



Ka Leo O Kodenkan

American Jujitsu Institute
Since 1939

Volume 2013

“Ua Mau Ke Ea O Ka Aina I Ka Pono”

Issue 1

Self-Interest and Esoterics

Every now and again, I take out the Esoteric Principles of Judo which, origins notwithstanding, provides a manifesto of what a serious student of Danzan Ryu Jujitsu should know, understand and follow about his art. Each time I read it, I come away with a slightly different, and hopefully richer, understanding of the precepts.

Some time ago, I was struck by one of the excerpts in the Esoteric Principles, “One must guard against self-interest and foster a spirit of social service.”

Does the phrase describe two principles, or one? As a martial artist takes a technique apart, lays the parts before him or her and studies how and why it works, the same can be done with these guiding principles. So, we look at each part.

As someone who has spent just short of 50 years in the martial arts, I can state unequivocally that “ego” and “self-interest” are two of the most toxic of concepts in jujitsu. When a person, or organization, is seen as jockeying for position within the Danzan Ryu family by device or design, the result has been, and always will be, disastrous.

In the two years following Ohana '90, for example, an issue arose where an entity claimed to be the “soke,” or inheritor, of the Danzan Ryu Jujitsu system as a result of a document obtained from Prof. Okazaki's son, Hachiro. The divisiveness of this claim struck at the very concept of ‘ohana’ which had been growing for several years prior.

At a meeting of the Danzan Ryu Jujitsu organizational heads in 1992, the then-senior professor of the organization in question very wisely decided and guaranteed that this claim would be a non-issue and that the document would not see the light of day again. This action illustrated how the Esoteric Principles and *kokua* were rightly chosen over self-interest and ego.

The rejection of self-interest and ego provides a positive vacuum into which a spirit of social service can be advanced. My college judo instructor (I will not mention his name so as not to embarrass him, but his initials are “Clyde Zimmerman”), used to say that we take the 1% of the time we spend in the dojo and apply it in the remaining 99% of our lives and our community. With the knowledge of the martial arts comes great responsibility and obligation. By “fostering a spirit of social service,” we turn outward to our family, our jujitsu ‘ohana’ and our greater community in order to fulfill one of the obligations imposed upon us by our study of the martial arts:

“the obligation to serve”.

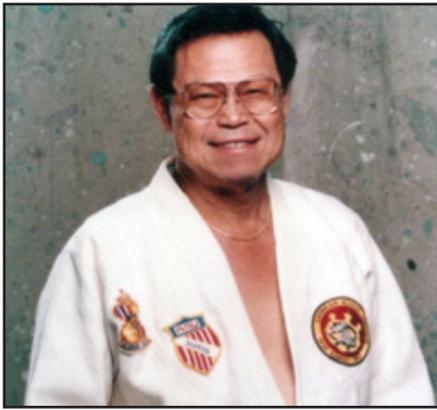
So, in looking at each concept, one is an antithesis of the other: a negative and a positive — a yin and a yang.

We all have an ego and so the real trick is to keep it in check, look outward and work for the greater social good. As stated later in the Esoteric Principles, “service to humanity is the fountain of mutual existence and common prosperity,” and to the serious martial artist, it is an obligation to be met.

About the author: Professor Bill Fischer began training in judo in 1965. He helped establish one of the first high school karate clubs in the nation a year later. He was a member of his college judo team for 4 years and the head instructor for 2 years. In 1971, he began studying Danzan Ryu Jujitsu with Prof. Mike Chubb, judan, and is currently ranked at kudan. He served on the Board of Directors of the AJJF, AJI and Shoshin Ryu Yudanshakai over the years and worked with Prof. Chubb to create and develop the Ohana weekends. He was inducted into the American Jujitsu Hall of Fame and Danzan Ryu Jujitsu Hall of Fame in 2005.



*Make your reservations now for Camp Kokua in Alaska
June 21 - 23 -- read about it on pages 12-13*



President's Message

By: Professor Sam C. Luke

Kung Hee Fat Choy, Happy Chinese New Year! The Year of the Snake began February 10, 2013.

That weekend, your AJI officers had their 5th annual Executive Retreat. This time, we started early Friday evening, worked through dinner and before anyone realized it, the clock showed 4:30 a.m. All hands were ready to leave camp at 9:30 a.m. and we began the day with breakfast at a nearby coffee shop.

We were back at work a little past 10 a.m. and ended our session a little past noon.

The primary goal was to build a stronger bond with each other, to be strengthened as we worked together as a team. We discussed the activities of the past year and how we should improve to better serve our members and our Kodenkan relationships. We examined our roles and offered support toward more individual productivity and thereby improve the image of AJI.

The setting was peaceful and casual, serious but relaxing at the same time. Yes, we made it fun too!

We did our homework. Now you be the judge of our performance. I urge your input, your suggestions and complaints. We won't always agree, but we must know why. Our thoughts led to different conclusions. Strong belief in and practice of the Estoteric Principles will maintain peace in our hearts and thoughts.

I am thankful for all AJI leaders in whom I place my trust. I encourage everyone to support our efforts in whichever way you can. Together, we can fulfill the wishes of Prof. Okazaki, our founder, to teach his arts and philosophy of life to the far reaches of our country and to the world within our reach.

Aloha,

Prof. Sam Luke

AJI Membership

Dues Reminder

Please remember that your AJI annual membership for the year is due December 31st of each year.

