

Possible Origins of *Danzan Ryu Jujutsu*

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Gakusei, Danzan Ryu Jujutsu
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Introduction

Our knowledge of how Professor Okazaki developed *Danzan Ryu Jujutsu* is sketchy. We know from his *mokuroku* that he studied *Yoshin Ryu Jujutsu* in Hawaii with Professor Kichimatsu (sometimes translated as Yoshimatsu) Tanaka (from 1910 to probably 1924).[1,2] We also know that he visited Japan briefly in 1924,[1,2] where he reportedly “studied and researched the ‘*okugi*’—the secret meanings” (presumably of the martial arts. In *Danzan Ryu*, the techniques on *Shinin no Maki*, *Shinyo no Maki*, and *Shingen no Maki*).

The translations and meaning of the names of *Danzan Ryu*’s upper boards also remain unknown or at least unconfirmed.[3,4] However, although confirmation may not be possible, other information may make some options more likely than others. Recently, such information presented itself in an interesting translation of some old *jujutsu* manuscripts that could provide an independent and historical link between the term *shingen* (with this or similar spellings) and the techniques on our *Shingen no Maki* (with this or similar spellings), which concerns the vital points of the body (*kyusho*) and how to strike them (*ate mi*). One of these old manuscripts contains *kanji* for the use of *shingen* associated with *kyusho*.

The term *Shingen no Maki* (with this or similar spellings) is also found in *Sōsuishitsu Ryū Jujutsu*, where it is a license to transmit the system and thus represents the culmination of study of the *Ryu*, making it similar to our *Shingen no Maki*. Importantly, this *Ryu* may also be linked to *Danzan Ryu* through *seifukujutsu*, Japan’s traditional battlefield and folk medicine traditions.

In this article, I present and discuss the above information. I also emphasize, however, that the explanations presented here, however reasonable, are conjecture and that accurately inferring anything in Japan by starting from English transliterations (spellings) and working backward is uncertain at best and dangerous at worst. Some of the problems of this approach are addressed at the end of the article. In other words, don’t get your hopes up.

The Translated Manuscripts

The book mentioned above is titled *A Collection of Curious Jujutsu Manuals: Annotated Translations of Five Works from the Edo Era [1603 to 1868] and the Meiji Era [1868 to 1912]*. [5] The manuals are translated by Eric Shahan, who is also the publisher. (Available on Amazon for \$14.95, if it is in stock.)

The book contains the original Japanese text and an English translation of five martial arts manuals:

- *Rules of the Oguri School of Jujutsu* (written during the Edo period) lists some dojo rules and has 28 illustrations of arm and leg locks drawn in the traditional Japanese style (which means that they are really, really difficult to understand).
- *Kappo: Secret Jujutsu Resuscitation Method* (written in 1892 by Matsumoto Yoshino), which describes several katsu and kappo similar to those in *Danzan Ryu*.
- *Jujutsu Striking and Resuscitation Points* (written in 1895 by Fujimura Kinjiro), which lists several common *kyusho* points and the offensive and restorative effects of striking them.
- *How to Take Down People Armed with Knives and Walking Sticks with Jujutsu* (written in 1907 by Kimura Sentaro, although Yorifuji Toshiaki and Kimura Masamichi are also referred to as the authors, and Sentaro's name and date of writing appears twice, in the manner of a foreword.) The text describes several common *kyusho* and both their offensive and restorative effects. Several *jujutsu* techniques are also described and illustrated, although, as above, making sense of them is difficult.
- *Jujutsu Technique List of the Shibukawa School* (a *mokuroku* written in 1793). The text lists the techniques of the *Ryu*, some of which are illustrated and are comprehensible and familiar.

The fourth manual is of interest here because it provides information that may suggest the *kanji*, and perhaps the meaning, of our *Shingen no Maki*.

Shingen Shinto Ryu Jutsu

Early in *How to Take Down* (page 177), the topic becomes *kyusho* (or *sakkatsu*), the vital points of the body, and *atemi* (or *atari mi* or *tohshin*), or how to strike these points. The section begins with the text as translated below. Text in parentheses is from the translator.

If whilst perusing this document you happen to come across a section that you find lacking in sufficient information, feel free to contact the authors. They will elaborate and expand on what is shown in the illustrations until you are satisfied.

