌

reverse arm capture

KOTE SHIGARAMI

小手捌

forearm capture

KOGURUMA

小車

small wheel

TORA NAGE

虎投

tiger throw

TORA KATSUGI

虎擔

tiger shouldering

ARASHI OTOSHI

荒落

rough drop

HIKI OTOSHI

引落

pulling drop

KINE KATSUGI

杵擔

mallet shouldering

KIN KATSUGI

辜擔

testicle shouldering

KAZAGURUMA

風車

wind wheel

JIGOKU OTOSHI

地獄落

hell drop

**KIAI NO MAKI**  
**NIJŪSHICHI HON**

氣合ノ巻  
二十七本

**Scroll of Spirit Shout**  
**27 Basic Principles**

WARIBASHI ORI  
**KUDEN**  
KARATAKE WARI  
HARA AGE ISHI WARI  
SHIRAHA WATARI

割箸折  
口傳  
唐竹割  
腹上石割  
白刃渡

split chopstick break  
**Oral Transmissions**  
Chinese bamboo break  
stomach lift stone break  
naked blade walk

**TETSU-SEN NO MAKI**

**KUDEN** <4>  
KATATE HAZUSHI  
MUNE DORI  
TOMOE MAWARI <5>  
UCHIKOMI DOME  
KATATE ORI  
KATSURA WARI

鐵扇ノ巻  
口傳  
片手外  
胸捕  
巴間割  
打込止  
片手折  
桂割

**Scroll of Iron Fan**

**Oral Transmissions**  
single hand escape  
chest hold  
circular space divide  
driving into block  
single hand break  
judas tree break

**TANTŌ NO MAKI**

**KUDEN**  
HIBARA HAZUSHI  
KATATE HAZUSHI  
TSUKIKOMI HAZUSHI  
RYŌTE DOME

短刀ノ巻  
口傳  
脾腹外  
片手外  
突込外  
両手止

**Scroll of Short Sword - Dagger**

**Oral Transmissions**  
side body escape  
single hand escape  
thrusting into escape  
two hand block

**DAITŌ NO MAKI**

**KUDEN**  
NUKIMI TOME  
SHIRAHA DORI  
SUSO HARAI

大刀ノ巻  
口傳  
拔身止  
白刃捕  
裾掃

**Scroll of Large Sword**

**Oral Transmissions**  
drawing blade block  
naked blade seizing  
hem sweep

**BŌ NO MAKI**

**KUDEN**  
HANBŌ UCHIKOMI DORI  
ROKUSHAKU BŌ FURI  
MUNE GATAME  
SHIHŌ GATAME  
NININ SHIME  
FURO SHIME  
SHICHININ SHIME

棒ノ巻  
口傳  
半棒打込捕  
六尺棒振  
胸固  
四方固  
二人絞  
風呂絞  
七人絞

**Scroll of Stick**

**Oral Transmissions**  
half stick driving into hold  
six foot stick swinging  
chest hold down  
four-sided hold down  
two person constriction  
bath constriction  
seven person constriction

**TANJŪ NO MAKI****KUDEN**

ME HAZUSHI &lt; 6 &gt;