If you have yet to pay, you may submit your 2013 membership fees for your dojo and students through regular mail or do so through the application on the AJI website.

*As Larry the Cable Guy says,
"Get 'er done!"*

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Budo (Part I)

By Professor Kainoa Li

Today, in the first decades of the 21st century, we live in an integrated world. When we think of the martial arts in combat sport we find the term “Mixed Martial Arts” and have difficulty deciphering which technique came from which art. Even in current cinema it is difficult to discern a style or cultural origin of what we see without an educated eye. And yet every punch, every kick, and every throw and hold each have a story to tell. Every technique has a lineage just as every culture in history has had to develop a system for surviving violent conflict. Today let us look at just a small portion of this history. Let us glimpse into the martial heritage of Japan.

Like many countries in Asia, Japan traces part of its martial arts heritage to the Shorinji (Shaolin) Temple in China and the Indian sage Daruma (Bohdirama) that brought teachings of deep breathing, meditations, and forms of exercise between the 5th and 6th century AD. The East Indian art of Kalaripayattu is said to be the most ancient in Asia going back at least a thousand years before that. It is even said to have influenced the Greeks through Alexander the Great. Modern yoga comes from it, so it is no wonder the early Shaolin monks found it valuable in their training. Daruma himself is a legend worthy of an epic film. He could endure amazing lengths of time without food, water, or sleep. He was the founder of Chan Buddhism, known as Zen in Japan. Daruma’s most famous feat was his seven years of meditation with his eyes open in a cave above the Shaolin Temple. This amazing feat of self-discipline has continued to inspire martial artists to the present day. The wobbling red paper-mache Daruma dolls used for good luck at Japanese New Year are in honor of him. It is a tradition of good luck to make a wish you hope to accomplish and paint in one eye. You can only paint in the other eye on the doll if you achieve your goal during the year!

Before Daruma, the Chinese had already studied the movements of various animals to develop their form of martial arts. After Daruma’s arrival they took their training to new heights and carefully documented their developments. The Chinese term “WuShu” is accurate to describe martial arts, but the term “Kung Fu” is what it is famously called. This is because it means a skill developed by hard work and effort. The hard work and time it took to be truly skillful in the ways of combat is no small matter, and at that time in history it was only the monks who had the time and discipline to develop it to that level. China also had a rich tradition of philosophical wisdom such as the laws of ethics and social behavior developed by Confucius and the military strategy of Sun Tzu. These intellectual studies were added to the physical training and spiritual Buddhist teachings so that the Shaolin monks were seen by all of Asia as very formidable men inside and out. Chinese WuShu became so renowned that it was sought out by many of China’s neighbors. Ambassadors and emissaries were sent who then shared the martial arts of China with Okinawa and Japan.

Long before extensive contact with China, Sumo had already taken root in Japan. Okinawa had its own variant called Tegumi. Though both trace lineage to Mongolian forms of wrestling it is also generally understood that every culture embraces some form of grappling contest naturally. Sumo provided a strong platform for other forms of grappling as well as strong motivation to develop more sophisticated techniques so that a smaller person could defeat a larger one. Like Hawaii, Japan is surrounded by the ocean. Because of this it is no surprise that the Japanese have always been skilled seafarers. Through trade and travel this talent has allowed the Japanese people to absorb innovations they came in contact with throughout Asia. Buddhism arrived in Japan via Korea in the fifth century AD not long after Daruma’s presence in China. It’s naturalistic elements fit in well with indigenous Japanese beliefs that revered a spiritual animistic presence in the elements of nature. With growing interest in Buddhism, extensive cultural exchange took place between China and Japan. As we have already discussed, it was the Shaolin monks who had developed their study of the internal and external aspects of Buddhism to a very high level. As



scholars, they had the time to dedicate to this kind of lifelong study. While it is true that many Chinese scholars visited and taught in Japan, it is less known but more important to see the value of the many Japanese that traveled to China to study extensively. Kanji is based on Chinese calligraphy, and many of its masters also became masters in martial arts, as in China there was a close association between these arts.

Historically it is important to remember that most people in the world did not know how to read and write in the time period between 500 and 1200 AD when most of this development was taking place. In Europe this timeframe was called the “Dark Ages” and “Medieval Times”. In Europe it was in Catholic monasteries that important works of history and philosophy were transcribed and preserved for future generations. In Asia this responsibility also was placed on those who dedicated their lives to this kind of practice. Most people were too busy farming and fishing to provide for their families and the ruling class. Most history was told in mythic stories over meals and not read in scrolls or books. To be able to read and write calligraphy was seen as a high art that required extensive discipline and time. Very few other than the scholars had this kind of time. So it was that scholars sharing this kind of knowledge over time developed strong friendships and shared their martial arts back and forth. In a time in history when most people were not educated, they became very valuable as advisors to rulers and teachers to the people. The strongest amongst them evolved into a class unto themselves in Japan.

To be a samurai literally means to be “one who serves”. Though above the commoners, the samurai existed as servants to the ruling class. They were highly trained, educated warriors who lived and died in loyalty to their masters. They took Confucian ethics of China to a much more serious and grave understanding in Japan. The good of the group was placed far above the good of the individual and as part of this, the individual had a responsibility to develop his skills to a maximum level to be of greater value to the group. Though worlds apart, the samurai have much in common with the European Knight of roughly the same time in history. Both groups received a status above most people, but had to pay for that privilege by pledging their very lives in the service of their masters. With so much on the line they worked as hard as they could to maintain a tactical edge over any potential enemies.

