

American Ju-Jitsu Association™ News Letter Spring, 2001



TM

EDITORIAL

Student Retention

By PROF. GEORGE KIRBY

“A Sensei’s Lament”

♪ [sung to “Home on the Range”] ♪

Verse:

I enrolled a whole bunch but I had a hunch,
That many of them would soon leave.
And they really did split. It gave me a fit.
But so many I didn’t believe.

Chorus:

Why, why did they go?
Was I teaching too fast or too slow?
I’ll never find out but they left me with doubts
For my effort I’ve little to show.

Need I go on? I could, but I think you get the point. It is hard to keep students in a martial arts program. The dropout rate for the first few weeks is horrendous: 70-80%. That number is really upsetting to park departments, community service coordinators, YMCA directors and yes, even sensei who see their potential black belts disappear into the haze (if you live in Los Angeles).

How do you keep students from leaving, or more positively stated: how do you retain students?

First, you have to realize that the high dropout rate is not a reflection on you personally, 70-80% dropout in the first few weeks is normal. The bright side of the coin is that (at least in my dojo) if I can keep them beyond week 5-6, they are usually in for the long term unless they move, parents can’t afford to pay for classes any longer, etc.

How do you retain students?

If I can keep a student beyond the first 6 weeks, they are usually in for the long term.

1. First and foremost you must be supportive of them. They are coming into your program feeling tremendously awkward and clumsy. (Remember, you were this way too when you started.) You need to give them positive reinforcement during this critical 5-6 week period. After 5-6 weeks things start coming together and they realize they can do this “stuff”.
2. Treat all students with courtesy and respect. All questions deserve an appropriate and polite answer.
3. Do not overburden new students with a bunch of rules & formalities. They will eventually learn them all – if they stay in your class. Your goal is to keep them in your class. This does not mean you have to coddle them or allow them to violate safety rules. But it does mean that you do not put a whole bunch of rules and formalities in the way of learning.
4. Keep activities appropriate to their belt rank. This applies to new *and* old students. Do not expect new students to be able to execute advanced techniques.
5. Keep the class moving. Maximize mat time. If you do not sit you do not get bored (mainly for kids but applies to adults too).
6. Have activities that all students can participate in, regardless of belt rank or experience. This reduces a feeling of isolation by new students as they feel they are being included in the entire program. During the second hour of class (my classes are two hours long) I usually bring all the students together & find common techniques they can work on, with modifications based upon belt rank. (One thing that will happen here is that lower ranked students will end up learning more advanced techniques from higher ranks – because they are *interested*. It is important to allow this as long as the students are not endangering themselves, mainly because it helps build class spirit and a sense of value for all students.)

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NATIONAL

AJA Gets New President

On January 11th the Board of Directors elected Walter Lenoir as the new President of the American Ju-Jitsu Association (AJA). An AJA member since 1980, he has served as Materials Chairman, Director of Communications, and Western Region Director. The following is an interview with the new president.

What is your training background?

In 1950 I was the hand-to-hand combat Instructor, 1st. Commando Reg. (Belgian Green Berets). In 1958 I started Judo Classes in West L.A. Since 1972 I have been studying Ketsugo Ju-Jitsu.

With that background you have experience with military combat training, sport (Judo), and budo (Ju-Jitsu). How do they relate in your training?

They all complement each other. As Prof. Kirby says in his book *Basic Techniques* "one plus one equals infinity". I integrate the military Combat skills, the Judo techniques I practiced, and the infinite techniques I learned from Prof. Brosious into my teachings.

How does the varied training influence your own teaching?

Due to the combat training, it makes it easier to apply ancient Ju-Jitsu techniques to today's environment.

Why did you accept the position of AJA president?

Prof. Kirby approached me and asked if I would be interested in taking over where Sensei Wong left off. As I want to serve the AJA in whatever capacity, I accepted.

This sounds like the Budo concept of "Duty to give back" to the organization that helped trained us. Is that what you mean?

Absolutely, What is the purpose of training and gaining knowledge without dissemination that knowledge so that others may benefit as I did? That, after all, is the legacy of those *Sensei* that came before us and hopefully of those that will follow.

What do you believe the AJA membership expects of you and the AJA?

To provide a harmonious leadership without interfering on the regional level.