MUNE HAZUSHI

HIBARA HAZUSHI

短銃ノ巻

口傳

眼外

胸外

脾腹外

**Scroll of Short Gun - Pistol****Oral Transmissions**

eye escape

chest escape

side body escape

**FUJIN GOSHIN NO MAKI****SANJŪGO HON****KUDEN**

KATATE HAZUSHI ICHI

KATATE HAZUSHI NI

MOROTE HAZUSHI

RYŌTE HAZUSHI

KATAERI HAZUSHI

RYŌERI HAZUSHI

MOMIJI HAZUSHI ICHI

MOMIJI HAZUSHI NI

MOMIJI HAZUSHI SAN

USHIRO DAKI NAGE

MAE DAKI NAGE ICHI

MAE DAKI NAGE NI

USHIRO DAKI HAZUSHI

NININ TORI HAZUSHI

GENKOTSU OTOSHI

OSAEGAMI NAGE

AKUSHU KOTE TORI

AKUSHU UDE TORI

AKUSHU KOTEMAKI TORI

KATATE TORI ICHI

KATATE TORI NI

IMON TORI

DAKIKUBI TORI

YUBI TORI HAZUSHI

YUBI TORI

MORO YUBI TORI

RYŌTE TORI

TEKUBI TORI

HAGAI TORI

SHŌTŌ HIBARA HAZUSHI

SHŌTŌ KATA HAZUSHI

婦人護身ノ巻

三十五本

口傳

片手外一

片手外二

諸手外

両手外

片襟外

両襟外

紅葉外一

紅葉外二

紅葉外三

後抱投

前抱投一

前抱投二

後抱外

二人捕外

拳骨落

抑髮投

握手小手捕

握手腕捕

握手小手巻捕

片手捕一

片手捕二

衣文捕

抱首捕

指捕外

指捕

諸指捕

両手捕

手頸捕

羽交捕

小刀脾腹外

小刀肩外

**Woman's Self Defense Scroll****35 Basic Principles****Oral Transmissions**

single hand escape one

single hand escape two

two hands on one escape

double hand escape

single lapel escape

double lapel escape

red maple leaf escape one

red maple leaf escape two

red maple leaf escape three

rear embracing throw

front embracing throw one

front embracing throw two

rear embracing escape

two person hold escape

fist and knuckles drop

holding hair throw

hand grip forearm hold

hand grip arm hold

hand grip forearm winding hold

single hand hold one

single hand hold two

lapel crossing hold

embracing neck hold

finger hold escape

finger hold

multiple finger hold

double hand hold

wrist hold

wing pinion hold

short blade (dagger) side body escape

short blade (dagger) shoulder escape

SHŌTŌ TSUKIKOMI HAZUSHI	小刀突込外	short blade (dagger) thrusting into escape
TANJŪ MUNE HAZUSHI	短銃胸外	short gun (pistol) chest escape
TANJŪ ME HAZUSHI	短銃眼外	short gun (pistol) eye escape
TANJŪ HIBARA HAZUSHI	短銃脾腹外	short gun (pistol) side body escape

The above mentioned techniques are taught as your Chūden - Intermediate Transmissions. As a haiku poem says, 'Alas, as the head of the rice plant reaches maturity it lowers its head'. The more you acquire skill in your techniques do not forget the virtue of modesty and humility. However, literary arts and martial arts are both the Way toward enlightenment, and they both have equal importance until there is stillness within motion and motion within stillness. Remember this old poem, 'under the upraised sword there is hell. If you abandon your life, you may have a chance to live.' The natural way for you to eventually progress in your own skills is to lead your followers, giving them proper guidance, while not forgetting the blessing you have received from your parents and masters.

Furthermore, it may occur, after learning jūjutsu for ten years a person may overcome and win victory over their ego, after spending twenty years a person may overcome and win victory over other people. (As in a noted verse, 'Alas, when the lotus flower floats on the water, the petals begin falling off.' <7>) Empty yourself of your own thoughts and enter into a condition of Kyoshin Tankai - a heart empty of fear and prejudice with an open mind; only then will you personally benefit by acquiring and mastering the secret art of the perfection of selflessness. That is to say, this is your secret key to the secret mysteries of our house, these accordingly I transmit to you.

March 8, 1939  
 U.S.A. Territory, Hawaii District, Honolulu City  
 Headmaster of the Kodenkan  
 Jūdō Instructor - Seishirō Okazaki  
 Mr. Merlin Estes

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Comment: The American-English word "jitsu" appears in the Nelson Japanese Character Dictionary as "jutsu". The Modern Reader's Japanese-English Character Dictionary by Andrew Nathaniel Nelson is the Industry Standard Dictionary on the Japanese Language. The Japanese Martial Arts Character Dictionary authored by Thomas R. Jenkins, uses it as its main reference as a trustworthy Japanese resource dictionary. When the Japanese word jutsu itself is translated into American English, and used in its suffix form, it may be spelled either as jutsu or jitsu. Master Okazaki used the American-English suffix spelling in the word jujitsu. The American Jujitsu Institute and Seifukujitsu are two direct examples from Master Okazaki. Within the body of the scroll translation itself, jutsu will be used to retain the Japanese spelling. All other writings outside the main body of the scroll translation will use jitsu for its American-English spelling.

- < 1 > TAMEGA RYŪ may also be read as IGA RYŪ as well.
- < 2 > Kanji Error on Estes scroll: KUBI NUKI TORI 首拔捕 neck withdrawal hold, corrected to read KUBI NUKI SHIME 首拔絞 neck withdrawal constriction.
- < 3 > DHO is used for DŌ on Master Okazaki's Shime Te list to sound the Japanese long 'O'.
- < 4 > KUDEN is omitted here on the Estes scroll. Because other scrolls include KUDEN, it is included here as well.
- < 5 > Some scrolls have MIKEN WARI 眉間割 strike between eyebrows.
- < 6 > ME HAZUSHI may also be read as GAN HAZUSHI.
- < 7 > This additional verse occurs on Professor Ray Law's scroll.

**This update 1.1 corrected a previous error dating this scroll as March 5, 1939 , correcting it to March 8, 1939.**

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