The technology of folding steel in swordmaking came to Japan via Korea. As is a special characteristic of Japan’s culture, the Japanese took this technology and refined it to make what many consider the finest edged weapons in history. The Japanese took the martial arts they had learned from the Chinese and adapted it to their martial culture. They carefully organized the techniques and codified them in a more distinct and individual way as compared to Chinese scrolls. Clans of samurai would collect techniques and teach them as secrets known only within their group. These evolved and became recognizable as distinctive styles, or “Ryu”. In an overall sense these systems became known as the arts of the warrior, or “Bujutsu”. Within this were the empty hand techniques called Yawara. One such clan was the Takeda Samurai family in Fokishima prefecture. In the 11th century AD one of its retainers, Yoshimitsu Minamoto, carefully gathered and codified all the techniques around key principles and concepts to form a system that became known as Daito Ryu Aiki Jujitsu. Taught only within the Takeda clan for centuries, it became a seed that spread fruit around the world in the late 19th century when Sokaku Takeda began teaching the art outside the family. By this time the age of the samurai had passed, but Takeda’s extensive teaching allowed the art to be preserved as a window to the past and testament to Japanese innovation in the martial arts.

Within Bujutsu is the study of all the various armed and unarmed techniques used by the samurai warrior. The weapons arts later evolved into individual systems. Part of this was because as extensive collections of techniques developed, individual masters would be assigned to teach that particular weapon to students rising through the ranks. The Jujitsu arts were aimed at unarmed conflict and originally included all manner of striking and defense against armed adversaries. In Daito Ryu form it can be seen how many of these techniques were developed to combat the specific technology of the time. Many of the strikes and joint locks are aimed very specifically at weaknesses in the samurai armor. Weak points and joints are targeted in a very scientific and methodical way. The defenses teach us much about what the attacks looked like at the time. Many of the tactics are intended for use by an unarmed samurai facing an opponent with a sword or spear. To see these techniques in motion is to go back in time with a window to the past. Many other clans developed similar systems, all designed to eventually create a fully trained warrior. A fully trained samurai would need to master all the weapons he would carry as well as unarmed combat and horsemanship. He would also be expected to master himself in the study of proper etiquette and character development. He would study calligraphy and emergency medical skills for use on the battlefield. He would also study religion, history, and philosophy. In later years, if he survived, he would specialize in one of these areas to become a sensei for a new generation of retainers.

(Part II of BUDO by Prof. Kai Li will be continued in the next issue.)

Living a Martial Art Life

By: Sensei Cyndi Montgomery

When starting out in the martial arts, I never thought that martial arts training would be so valuable in everyday living. We go along training and practicing moves for self-defense to fend off possible perpetrators, but not going deeper into why the martial arts is really training us -- life experiences!

Life experiences can lead us down a path that is filled with hardships that last moments or years, and then can turn around in a snap of a finger giving us freedom to overcome the obstacles. This article is not about me but about stories for each of us on how we have overcome these obstacles by training in the martial arts, overcoming our fears and demons that taunt us daily.

We have all been blessed by the experience of being instructed, taught and mentored by teachers of such expertise in each of their ways. In all the instruction by teachers, I have never experienced a bad teacher, just lessons of experience. Some of these fabulous, most inspiring teachers have gone beyond and left their stories of lessons learned and experiences of training, practicing and mentorship of their instructing. How great is that? This is the blessing we receive on a daily basis from all walks of life.

As we practice the martial arts in everyday life, we have to practice mostly in a mental way rather than a physical form. We all seem to practice physically only within the dojo, not realizing that the mental portion is what protects us every moment. The true martial art is practiced outside the dojo -- at work, shopping, corresponding with others, family, friends and much more. How we conduct ourselves without harming others is the martial way.

These past few years of training have not always been within the walls of a dojo but experienced outside in everyday life circumstances. This is also where the spiritual end of the martial arts comes into focus. Being a mental martial arts practitioner makes you a spiritual martial arts practitioner, which leads you to be a physical practitioner in a healthy harmonious way. You eat healthier and you desire to invest in yourself so that you may help others by being a practitioner of the martial arts. Not to dismiss that all is glory all the time. As I stated above, sometimes unsuspected causes of life come up that are trying and leading us into a state of turmoil. However, it is our consistent training on the mental plane that helps us pick ourselves up and dust off the negative circumstances that in turn becomes our lesson that our teachers have taught us over the years. How powerful and magnificent is that?

Please know and realize that each and every one of you is special and unique, and until we all are able to meet up again to share our experiences may we give each other the loving kindness welcome with new and old friends rejoicing in our lessons learned and lessons taught by those here now and those who have passed on.

Recent Promotions Earned at Kaito Gakko

By: Sensei Randy Carrasco

We are proud to announce the recent promotions of the following students:

Parker Colton	--	Orange Belt (1-stripe)
Robby Iligan	--	Yellow Belt

Keep up the good work!

You're on the path as martial artists.

古
傳
館

BUDO - The Martial Way

By: Prof. Scott Horiuchi, Shidouchou - Horiuchi Kodenkan

At the Horiuchi Kodenkan, the practice of Budo is our primary focus. Loosely translated from Japanese to English this is defined as the “martial way”. Within this short article I will attempt to define the meaning of our budo practice here at the Horiuchi Kodenkan as I was taught.