Yorifuji Toshiaki
Yagu School of Martial Arts

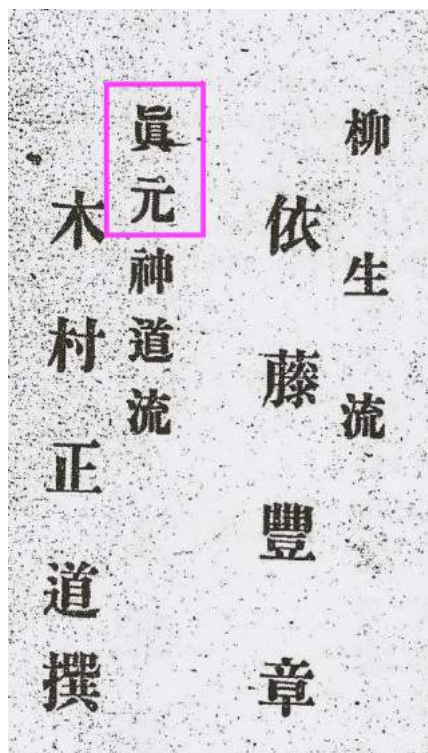
Kimura Masamichi (Masamichi is Kimura's [Shintaro] *Bugo*, or martial arts name)
Shingen Shinto School of Martial Arts

(The *Shingen Shinto* School of Martial Arts seems to be Kimura Masamichi's own school. It is probably a mix of the *Yagu School* and the *Shinto* School of Martial Arts. No other information could be found.)(5]

An explanation of the vital points of the body begins on the next page of the manuscript. The locations and names of the points are charted on an outline of a body, and many are the same as those on *Shingen no Maki*. Importantly, under one of the drawings (page 186) is this sentence: “This illustration [the anatomical drawings] and its corresponding labels are based on *Shingen Shinto* School of Martial Arts.” Thus, the points appear to be definitely associated with the term, *Shingen*. The manuscript also shows some common resuscitation techniques (*kappo*) that appear to be the same as those in *Danzan Ryu*, although with different names.

The similarity between the *Shingen Shinto* list of points and the *Danzan Ryu* list is not unusual because the points, their names, and their order of presentation (from head to toe and from front to back) are common to many Japanese martial traditions.[4,6] What is new is that the points are associated with the term *Shingen*, as they are in *Danzan Ryu*. The *kanji* are pronounced “shin-gehn” and individually can be translated, among other possibilities, as "original truth" and “origin,” respectively (**Figure 1**). The obvious possibility is that Professor Okazaki used the same *kanji* to refer to the same list of points in *Danzan Ryu*. Whether he intended that particular translation of the *kanji* is unknown.

Figure 1. The kanji for *Shingen Shinto Ryu*.[5] The top kanji can be pronounced *shin*₇₅₃ and can be translated as just, right, true, or reality. The second, *Gen*₂₇₅, can be translated as origin or beginning.[7] From right to left, the lines read, “Yag Yu Ryu,” “Yori fuji Toshi aki,” “Shin Gen Shin to Ryu,” and “Ki mura Masa michi” and identify the authors and their *Ryu*. Subscript numbers identify the *kanji* in the Nelson Japanese Dictionary.[8]



Some time ago, Professors Tony Janovich and George Arrington released a document they received from their *sensei*, Professor Kufferath.[9] Their understanding was that the document was in Professor Okazaki's handwriting and listed all the correct *kanji* for the techniques of *Shinin No Maki*, *Shinyo No Maki*, and *Shingen No Maki*. The *kanji* for *shingen* in the Kufferath document differ from those in *How to Take Down* (**Table 1**). However, irregularities in Kufferath *kanji* indicate that Professor Okazaki almost certainly neither wrote nor even read the document; he would have immediately recognized the irregularities.[4] The fact that the document did not come from Professor Okazaki is no reflection on Professors Kufferath, Janovich, or Arrington, none of whom had any reason to believe that the document was not written by Professor Okazaki.