What do you want to do in the position?

I know I have some things to learn so I will slowly warm up to the membership's needs. Of course, I will always be sticking to the AJA bylaws. I want to stimulate growth within the AJA and kick the reputation of the AJA up another notch.

You have held other AJA offices. What were they?

I've been the Materials Chairman, the Director of Communications, and the Western Region Director

When did you join the AJA?

1980.

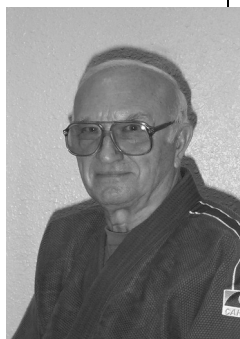
Does any of your family train in Martial Arts?

Yes, my son used to train (he holds a Sankyu rank in Ketsugo). He has other priorities right now.

What else do you do with your life?

I am a retired Aerospace Engineering Manager so I have some time. I exercise in the gym 5 times a week and I do Tai Chi at least 3 times a week. I also take Tai Chi class twice a week and teach one Tai Chi class. I do photography as a hobby.

On Sundays, I do the cooking and become a couch potato!



Tai Chi is an interesting activity for a Ju-Jitsu practitioner. Some people dismiss Tai Chi as moving meditation. Do you find it can relate to your Ju-Jitsu practice?

Absolutely, Tai Chi for me is just another form of expressing my dedication to the arts. To the uninitiated, Tai Chi looks graceful and is a non-exercise. I beg to differ. Tai Chi, when practiced slowly and with purpose is a great workout. On many a cold morning (by California standards), I have worked up a serious sweat 10 minutes into my Tai Chi forms.

How does your experience in the dojo affect your interaction in the greater community?

Over the last 29 years teaching Ju-Jitsu here in Thousand Oaks, I had the pleasure of meeting a lot of people in the community, worked with many of the youth groups and law enforcements organizations and even started a Dojo at Litton Data systems while still employed there.

Who is your favorite martial arts character from the movies?

As his techniques more closely resemble the stuff that we are doing, I have to go with Steven Segal in his portrayal of that mean, S.O.B. of a cop in the original *Above the Law*. To me, the original characters, if well done, are hard to improve on.

Style: Ketsugo Ju-Jitsu

Rank: Hachidan

Dojo Name: Har-Bro Dojo #2

Dojo Locations:

Thousand Oaks, California

Newbury Park, California


Dojo Schedule: Wednesday evening, 7 to 8 p.m. (juniors), 8 to 9:30 p.m. (seniors)


Thursday evening Newbury Park Location:


Schedule as Wednesday evening in the

Thousand Oaks location.

Contact:

 805-495-0362

 lenoirshihan@earthlink.net

 1836 Rush Circle
Thousand Oaks, CA 91362

LOCAL

Budoshin Volunteers

Sensei Wade Susie and Karen Curley, of the White Marsh YMCA Dojo, gave a Halloween party for 60 people at the Gribbin Center, a building owned and operated by the Catholic Charities which provides a daily haven for adults who are physically and/or mentally developmentally challenged. Sensei Susie, dressed as a gorilla and Karen, dressed as a witch, brought goodie bags of candy and treats for everyone, showed a Disney Halloween cartoon and a video of "The Legend of Sleepy Hollow", and played spooky music/sounds while they distributed the treats. Dance music was played, and many danced their hearts out in costume. Everyone had a good time. It was another way that martial artists were able to give back to the community.

PROFILE

Self-Defense in Virginia

By JEFF WYNN

The Reston Budoshin Jujitsu school is based in Reston, Virginia, under the direction of Sensei Bruce and Judy Jones. There are six blackbelt instructors, and a typical class ranges from 14 to 22 students. Like a number of Jujitsu schools in northern Virginia, the school is a 401c non-profit organization and is not a color-belt-buying business. The emphasis is on pragmatic self-defense, and it is not unusual for an entire 2-hour class to be devoted to a real-life subject, such as defense against car-jacking. Because we live in a highly litigious society, at least 10% of all training focuses on the



legal aspects of what we can do under what threat circumstances.