Our philosophy of budo is sort of like a path that one might take to find a particular destination during travel. Imagine simply that you are going on a long trip. We’re talking about a really, really long trip. Imagine let’s say, it’s that trip around the world. Remember the one you used to always talk about around the coffemaker at work, or during lunchtime? Yeah, that one.

That day is finally here. So imagine you are there at that moment in time. You’re done with work, and now you’ll take that trip of a lifetime around the world. What’s next? What should you do? Pack your suitcase? Call relatives? Call friends to let them know how long you’ll be gone? How long will you be gone? How long should you say that you’d be away? What should you bring? Money? How much is enough? What type of clothes should you pack? Where should you go first? Where will you stay? Should you rent a car? Should you bring a friend? Where have all the others gone? Where should you avoid? How can you be safe when you travel? Okay, you get the picture.

There are a myriad of details to navigate through before you even begin your journey. Many people will treat their martial art in the same manner, simply teaching techniques, boards, transmissions, waza and kata, etc. This is like embarking on the lifelong path without any planning, scheduling, parameters, and goals. The crossroads that divert you away from a pleasant trip will be many. Failure is eminent. Budo is sort of like the practice and planning before your trip. It is the “dedication” to the practice and planning of your trip. So let’s make this trip your “life” for example.

Budo is the “dedication to the practice of “living and acting well”. Simple. The simplest examples come from Japanese nobles (samurai) living in old feudal Japan whose living code of conduct was known as Bushido, the Lord (daimyo) could call for your life by seppuku (suicide by disembowelment) at any time. Dying for your lord was considered back then, one of the most honorable ways to die. As a Japanese samurai leader of your family, it was also your responsibility to teach your entire family (especially your children) how to die well. This was considered the most important lesson to teach in a Japanese samurai family. How to “DIE” well.

There are many stories and poems written about this throughout Japanese history. I remember reading one story that explained how a samurai and his two sons (ages 17 and 8) were captured in battle. His village was taken over by another lord from a neighboring village. To die with honor he decided to take his own life by seppuku. Before he did though, he explained to his sons the procedures of how they too must take their own lives, and how it’s supposed



Prof. Sam Luke (left) and Prof. Daniel Saragosa (right) recently presented Scott Horiuchi a certificate naming him Associate Professor in AJI.

to be. You see they've all practiced and perfected the techniques of seppuku (even the 8 year-old), ever since they were born, but the delivery of seppuku in front of others varied. It had to be done perfectly. The order is very important. Dad must go first, so both sons can watch and learn how to be. Next the 8 year-old, so that the 17 year-old son can make sure his younger brother did it correctly, and did not act inappropriately. Then finally the 17 year-old would follow. The result is that all die well and the family name is honored.

I've been to Japan, to some very old laido schools with exceptional lineages that have preserved seppuku technique very well. The art of seppuku was viewed as the most perfect technique or the ultimate waza. All Japanese samurai and samurai family practiced it. This technique was considered the ultimate way toward honor.

The attention to seppuku, its technique and detail is utterly astounding. There are names for all the techniques: the cut across the belly; if the cut is too deep; too shallow; when your bowels start to spill out, if it spills quickly or slowly; the different type of blood that is released (organ versus blood from the skin); different grips; thumb positions; every flick of the wrist; or twitch of the body, etc. It was amazing! They've simply practiced and perfected it since the 9th century. When I was very young, I remember asking my father about seppuku. Why is there a person standing by to cut off your head if you're going to die anyway? This person (kaishakunin) is usually a trusted friend who is also very honored that you asked him to cut off your head. Keep in mind that this person also has a great responsibility -- one of great honor.

The practice of the so-called cutting off of the head (kaishaku) is also very important - remember everyone is watching. He's there to help protect your honor. He's there so that you can't be seen crying out in pain. You are supposed to illustrate primarily your forbearance (gaman) during the demonstration of seppuku, and then before you cry out in extreme pain, or gasp in agony. Your head is removed (but not entirely). Traditionally, the head is not supposed to just get cut off completely and roll around the floor with all of your blood shooting out. It's messy, not neat, and definitely not Japanese. If you did it correctly, the small 4" flap of skin on your neck just below your Adam's apple is supposed to remain intact and the head is supposed to just hang on the body ("dakikubi" - does the name look familiar?). This is much neater, however it takes much practice and requires a perfect cut - the cut he's been practicing since birth as a samurai.

None of us live under these circumstances, but we are interested in where we came from, with the thought that it might somehow help us today. So imagine this...you are a Japanese noble living within these times. Life could end for you and your family at anytime. Your lord could simply ask for your life. How would you live? Simple. The best you can. Once you truly understand, that life for you could be very, very short, you basically only have two choices. Live well, or not. So how could that philosophy help us today you ask? How could a martial way of old feudal Japanese times help us today? We've all heard the saying "live as though it's your very last moment on earth." We've all heard it, but most of us really don't practice it. Why? It's because we don't believe it. In old Japan they truly believed it.

"Time on Earth is Short."