A likely explanation for these irregularities is that the *kanji* were written by an Okazaki student, Bing Fai Lau, a native Chinese speaker, who could write *kanji*, given their similarities to *hanzi*, or Chinese characters. He reportedly wrote or copied many documents for Professor Okazaki. The *kanji* for five *Shingen* points on the document are not the standard ones for these points, which are older and used less often, a fact that Lau presumably did not know. Although these *kanji* are pronounced the same as the standard *kanji*, their translations are incorrect and even questionable, a fact consistent with a nonnative Japanese speaker with no knowledge of older *kanji* but familiar with how certain *kanji* and their combinations are pronounced.[4] Elsewhere in his notes, Lau recorded *shingin* with different *kanji* (**Table 1**).

The Possible Importance of *Seifukujutsu* in the Development of *Danzan Ryu*

Elsewhere in the translation of *How to Take Down* is a statement saying that Kimura was the head instructor of "The Secret Teachings of Kiichi Hogen," a legendary expert in military science from the 12th century and teacher of Minamoto no Yoshitsune.[5,15] He is also described as being a *jujutsu sekkotsu chiriyoho* (bone setter) or *seifukushi*, a practitioner of traditional chiropractic (spinal manipulation therapy), massage, and physical medicine.

The Meiji Restoration in 1868 marked the end of the samurai as a class of professional soldiers. No longer needed in warfare, to earn a living, many fell back on their skills in massage and bone-setting, as described above, and became *seifukushi*. In addition to practicing bone-setting and folk medicine, many of these *seifukushi* also taught the martial *ryu* in which they were trained, in many cases, for the first time teaching commoners and allowing the techniques to become public.[5,16] Removing the secrecy associated with the martial arts helped Jigoro Kano collect techniques for his *Kodokan Judo*, which he began teaching in 1882.[16] Given the similarity of their backgrounds and new profession, the *seifukushi* appear to have been an informal network that functioned as a guild or a brotherhood and that facilitated communication among members.[16] Kimura appears to have been one of these samurai.

Professor Okazaki, and his instructor, Kichimatsu Tanaka (**Figure 2**) were also *seifukushi*. (Professor Okazaki founded the Okazaki *Seifukujutsu* Institute when he began teaching *Danzan Ryu* in 1929.) [1] Professor Okazaki's red and yellow medicines, *satsuzai* (his massage linament), and the use of poultices, hot packs, salves, and so on, are consistent with this kind of

practice.[16] The techniques, many of them apparently from battlefield medicine, were often crude, a fact consistent with many of the stories we hear about Professor Okazaki’s massage.[16]

Table 1. Different kanji for shingen, by source. The *kanji* for *Shingen Shinto Ryu* differ from those in the Kufferath document,[9] and those recorded in a notebook believed to belong to Bing Fai Lau (another Okazaki student),[10] as well as those suggested for *Sōsuishitsu Ryu Jujutsu* for *Shingen no Maki* [11] and the kanji suggested by Professor Jenkins from his research.[7] Only Professor Jenkins has suggested a *kanji* pronounced “gin or jin” rather than “ghen.”

The characters for “*no maki*” have been omitted here for simplicity. Subscript numbers identify the *kanji* in the Nelson Japanese Dictionary.[8] Alternative readings of the kanji follow the main term. Meanings in English are from the *Japanese Martial Arts Character Dictionary* by Professor Jenkins [12] and from Kenkyusha’s New Japanese-English Dictionary.[13]

眞 元 **The kanji for *Shingen* in the name, *Shingen Shinto Ryu*. [5]**
*Shin*_{753/783}: truth; reality; genuineness. *Ma*₇₅₃: just; right; true; pure
*Gen*₂₇₅: origin; beginning; foundation; basis; source; cause. *Gan*₂₇₅: origin; New year’s day. *Moto/makoto*₂₇₅: origin; beginning; truly, actually, really

神 原 **The kanji for *Shingin No Maki* on the Kufferath document.[9,14]**
*Shin*₃₂₄₅: mind; soul; god. *Kami*₃₂₄₅: Shinto gods; ancestral spirits. *Kan*₃₂₄₅: Shinto god. *Mi*₃₂₄₅: Shinto god. *Jin*₃₂₄₅: mind; soul
*Gen*₃₂₅: primitive; original; basic

神 現 **The kanji for *Shingin No Maki* attributed to Bing Fai Lau.[10]**
*Shin*₃₂₄₅: mind; soul; god. *Kami*₃₂₄₅: Shinto gods; ancestral spirits. *Kan*₃₂₄₅: Shinto god. *Mi*₃₂₄₅: Shinto god. *Jin*₃₂₄₅: mind; soul
*Gen*₂₉₄₃: present (time); reality