The school holds formal classes in a historic old church near Lake Anne in Reston on Monday and Thursday nights, and for several hours every Saturday at the Reston YMCA. Instruction includes

traditional Jujitsu, along with separate break-outs to work on Kendo, Jo-Staff, and Sombo (the Russian martial art) training. The Sombo tool-set is a subset of traditional Jujitsu – scaled back to minimize injuries in what is, essentially, a no-holds-barred combat form that could be best described as "submission wrestling".

There are two different forms of Sombo: Sport and Combat. The US Marines have adopted Combat Sombo as part of their close-quarters combat training. Since Sensei Bruce Jones is also the president of the American Sombo Association and works closely with the Quantico Marine base in close-quarter combat, his students benefit in many different dimensions of practical self-defense.

The school has a strong community service orientation: instructors and students have taught at least nine free rape-prevention classes for women only over the past 18 months. In addition to traditional Jujitsu the school holds classes in formal Kendo, in the safe and effective use of an expandable steel baton. One student saved his own life recently by using his baton training.

In order for the students to understand the Samurai roots of the practical self-defense techniques that they are taught, formal training is also provided in classic Judo, Aikido (and Aiki-Jijitsu), and Jutte, the Power-of-Ten-Hands weapon developed in the Shogun's palace in Edo in Feudal Japan, and evolved into modern ASP-type expandable steel batons. Students with at least 12 hours' training in the use of batons also carry certificates in their wallets to that effect – Sensei Jones is a police shihan.

Dojo: Reston Budoshin Jujitsu
Location: Reston, Virginia
Sensei: Bruce and Judy Jones
Styles: Budoshin Jujitsu, Kendo, Sombo
Contact: <http://www.wynn.org/Budoshin/>

Would you like to profile your dojo, your sensei, an instructor or a student? See submission information at the end of the newsletter. — editor

WORDS



A day spent exploring empty gestures
 Concludes with familiarity and repetition
 Erasing the meaning behind the motions

Although some rituals will never mean what they did
 To some, benching is just meaningless mutters;
 There is always a trace of the origin

And if that source is understood
 Then sometimes, just sometimes,
 The meaning can be restored
 And emptiness refilled

Such have I done;
 My every bow says "Dōmo arigatō gozaimasu"

—Daniel Orkwis

Duty

By KEVIN BRENNAN

義理

Editor's Note: *With this column we begin a series exploring the characteristics of Bushido. Using the six characteristics described by Nitobe Inazo – Duty (Giri), Resolution (Shiki), Generosity (Ansha), Firmness of Soul (Fudo), Magnanimity (Doryo), and Humanity (Ninyo) – as thematic starting points, JuJitsu students from different schools, different backgrounds, and different levels of skill will present a different look at the philosophical side of our training. We begin our series with one of the more difficult ethical and philosophical aspects of Bushido: Duty.*

Though perhaps fallen out of favor, Bushido as a code of conduct has survived, even to this day. Formed centuries ago, it still serves as a guide to the way we live and, over time, Bushido has evolved to adapt to a changing society. We may no longer pledge our allegiance to the Shogun, however, some elements remain no less binding today than they were in a time long past. One such element is Duty.

Duty concerning a student's dojo is complex, but can be broken down into several concepts. For all students, it is their duty to prepare the room for practice. Whether it is wiping the floor, setting up the mats or other decorations, all students carry this responsibility. To carry out this task requires students to get to class early and, occasionally, leave late.

A Good Uki

As I have progressed through the ranks, my duty to the dojo and my fellow students has increased. Higher ranks are expected to set

an example for lower ranks. This, I consider, is as much an honor as it is a responsibility. Higher ranks should be able to provide their partners with someone "good" to work with. By this I mean someone who falls well, gets back up quickly after being thrown, resists techniques – at an appropriate level – when it is

expected of them, and reacts to strikes (e.g.: pulling back their arm when struck in the ribs, or bending backwards when hit in the kidney).

In addition to providing a role model for lower ranks, higher ranks must help the lower ranks when asked. This comes in many forms. When a white-belt forgets how to tie his or her obi or when new students are introduced to rolling, falling, striking, and blocking, higher ranks provide valuable assistance. Helping a lower rank to overcome the frustration of not being able to complete a technique

is perhaps the most satisfying thing I have experienced in my training (maybe second only to throwing a 220+ pound brown-belt in *Kata Guruma* – I weigh in at a hefty 130 pounds).