We don't. We constantly tell ourselves, that there will always be a tomorrow, another chance, another time, or it's just not that important right now. We don't really have the time to be nice or kind to others. We don't really have to "practice to be honest." I can care about others later. We got more time. Or, if I don't show complete respect now, I'll be forgiven. Trust is not that important if I get what I need now. Or, my favorite - it's only one little lie. If we don't practice, how do you ever get better at it? Once again, like the crossroads that divert your life from that pleasant trip appear. Failure is eminent. Poor practice and poor planning. The practice of budo takes a lot of time -- lifetimes. There is no easy way, no quick path, shortcut, or secret door. I remember a Japanese poem to describe the practice of budo. It talks about a small snail climbing Mount Fuji. You get the idea. Budo is simply the practice of dedicating yourself 100% to all that you believe in or what you value as important.

At the Horiuchi Kodenkan, Jujitsu is "a vehicle" in which we practice our way - Our Budo. We practice Honor, Tradition, Caring, Honesty, Respect, Responsibility, and the acceptance of all. (hmmm sounds like the Esoteric Principles of O-sensei it is!) This is what we do, and Kodenkan Jujitsu is how we do it. There are many "vehicles" of which to practice your budo. Dedicate your entire life to it, decide to take the long path toward "perfect practice", and it will become your budo. Practice well! Gambate....

H.S. Okazaki 2012 National Tournament Results

JUJITSU DIVISION

Ages 5-7 -- Division A

- 1st Place Selena Domen / Layna Maae
Waianae Jujitsu Dojo
- 2nd Place Westin Aiu / Donovan Taylor
Horiuchi Kodengan

Ages 5-7 -- Division B

- 1st Place Daymian Lapitan
Horiuchi Kodengan
- 2nd Place Andre Valle / Alexa Firestone
Amador Judo and Jujitsu
- 3rd Place Aiden Abellana / Brycen Torres
Waianae Jujitsu Dojo

Ages 8-9 -- Division A

- 1st Place Kalani Zalopany
Horiuchi Kodengan
- 2nd Place Jessie Takata
Horiuchi Kodengan
- 3rd Place Sonja Kehoe
Amador Judo and Jujitsu

Ages 8-9 -- Division B

- 1st Place Kailer Walker
KMAA - Arizona
- 2nd Place Kaulani Chun / Brandon Vavul
Horiuchi Kodengan

Ages 8-9 -- Division C

- 1st Place Matthew Horiuchi / Jonah Higashiguchi
Horiuchi Kodengan

Ages 10-11 -- Division A

- 1st Place Amanda Higashiguchi
Horiuchi Kodengan
- 2nd Place Raphael Valle / Xavier Pelican
Amador Judo and Jujitsu
- 3rd Place Katelyn Maley / Alexander Maley
Alameda Judo and Jujitsu

Ages 12-13 -- Division A

- 1st Place Fabiolla Valle
Amador Judo and Jujitsu
- 2nd Place Mystee Bezentez / Marley Bezentez
Waianae Jujitsu Dojo
- 3rd Place Alexander Kehoe
Amador Judo and Jujitsu

Ages 12-13 -- Division B

- 1st Place Makanalani Chun
Horiuchi Kodengan
- 2nd Place Brian Torres / Brendan Chun
Waianae Jujitsu Dojo
- 3rd Place Nicholas Kuwamoto
Horiuchi Kodengan

Ages 12-13 -- Division C

- 1st Place Luke Horiuchi / Cage Vavul
Horiuchi Kodengan
- 2nd Place Francesca Verdugo / Reina Walker
KMAA - Arizona
- 3rd Place Mark Daruwalla / Jordan Daruwalla
Alameda Judo and Jujitsu

Ages 12-13 -- Division D

- 1st Place McKenna Chun / Angelo Renon
Waianae Jujitsu Dojo

Ages 14-15 -- Division A

- 1st Place Alec Frisvold / Timothy Johnson
Ott YMCA Budokai - Arizona

Ages 14-15 -- Division B

- 1st Place Paige Hawkey / Charlemagne Pelican
Amador Judo and Jujitsu
- 2nd Place Alex Lim / Tyler Primas
Alameda Judo and Jujitsu

Adults Division A

- 1st Place Sebastian Santiago / Sylvia Mearn
Alameda Judo and Jujitsu

Adults Division B

- 1st Place David Higashiguchi / John McCabe
Horiuchi Kodengan
- 2nd Place Karen Doi / Renee Horiuchi
Horiuchi Kodengan

Adults Division C

- 1st Place Raphael Valle Jr. / John Kehoe
Amador Judo and Jujitsu
- 2nd Place Cynthia Clemens / Suzanne Chapman
KMAA - Arizona

Adults Division D

- 1st Place Sam Wilkins
KaishinKai Seattle, Washington
- 2nd Place Brian Maley / Gunther Beatty
Alameda Judo and Jujitsu
- 3rd Place Catherine Daruwalla / Jehanger Daruwalla
Alameda Judo and Jujitsu

Adults Division E

- 1st Place Anthony Primas / Van Ngo
Alameda Judo and Jujitsu
- 2nd Place George Frisvold / Caius Ratliff
Ott YMCA Budokai - Arizona
- 3rd Place Courtney Rose / Dillon Lee
KMAA - Arizona

H.S. Okazaki 2012 National Tournament Results

JUJITSU DIVISION

Jr. Black Belts

- 1st Place Treston Barcarse / Charles Freitas
Waianaes Jujitsu Dojo
- 2nd Place Kaulana Stanley
Waianaes Jujitsu Dojo

Black Belts - Shodan

- 1st Place Willie Hauhio
Waianaes Jujitsu Dojo
- 2nd Place Jayna Yonekura / Brianna Lagmay
Wahiawa Kodokan
- 3rd Place Daniel Primas / Anthony Woo
Alameda Judo and Jujitsu