心 源 **Possible kanji for *Shingen*, the license of transmission in *Sōsuishitsu Ryu Jujutsu*, as suggested by *Danzan Ryu sensei*, Takeru Sasaki, Tokyo.[11]**
*Shin*₁₆₄₅: heart; mind; spirit. *Kokoro/Gokoro*₁₆₄₅: as a suffix, heart; mind; spirit; sincerity
*Gen*₂₆₅₆: origin; source

呻 吟 **Kanji suggested by Professor Jenkins from his research.[7]**
*Shin*₉₁₀: moan; groan.
*Gin*₈₉₈: sing; chant; recite

Figure 2. A listing for Professor Tanaka’s massage business, reprinted from an undated source, probably a city directory. The entry here is presented exactly it appears in the directory. (A city directory lists the residents, streets, businesses, organizations, or institutions and gives their location in a city. They preceded telephone directories and were used for centuries. Image in author’s collection.)

TANAKA KICHIMATSU Massage Rheu-matism and All Muscular Ailments Successfully Treated Instructor Jiu- Jitsu Nawahl lane Hilo P O Box 45
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In the early 1900s, martial arts training in Japan was less structured than it is now. Many of the formalities we follow today, such as bowing, are recent developments.[16] Training often occurred not in dedicated *dojo* but in a shack behind the house, a quiet area of a park, in a borrowed space, and so on. There was also no formal procedure for being accepted as a student.[16] Professor Okazaki himself began his training in the back of the Yoshimura Store, in Hilo, Hawaii, where Tanaka *sensei* had been persuaded to teach *jujutsu*.[17]

In his *mokuroku*, Professor Okazaki says that in 1924 he returned to Japan and visited more than 50 *dojo*, studying and collecting more than 675 techniques.[1] The evidence shows that he registered at the *Kodokan* on December 15, 1924, and received the rank of *shodan* in January 11, 1925.[18] The *Kodokan*, which keeps excellent records, lists him only as a *shodan* (**Figure 3**).[18] Okazaki’s claim in his *mokuroku* that he received a *sandan* in *Judo* has not been verified. However, we don’t know if by “*judo*” he meant *Kodokan Judo*. The entry in the *mokuroku* translates as “a *Judo* third grade certificate” but does not identify the person or organization awarding the rank.[1] Once the *Kodokan* popularized the term “*judo*,” many of the *jujutsu* systems were referred to generically as “*judo*.” Professor Okazaki’s *mokuroku* actually reads “*Danzan Ryu Judo*,” not *Jujutsu*.[1]

The *mokuroku* also says he traveled from Morioka in the far north of Japan to Kagoshima in the far south of Japan. He was apparently gone from Hawaii for 5 months, 3 in Japan and 2 in transit.[2] Morioka is 1200 miles from Kagoshima. His registration at the *Kodokan* falls in the middle of these 3 months, and travel between the cities was likely more difficult 95 years ago (**Figure 4**). It has never been clear how Professor Okazaki, a visitor from Hawaii, was able to visit so many *dojo* over such a great distance and to collect (or to record or master?) so many techniques in such a short period. However, a *seifukushi* network might have given him ready access to training from a variety of skilled instructors in several *ryu*, which could explain all of the above.[16]

Sōsuishitsu-Ryū Jujutsu

There may also be a link between *Shingen no Maki* in *Danzan Ryu* and *Shingen no Maki* in *Sōsuishitsu Ryū Jujutsu* (sometimes called *Sōsuishi-Ryū*). In his *mokuroku*, Professor

Okazaki references *Sōsuishitsu-Ryū*, founded in 1650, as one of the many traditional *jujutsu ryu*. Before the *Shōwa* period (1926 to 1989), the certificate of mastery issued by the *Ryu* was called *Shingen No Maki*, a term apparently later replaced with *menkyo kaiden* (“license of total transmission”).[19] Although *Shingen No Maki* does not have this meaning in *Danzan Ryu*, in both *Ryu*, the term nevertheless represents completing the highest level of training.