Perhaps my emphasis on higher-to-lower rank help comes from my own experience. When I began my studies of the art, there were few higher ranks. There was a time when Rokyū was the highest rank. Learning advanced throws such as *Tomoe Nage* was difficult and time consuming. We rarely practiced such throws because we had only one person able to fall from them. Now that our dojo has higher ranks, lower ranks progress through difficult throws quickly. The beginning may have been difficult, but I would not change a thing, had I the chance. The absence of high ranks in the beginning means that now I am one of the senior students, and have the privilege of giving back something to the dojo, by helping those that are beginning their studies.

We Are a Reflection

Students have also a responsibility to their sensei. Higher ranks, specifically, need to be prepared to begin class should the sensei be delayed; or in some instances, teach class if the sensei is unable to attend. Higher ranks assist the sensei, too, by instructing the new students in basic material such as ukemi. When the sensei demonstrates advanced techniques to the class, usually it is a higher rank that he or she uses as uki, either because that student already knows the technique (rather than using someone who has not seen the technique and so misses out on seeing it performed), or because the fall is too advanced for the lower ranked students.

It falls upon the students to represent their dojo. This duty, which I see as an honor and a privilege, is a substantial one, at least in the eyes of the students. At shiai and seminars, students have the opportunity to show to other dojo their style as they were taught. It matters not what trophies or awards are brought back from such events, but how the dojo was represented. It is the students' duty to act accordingly at these events – respecting rules of etiquette, acting honorably and sportsmanlike, and be there to learn and to show others what they know, not to prove themselves better than another dojo.

Beyond the Dojo

A sometimes overlooked and important quality of Bushido is that it applies to everything. Bushido does not only exist in the dojo.

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It matters not what trophies or awards are brought back from such events, but how the dojo was represented.

LOCAL

Promoting Budoshin by Giving

Each year, the students of the White Marsh YMCA Budoshin Dojo in Baltimore, MD, led by Sensei Wade Susie, Godan, organize a Halloween Haunted Hike to raise money for the Y's Partnership with Youth Program. All money raised goes to help pay for classes for boys and girls whose families cannot afford to send them. Last year, (2000), they raised \$1800 for the Program. Sensei Susie believes that one way of promoting the martial arts is by giving to the community.

The haunted hike takes place in the woods on the YMCA's property. Martial arts students and instructors dress up and scare the hikers as they are led along the trail. They are met by a chainsaw wielding maniac (George Boden), a skeleton, monsters, and ghouls. They see a woman have her leg cut off (Melissa Van Daniker) in a surgery, (by surgeons Will Harris and Bill Needer), a hanging man (John Boden) come to life, a flying witch (Karen Curley, and yes, she really flies!), a giant black spider, a buried woman gets out of her grave (Marilyn Principe), and much more. Before the hike, the walkers watch scary video clips on a giant screen to get them "in the mood" for fright. Everyone has a good time putting on the haunted hike in order to help young people. Those of you in the Baltimore area the weekend before Halloween should definitely check it out!

The following people helped with the hike: Will Harris, Melissa Van Daniker, Bill Needer, George Boden, John Boden, Mark Burton, Kim Burton, Jerry Collins, Emily Martin, Mary Martin, Allison Martin, Rick Martin, Mike Levin, Ryan Levin, Mary Ellen Levin, Marisa Levin, DJ Stuart, Jake Stuart, John Connally, Shane Connally, Lorraine Connally, Joey Connally, Will Lissauer, Theresa Krol, Tabetta Reidnaur, Jerry Mueller, Chris Fogle, Herb Fogle, Stephanie Mezick, Ian Paxton, Colin Diesenber, Steve Diesenber, Erik Day, Steven Ferguson, Mark Kahler, Chad Kahler, Vernon Davis, Anna Marie D'Adamo, Andy Spera, Mike Parks, Scott McCrudden, Jerry Mueller, Will Brandt, Jr., Dominick Bonvegna, Karen Curley, Marilyn Principe, Calvin Brandt, and Cathy Brandt.