Black Belts - Nidan

- 1st Place Austin Streadbeck / Mindy DeCastro
Makakilo Jujitsu
- 2nd Place Alton Barcarse / William Domen
Waianaes Jujitsu Dojo
- 3rd Place Michelle Dias / Jason Woo
Alameda Judo and Jujitsu

Black Belts - Sandan

- 1st Place Josh Parker / Matthew DiPrima
Ott YMCA Budokai - Arizona
- 2nd Place Eddie Gearheart / Kevin Donohue
Zenetai
- 3rd Place Nolan Yonekura / Brandon Saragosa
Wahiawa Kodokan

Black Belts - Yondan & Up

- 1st Place Dennis Dias
Alameda Judo and Jujitsu
- 2nd Place Sean Moro / Ben Cansibog
Waianaes Jujitsu Club
- 3rd Place Barry Posner / Robert Raney
Westside YMCA - California

KARATE KATA DIVISION

Ages 8-9 Beginner

- 1st Place Tatiana Smith
Alameda Judo and Jujitsu
- 2nd Place Kevin Tomei
Wahiawa Kodokan

Ages 8-9 Novice

- 1st Place Kailer Walker
KMAA - Arizona
- 2nd Place Jonah Higashiguchi
Horiuchi Kodokan
- 3rd Place Kaulana Chun
Horiuchi Kodokan
- 3rd Place McKenzie Lau
Waianaes TaeKwonDo

Ages 8-9 Intermediate

- 1st Place Brandon Vavul
Horiuchi Kodokan
- 2nd Place Braxton O'Shea Kaokai
Waianaes TaeKwonDo

Ages 8-9 Advanced

- 1st Place Matthew Horiuchi
Horiuchi Kodokan

Ages 10-11 Intermediate

- 1st Place Katelyn LaCoy
Ott YMCA Budokai - Arizona
- 2nd Place Reina Walker
KMAA - Arizona

- 3rd Place Maylee Miller
Waianaes TaeKwonDo

Ages 10-11 Advanced

- 1st Place Amanda Higashiguchi
Horiuchi Kodokan

Ages 12-13 Beginner

- 1st Place Makanalani Chun
Horiuchi Kodokan
- 2nd Place Marley Ka'anoi
Waianaes TaeKwonDo
- 3rd Place Avery Deef
Alameda Judo and Jujitsu

Ages 12-13 Novice

- 1st Place Sierra Scott
Alaska Jujitsu Institute
- 2nd Place James Manouthan
Waianaes TaeKwonDo

Ages 12-13 Intermediate A

- 1st Place Tyler Primas
Alameda Judo and Jujitsu
- 2nd Place Dallas Tellef
Alaska Jujitsu Institute
- 3rd Place Francesca Verdugo
KMAA - Arizona

H.S. Okazaki 2012 National Tournament Results

KARATE KATA DIVISION

Ages 12-13 Intermediate B

1st Place Naythan Yonekura
Wahiawa Kodokan
2nd Place Jayson Lagmay
Wahiawa Kodokan
3rd Place Jovelin Okazaki
Wahiawa Kodokan

Ages 12-13 Advanced - A

1st Place Cage Vavul
Horiuchi Kodokan

Ages 12-13 Advanced - B

1st Place Rhiannon Strauss
Ott YMCA Budokai - Arizona

Ages 14-15 Beginner

1st Place Alec Frisvold
Ott YMCA Budokai - Arizona
2nd Place Franchesca Quero-Teramoto
Waianaes TaeKwonDo

Ages 14-15 Intermediate

1st Place Krissa Tellef
Alaska Judo and Jujitsu
2nd Place Alex Lim
Alameda Judo and Jujitsu

Ages 14-15 Advanced

1st Place Bryanna Lagman
Wahiawa Kodokan
2nd Place Dillon Lee
KMAA - Arizona
3rd Place Andrew Carrey
Ott YMCA Budokai - Arizona

Ages 16-17 Beginner

1st Place Sebastian Santiago
Alameda Judo and Jujitsu

Ages 16-17 Intermediate

1st Place Sylvia Mearn
Alameda Judo and Jujitsu

Ages 16-17 Advanced

1st Place Megan Strauss
Ott YMCA Budokai - Arizona

Adult - Beginner A

1st Place Renee Horiuchi
Horiuchi Kodokan
2nd Place Karen Doi
Horiuchi Kodokan
3rd Place Anthony Primas
Alameda Judo and Jujitsu

Adult - Beginner B

1st Place David Higashiguchi
Horiuchi Kodokan
2nd Place (tie) John McCabe
Horiuchi Kodokan
2nd Place (tie) Terry Woo
Alameda Judo and Jujitsu
3rd Place Anthony Woo
Alameda Judo and Jujitsu

Adult Intermediate A

1st Place Van Ngo
Alameda Judo and Jujitsu
2nd Place Danielle Primas
Alameda Judo and Jujitsu
3rd Place Justyn Locke
Waianaes TaeKwonDo

Adult Intermediate B

1st Place John Rieck
Elite Training Systems
2nd Place Cynthia Clements
KMAA - Arizona
3rd Place Michelle Dias
Alameda Judo and Jujitsu

Adult - Advanced

1st Place Christopher Woo
Alameda Judo and Jujitsu
2nd Place Courtney Rose
KMAA - Arizona
3rd Place Dennis Dias
Alameda Judo and Jujitsu