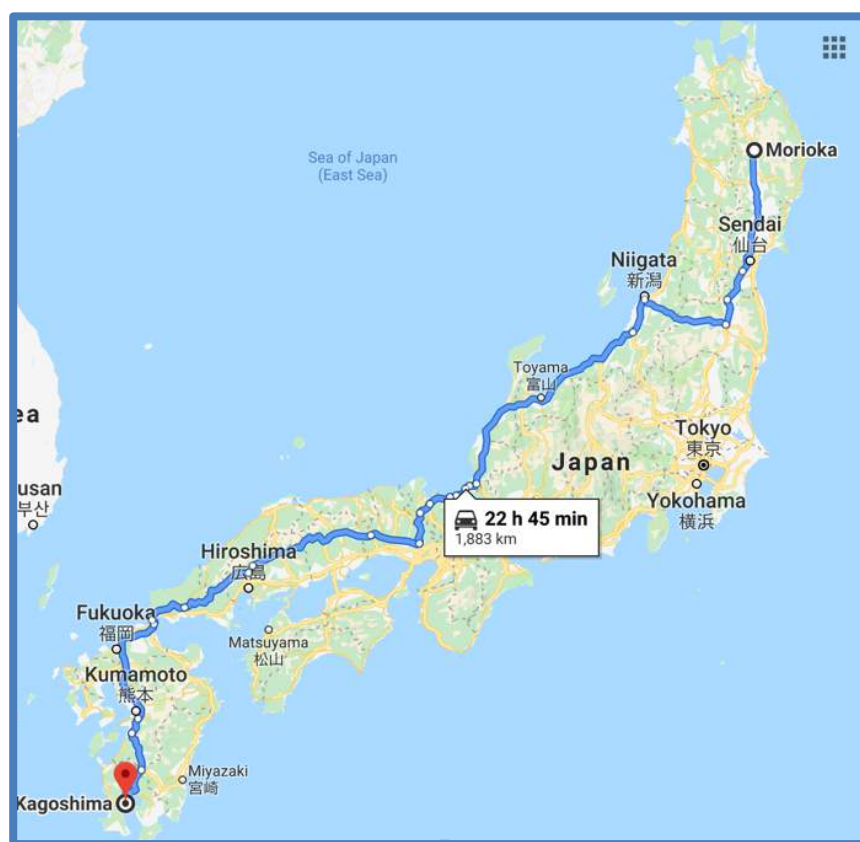
Figure 3. The Kodokan’s record verifying that Professor Okazaki received the rank of *shodan* on January 11, 1925.[18] The date he joined the *Kodokan* is indicated in the upper-left corner (24/12/15), and the date of the promotion is indicated in the upper-right corner (25/1/11). The KDK indicates that the promotion was made at the *Kodokan*. The first five kanji to the right of the dotted line read Okazaki Seishiro and are identical to those on a scroll signed by Professor Okazaki, the *Goshin Jutsu no Kata Mokuroku*. The *Kodokan* has no record indicating that Professor Okazaki received a *sandan* or any rank other than *shodan* from the *Kodokan*. I could not determine the origin of his title, “professor.”

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 現住所 〒 :
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 カナ :
 氏名(漢字) : 岡崎 清四郎
 (誤字) :
 (カナ) : オガキ セイシロ
 生年月日 : 0/00/44
 性別 : 1 男
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Grandmaster Maasaki Hatsumi, of *ninjutsu* fame, confirmed that this certificate was awarded in *Sōsuishi Ryū*, although he did not comment on specific *kanji*. However, two students of the *Ryū*, Patricia Harrington and Rory Miller, each told me that they were not familiar with the term. (Harrington *sensei* is a 6th *dan* in *Kodokan Judo* who studied *jujutsu* under Shusaku Shitama, the 15th inheritor of *Nippon Sosuishi Ryū*. She also studied *judo* under Kyuzo Mifune, 10th-*dan* from the *Kodenkan*, and Keiko Fukuda, 9th *dan* from the *Kodokan* and 10th *dan* from *USA Judo*. (Fukuda *sensei*’s grandfather taught Professor Kano).[20] Miller *sensei* is a former corrections officer and sergeant in maximum security prisons and the author of several books on conflict management recommended for martial artists, including *Meditations on Violence*. [21]) In Tokyo, I was referred to an American *Sōsuishitsu Ryū sensei* in Japan, who did not respond to my email, despite the personal introduction.