LOCAL

Budoshin Black Belt Receives Cardinal's Award

Karen Curley, a Godan with the White Marsh YMCA dojo, received the *William Cardinal Keeler Award for Teaching Excellence* on March 29, 2001. The award was presented at a banquet given at Martin's West, a famous Baltimore landmark. There were over 700 attendees.

The following is from the banquet program:

Karen has taught English since 1969 and has served as Department chair for the past twenty

years. She is the moderator and founder of Mercy's Dance Company, is Middle States coordinator, Chair of the Writing Task Force, has taught "Future Studies", and was chair of the Academic Council for fifteen years. Karen is particularly adept at instilling in her students an abiding appreciation for fine literature and instructing them in the art and craft of writing. This is best stated in the words of a former student: "I am writing," she says, "to thank you for your challenging and lengthy reading, writing and vocabulary assignments. At one time I found them tedious and insurmountable. I now find myself poised comfortably upon their foundation." Because of Karen's patient, persistent and meticulous teaching, her students manage college with confidence in their abilities to lead adult lives with an appreciation for both reading and composing the written word.

Karen has been studying and teaching at the White Marsh YMCA dojo, Baltimore MD, with sensei Wade Susie. Karen has a Godan in Budoshin Ju-jitsu and a Shodan in Chin-na karate and has been studying martial arts for over 30 years. She has a string of First Place Women's Black Belt trophies, both in kumite and kata.

LOCAL

Wedding!

Thomas –

Just to let you know that I got married on March 17th (St. Patrick's Day) in Geneseo, New York to a wonderful gal named Corinne. She works for the New York Department of Developmental Services working with the disabled and is also in nursing training. Nobody got thrown at the wedding reception (no mats, and the attendees were a bunch of wimps! – Just kidding!).

We honeymooned in Toronto. Due to the blizzard conditions in the northeast, we hit ice in Canada and crashed our car, sending us to the hospital. We are both okay except for some bumps and bruises. A honeymoon to remember, that's for sure.

As soon as she finishes her degree program Corinne will be joining me here permanently in Maryland. She has limited martial arts background (karate) but will be getting involved in jujutsu and arnis when she moves to Maryland.

Always, Prof. Tim Lynch

Editor's note: *The above was edited from correspondence and printed with permission. Congratulations, Tim!*

HISTORY

Jūjutsu Ryū Names

By BEN HARYO

When the Japanese Martial Arts were spreading to the world outside of Japan, the Japanese Senseis were facing a formidable language barrier. Japanese is a language not very widely spoken all around the world, so most of the Gaijin (foreigners) who study martial arts with them simply cannot speak Japanese.

Fortunately for the Japanese Sensei, many of their foreign students were very talented, so they could learn the techniques of their styles without having to understand the Japanese language, or the complicated Kanji characters related to the Japanese martial arts. And thus, many non-Japanese could become very proficient in the Japanese martial arts without being proficient in the language or Kanji as well.

Many Non-Japanese consider Kanji an unbelievably difficult subject, and they are right. Learning how to read Kanji is very difficult indeed. To start with, there are literally thousands of Kanji characters, which could be spelled in many ways and could mean many things in relation to the context in which they are used or to the characters written next to themselves. It is not a surprise that even the Japanese themselves use the numbering system (also called Nelson Numbers) for their Kanji, so they could be identified and properly interpreted.

However, knowing a little bit about the Japanese language and related Kanji characters will certainly be an enriching experience for the serious (Non-Japanese) students of the Japanese martial arts. At the very least, we must know the meaning of the Kanji characters which we use to spell our Ryū-Ha (style of martial arts). Let's begin with the names of some Jūjutsu styles within the American Ju-Jitsu Association (AJA).

Budoshin Ju-Jitsu

One of the most famous styles within the AJA is **Budoshin Ju-Jitsu**. Being a new member of AJA, I have never actually seen the Kanji used by Prof. Kirby and Prof. Seki to spell "Budoshin". However, from my experience, I assume that the name "Budoshin" might have come from three Kanji characters which are very commonly used in the martial arts. They are "Bū", "Dō", and "Shin". Let's look at these three characters in depth.

The character "Bu" 武 (N51) is an ancient Kanji. In China, they spell it "Wu". This character loosely means *Martial Art*. It could also mean *samurai, knight, soldier*, or even *chivalrous*. [See: *Samurai* means what?]