Jr. Black Belt

1st Place Luke Horiuchi
Horiuchi Kodokan

Black Belt - Shodan

1st Place Jayna Yonekura
Wahiawa Kodokan
2nd Place Mindy DeCastro
Wahiawa Kodokan
3rd Place Tatiana Deef
Alameda Judo and Jujitsu

Black Belt - Nidan

1st Place Jason Woo
Alameda Judo and Jujitsu
2nd Place Suzanne Chapman
KMAA - Arizona

H.S. Okazaki 2012 National Tournament Results

KARATE KATA DIVISION

Black Belt - Sandan

1st Place Joshua Parker
Ott YMCA Budokai - Arizona
2nd Place Nolan Yonekura
Wahiawa Kodenkan

Black Belt - Yondan & Up

1st Place Mason Bergeron
Uechi Ryu Honbu, Okinawa
2nd Place Sean Moro
Wahiawa Kodenkan
3rd Place Patrick Campbell
Elite Training Systems

Congratulations to all the competitors, their families and coaches in support of these fine martial artists and their accomplishments.

Sensei Roberta Judy Scates Dies

The AJI sadly reports the recent death of Roberta Judy Scates (Yondan), wife of Monte Scates, of Palms Budo Kai, located in Culver City, California.

Roberta, or Judy as most of us knew her, was a Yondan, 4th Degree Black Belt in Danzan Ryu Jujitsu, and a Sandan, 3rd Degree Black Belt in Judo.

She died of complications from cancer.

She and Monte would have been married 54 years next month.

Judy was sixty nine years old.

Our deepest sympathies go to her husband Monte, their students, family and friends.





It's Time to Head North to Alaska for AJI's
CAMP KOKUA
June 21 - 23, 2013

Now is the time to get registered for Camp Kokua, this year hosted by the Alaska Jujitsu Institute.

Prof. Terry Adlawan and Sensei Sussie Adlawan are ready to welcome you to the State of Alaska and show you what hospitality Alaska-style is all about.

Festivities are slated to begin with registration starting at 3 p.m. on Friday with a welcoming reception at the Alaska Jujitsu Institute from 6:00 - 9:00 p.m.

On Saturday bow-in begins at 8:30 a.m. with classes all day. Sunday classes feature advanced classes for brown and black belts, and classes on healing techniques.

On Sunday evening there will be a special Farewell BBQ at the home of Prof. Terry Adlawan. Time is built into the schedule to allow for touring and even to play a round of golf.

The hotel for the event, The **Crowne Plaza Hotel**, has special rates for our event. Please use the promo code of **Camp Kokua** to receive the special rate of \$199 per night. In Alaska this is an incredible rate as rates are as high as \$450 a night for their peak touring season. To reach the Crowne Plaza Hotel call (907) 433-4117.

For special airfares be sure to check out Jet Blue, using the code of **ECMU299** to receive their discount rates.

If you have any questions about Camp Kokua please call:

Prof. Terry Adlawan or Sensei Sussie Adlawan

Alaska Jujitsu Institute

(907) 891-0311 or the message phone at (907) 529-2241

To see the entire Schedule of Events, flyer and registration form for the weekend please visit the American Jujitsu Institute's website at: <http://www.americanjujitsuinstitute.org>.

Location of the event is the Alaska Jujitsu Institute, 648 E. Dowling Rd., Suite 101, Anchorage, Alaska.

Camp Kokua 2013 Registration Form

Name _____ Dojo _____

Address _____
(Street Address - City - State - Zip Code)

Phone _____ Cell Phone _____

E-Mail _____ Rank _____

Registered on or before:	<u>3/30/13</u>	<u>4/15/13</u>	<u>At The Door</u>
ADULT CLINIC Saturday	___ \$60.00	___ \$75.00	___ \$100.00
<small>(*** Everyone will be on one floor, the cut off age for these clinics is age 14 ***)</small>			
YOUTH CLINIC	___ \$45.00	___ \$55.00	___ \$75.00
ADVANCED CLINICS (Sun.-adult level classes)	___ \$40.00	___ \$55.00	___ \$75.00

ADDITIONAL EVENTS

RECEPTION FRI. (hosted at Alaska Jujitsu Inst.) ___ \$35.00 ___ \$45.00 ___ \$50.00

CAMP KOKUA BANQUET
(hosted at Prof. Terry & Sensei Sussie Adlawan's home)

Adult Banquet	___ \$60.00	___ \$70.00	___ \$75.00
Youth Banquet	___ \$45.00	___ \$55.00	___ \$60.00

OTHER ITEMS:

ADULT T-SHIRTS Sm___ Med___ Lg___ XL___ XXL___ XXXL___
(Cost: \$30.00 - must order on or before 4/15/13)

YOUTH T-SHIRTS Sm___ Med___ Lg___
(Cost: \$20.00 - must order on or before 4/15/13)

BEANIE WOOL CAPS ___ One size fits all
(Cost: \$25.00 - must be ordered on or 4/15/13)

TOTAL \$ _____

Event Waiver

(Must be signed by all prior to the event.)