Takeru Sasaki studied *Danzan Ryu* in Reno, Nevada, under Robert Kolbet, as a university student “a long time ago.” He now teaches *Danzan Ryu* in Tokyo. Unknown to me, the *Kodokan* historian, Motohashi-san, had contacted him when I asked her about the kanji for the higher boards. When he and I eventually exchanged emails, he indicated that *Sosuishi-Ryu’s Shin-gen no Maki* could be expressed as 心源の巻 (**Table 1**).[11]) However, his information on the *Ryu* was limited to that on the website,[19] and the choice of *kanji* appear to be his (**Table 1**).

Figure 4. The locations of Marioka and Kagoshima in Japan. Professor Okazaki wrote in his *mokuroku* that, in his 3 months in Japan, he traveled from Marioka in the north to Kagoshima in the South, visiting more 50 dojo and collecting more than 675 techniques. Today, by car, Kagoshima is almost 1200 miles from Morioka. Tokyo is about 330 miles south of Morioka and about 840 miles northeast of Kagoshima.



(Incidentally, the *Kodokan* historian should be an old, dignified, man dressed in *kimono* and *hakama* and wearing *geta*, who walks with a stoop, wears glasses, and has the countenance of a wise and sage scholar, right? The current historian, Motohashi-san, is maybe in her 30s, wears a T-shirt, platform shoes, and a short skirt with brilliantly colored tights that match the blue streak in her hair. Not what I expected at all!)

A key figure in *Sōsuishitsu Ryū Jujutsu* was Matsui Hyakutaro Munetada (1864-1930?). Munetada began training under his uncle, Shitama Munetsuna, and received a *Shingen No Maki* in *Sōsuishi-ryū* in 1883, when he was 19 years old. In 1888, he took a training position in Tokyo, with the Akasaka Police force, and in 1909 he was appointed to "*Kyoshi-go*," or head

instructor. He remained in his position for 30 years, until retirement. Of interest here is that he dedicated himself to practicing *seifukujutsu* during this same period. He was the president of the *Dai Nippon Judo Seifukujutsu* until his death. His line of *Sōsuishi-ryū* is sometimes referred to as the Tōkyō-den or "Matsui-ha" and continues in Tokyo today.[19] Given the overlapping time period and interests in *jujutsu* and *seifukujutsu*, it is possible, perhaps even likely, that Professor Okazaki had some contact with this *Ryu*

Problems in Backward Translations of English into Japanese

Working backward from the information we have about the boards (the English transliterations of spoken Japanese words to their associated *kanji*) to determine a more accurate understanding of them has to be done very, very carefully, if done at all. In particular, we need to consider several sources of misunderstanding.

1. Japanese is a high-context language. In any language, “meaning” is created when a message is interpreted in a context. That is, the same message can have different meanings when interpreted in different contexts. For example, “The spring was nice” means something different to an environmentalist, a weather forecaster, and a watch repair technician than it does to a gymnast. An important context to keep in mind regarding *Danzan Ryu* is Buddhism. “*Dojo*” is usually thought of as a training hall, but the term comes from the Buddhist Sanskrit *bodhimanda*, meaning “site of enlightenment.” In Japanese, “do” means “the way of life,” and “jo” means “the site.” Thus, *dojo* refers to the site to cultivate the [Buddhist] way of life.[22]

2. Ambiguity is an important part of Japanese culture. Even knowing the context, however, the ambiguity in some areas of Japanese culture, such as interpersonal relationships, makes getting definitive answers difficult at best and unlikely at worst. For example, Hatsumi *sensei* acknowledged the existence of the *Shingen No Maki* document but would not comment one way or another on the accuracy of specific *kanji* for the words.

3. English transliterations may be incorrect. An important category of uncertainties is the fact that, without the *kanji*, we do not know how accurately the original Japanese has been spelled in English on the DZR boards or in student notes. The *kanji* for the 5 versions of *shingen* in Table 1 illustrate this problem.

In a comprehensive review of *Danzan Ryu* documents and photographs, Professor Mckean found that *shinin* is spelled three ways: *shinin* (13 occurrences), *shinen* (8 occurrences), and *shinnin* (5 occurrences). He also found that *shingen* is spelled three ways: *shingen* (1 occurrence; possible translations, “epicenter of shaking,” “solemn”), *shingin* (3 occurrences; possible translations, “moaning and groaning,” “jury”), and *shinjin* (3 occurrences; possible translations, “dead man,” “man of god”; **Table 2**).[23] (Remember that the number of times a given spelling is used is unrelated to the accuracy of the spelling and instead reflects who was writing, how much they wrote, how many copies of what they wrote were distributed, and how many copies of what they wrote survived to be counted.) In addition, the correct spelling could also be *shingon* (an esoteric sect of Buddhism, including the practice of self-mummification) or *shingan* (possible translations, “intuitive power of the mind,” “sincerity,” “true eye,” “prayer).

A related problem is that we start with pronunciation, which itself may be misleading. For example, we, as native English speakers, tend to pronounce *shinin* as “shuNIN,” when this spelling should be pronounced “she-noon,” which can mean “dead man” or “imperturbability” (meaning not easily upset, angered, or affected), among many other meanings and depending on the *kanji*, of which there are also many. In addition, *shinnin* (with two n’s) would be pronounced “shin-inn,” which would give different meanings and be expressed with different *kanji*. We also can’t rule out other plausible transliterations: *shinen* (which can mean “self-abandonment” or “thought”), *shinnen* (which can mean “faith, belief, or confidence” or “abyss”), *shinan* (which can mean “instructor” or “guidance”), and *shin’an* (which can mean “to waste away” or “new idea”).

Table 2. Variations in the spellings and translations of the names of the higher boards collected by Professor Mckean from *Danzan Ryu* sources.[23]

Transliteration	Translations
Shinen No Maki [“nen”]	Scroll of Profound Arts (“The Deadly Arts”), Scroll of Original Spirit, Death Grips
Shinin No Maki [“She-noon”; 1 n]	Scroll of Confidence, Scroll of Death, Having the ability to kill without thought, Scroll of Imperturbability
Shinnin No Maki [“Shin-inn”; 2 n’s]	Spirit Man Scroll, Scroll of Confidence
Shingen no Maki [“Shin-gehn”]	Scroll of the Original Spirit/Mind
Shingin no Maki [“Shin-ginh”]	Original Spirit, to moan or groan; to pine away
Shinjin no Maki [“Shin-jin”]	The Scroll of Belief

4. Japanese has lots of homonyms. Without *kanji*, even if the transliteration is correct, we don’t necessarily know which meaning Professor Okazaki intended. Professor Jenkins, in his *Dictionary of Martial Arts Terms*, lists 24 meanings for *shi* and 27 for *shin*. [7] Also, a single sound can be represented by several *kanji*. For example, more than 300 *kanji* can be read as “kou.” [24]

5. Translations may or may not reflect the intended meaning in Japanese. Differences in translations can also be a problem. For example, the technique, *tora niramai*, is usually translated as “tiger staring,” although “tiger glaring” may more accurately indicate the essence of the technique, which is to intimidate an opponent. Likewise, “*Tatsumaki Jime*” can be translated as “standing-winding choke” if the *kanji* are translated separately. When presented together,

however, they can be translated as “tornado choke,” which again may more accurately indicate the essence of the technique.[12]

Conclusions

There aren't any.

I think the fact that *Shingen Shinto Ryu* is specifically linked to *kyusho*, as is our own *Shingen no Maki* list, is the strongest evidence we have for what *might* be the *kanji*, but there are too many other possibilities to draw firm conclusions. The same possibilities exist for the *Shingen no Maki* found in *Sōsuishitsu Ryū Jujutsu*, which also has some similarities to own *Shingen no Maki*.

The proposition that Professor Okazaki used the network of *seifukushi* to visit as many *dojo* as he reports is plausible, but whether the short time, long distances, and number of stops involved were logistically possible in 1924 may still be in question.

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13. Takeru Sasaki. From his email to me: "My guess contains that I write it from now on [meaning he is guessing at the meanings.] Shin-gen no Maki was Sosuishi-Ryu's secret paper or "Makimono (menkyo)". According to Japanese traditional martial arts festival in Nagoya in 2012, Matsui Hyakutaro Munetada was received Shin-gen no Maki. This might be original kanji of Sin-gen [sic] no Maki." [There is a martial arts festival in Nagoya, but Matsui Hyakutaro

Munetada was born in 1864. I believe Sasaki-sensei is incorrectly paraphrasing the information on the website. See <http://en.wikipedia.org/wiki/Sōsuishi-ryū>.] Accessed September 10, 2019.

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