In consideration for the privilege of participating in the 2013 Camp Kokua, I, the undersigned, release, acquit, and forever discharge Alaska Jujitsu Institute, and each of its officers, agents, and employees but not limited to them, of and from any and all claims, demands, and causes of action in which the undersigned may now or shall hereafter have claim for, or deriving in any manner from injury to person or damage to property of any nature arising out of participation in these martial arts classes and /or activities herein described, or any activity or travel related to my attendance of the above mentioned event. The obligations and undertakings herein expressed shall be binding on the heirs, executors, administrators, representatives and assignees of the undersigned. I realize that the practice of martial arts contains an inherent risk for personal injury and I hereby assume that risk and all liability of my own accord.

Participant Signature _____ Date: _____

Signature of Parent/Guardian _____ Date: _____

PACIFIC NORTHWEST NEWS

By: Sensei Sue Jennings

It's been a busy time in the Pacific Northwest with regular on-going classes and with a Regional Clinic held in February at the Evergreen State College in Olympia, Washington.

Sensei Sue Jennings of KaishinKai Evergreen hosted the event that brought instructors from as far south as Eugene, Oregon and as far north as Seattle, Washington. The four-hour clinic saw instruction in elbow striking techniques presented by Sensei Sue Jennings, ground work by Sensei Chris Eller of KaishinKai Seattle, striking techniques by Sensei Ross Gibbs from Pleasant Hill, Oregon, combination techniques by Sensei Paul Bedard of Portland, Oregon and cane defenses presented by Prof. Ron Jennings, KaishinKai - Grand Mound, Washington. The clinic officially ended with a short fire-drill type of massage enjoyed by all.

Thanks to all the instructors and students that travel (some hundreds of miles) to make these clinics a success. The cross-training makes for good diversity and is appreciated by all attending. Following the event many joined us for an extensive Chinese buffet at a local restaurant in the Olympia area.

The next PNW Regional Clinic is scheduled to be held in April with the exact date and location yet to be determined.

KaishinKai Members Attend 2013 Okugi

For two long weekends, one at the end of January, and one the first weekend in March, four KaishinKai members attended Okugi 2013 presented by Prof. Tony Janovich (Kodenkan Jujitsu School) along with a well-qualified group of instructors at Henry Schmidt Park in Santa Clara, California.

The class had the same curriculum as a special class taught in 1948 by Prof. Henry Okazaki. It was to be a comprehensive review of the arts so that all instructors could be, as Prof. Janovich said later, "on the same page". The Okugi became a trademarked training seminar. Prof. Sig Kufferath with Prof. Tony Janovich's help taught the first class in 1993. In 2003 the class was repeated by Prof. Janovich (Prof. Kufferath passed away in 1999).

Attendees had to possess at least the rank of Nidan (instructor) in Danzan Ryu Jujitsu to attend the training. Instructors were given a slice of history as well as stories of Prof. Kufferath. They were given a rare opportunity to see or review the advanced arts within the Danzan Ryu system and the many lists or boards taught by Prof. Okazaki.

The two-part training event included over 38 hours of training in which we covered arts from the beginning to ending lists in the Danzan Ryu Jujitsu system. At the end of the training the students passing the course received teaching certificates (Kaidensho) presented by Prof. Janovich.

Those attending and receiving such certificates from KaishinKai were: Ron Jennings - Hanshi; Sue Jennings - Shihan; David Woodland - Shihan; and Chris Eller - Renshi.

Prof. Kainoa Li, also representing AJJ received a Shihan.



Shown (L - R): Sensei David Woodland (Lyman, WY); Prof. Ron Jennings (Centralia, WA); Sensei Sue Jennings (Centralia, WA); and Sensei Chris Eller (Seattle, WA).

American Jujitsu Institute

Honolulu, HI

Since 1939

Multi-Purpose Registration Form

Date: _____

Information Type: New Renewal Changes Promotion (Circle One)

Name: _____

Address: _____

City: _____ State: _____ Zip: _____ Phone: (____) _____

Birthdate: ____/____/____ Sex: _____ *email address:* _____

Your School/Dojo Name : _____

Your Current Instructor : _____ (Enter "NONE" if none)

Your Current Rank : _____ Belt Color: _____ Date Promoted: ____/____/____

Dues & Fees:

Yearly Dues

All Kyu Ranks \$ 25.00_____
Black Belts \$ 40.00_____
Chief Instructors \$ 50.00_____
Dojo Registration \$ 50.00_____

Diploma Fees

All Kyu Ranks \$ 5.00_____
Black Belts 1 thru 5 \$ 30.00_____
Black Belts 6 thru 10 \$ 50.00_____

Please place a check mark next to all items which apply to you. Total Amount \$ _____

Waiver of Liability

I certify that I am medically and physically able to participate in this activity. I have been made aware of the potential hazards involved in jujitsu, karate and other self defense training and competition. Knowing the potential hazards involved and in consideration of my application being accepted, I hereby for myself, my heirs, executors, administrators or anyone else who might claim on my behalf, covenant not to sue, waive, release and discharge the American Jujitsu Institute, it's instructors, the City and County of Honolulu, the State of Hawaii and anyone acting on their behalf, from any and all claims of liability for personal injury or death arising out of, or in the course of participating in this activity. This release and waiver extends to all claims of every kind or nature whatsoever, foreseen or unforeseen, known or unknown.

Your Signature: _____ Date: ____/____/____

Parental Consent if Under 18 : _____

Print Parent's Name: _____

Mail to: AJI c/o Daniel W. Saragosa 1779 Koikoi St., Wahiawa, HI 96786



American Jujitsu Institute
1779 Koikoi St
Wahiawa HI 96786