武道心柔術

The word "Dō" could be spelled in various ways and could mean many things. Based on my observations, I assume that the "Do" in "Budoshin" refers to 道 (N4724), which means a *way* or *path*. So if the character "Bu" above is followed by the character "Do", it could be translated as "Būdō" which means *The Martial Way, The Knightly Way* or *The Way of the Samurai Warrior*. One of the most important things for a Samurai Warrior is honor. The "Būdō" is therefore a code of honor for the Samurai. Thus, you can also legitimately translate "Būdō" as *The Honorable Way*.

The character "Shin" could also be spelled many ways each with a different meaning. It could mean *God* or *Spirit* 神 (N3245). It could mean *body* 身 (N4601). However, I chose 心 (N1645) which means *heart*. If we are to combine these three words: "Bū", "Dō" and "Shin", then we will get "Būdōshin", a word which could be translated in so many ways! I can assure you that all translation and interpretation of "Būdōshin" will be a great one.

Prof. Kirby once said that Budoshin means *to conduct oneself in an honorable manner*. This emphasis on "honor" is in tune with the literal translation of the Kanji. I personally interpret "Būdōshin" as *The Samurai Heart* or even *The Honorable Attitude*. With a Western-influenced reading *The Knightly Attitude* makes sense as the Knight in Shining Armor (such as those depicted in the legend of King Arthur and The Knights of The Round Table) also values his honor above everything else. This also means that all Budoshin students must conduct themselves in an honorable manner as Prof. Kirby had said.

Yon Ryū Goshin Būdō Jūjutsu

In one of my correspondences with Prof. Kirby, he mentioned that

"There are a lot of Goshin Ryū Ju-Jitsu Ryū around. I don't know how "goshin" became such a popular name for a Ryū, or more accurately many different Ryū."

I happened to learn Jūjutsu from Mr. Ishihara, who spelled his style **Goshin Būdō Jūjutsu**, so I can do a bit of research in the Kanji characters used to spell "Goshin".

"Goshin Jutsu" is a familiar term in Japanese martial arts, because it literally means *Self Defense Art*. For example, within the formal exercises of Kōdōkan Jūdō there is a Kata called "Kōdōkan Goshin Jutsu" which literally means *Kodokan's Self-Defense Art*. It is also used to refer to *Police Self-Defense Art*, called "Keisatsu Goshin Jutsu", where "Keisatsu", written as 護察 (N4439, N1334), means *police*. So it is not surprising that many Jūjutsu styles use the "Goshin" term in their name since Jūjutsu is primarily a self-defense art.

The word "Goshin" is written using 護身 (N4447, N4601). 護 literally means *to protect*, while the 身 means *body*. So the word "Goshin" could mean *body protection* or *self-defense*. If the word "Goshin" is followed by 術 ("Jutsu": N1621), it will mean *body protection art* or *self-defense art*. Add 柔 ("Jū": N3166) and you will have "Goshin Jujutsu" or *The Gentle Art of Self-Protection*. Add

四流護身武道柔術

武道 (“Būdō”) in the middle and you will have “Goshin Būdō Jūjutsu”, which could be interpreted as *The Honorable Way of the Gentle Art for Self Protection*.

One of the Japanese Ryū-Ha that uses the name “Goshin Jutsu” is “Tanaka Tatsu Goshin Jutsu”, a style founded by Tanaka Tatsu of Tokyo in 1952. This is a modern interpretation of ancient Jūjutsu whose purpose is to promote good health through exercise and proper knowledge of self defense. They have around 150 techniques specifically designed for self-defense.

There is also another “Goshin” style which has a strong following in Japan. It is called “Nihon Goshin Aikidō”. “Nihon” 日本 means *Japan* (N2097, N96). “Aikidō” is written using 合 (N383, “Ai”, which means *fit together, coordinate or join*), 気 (N2480, “Ki”, which means *spirit*), and 道 (N4724, “Do”), so 合気道 (“Aikidō”) could be interpreted as *The Way of Coordinating the Spirit* and “Nihon Goshin Aikidō” could be interpreted as *The Japanese Way of Coordinating The Spirit for Self-Defense*.

However, this style of Aikido did *not* descend directly from the mainline Aikidō (Uyeshiba Morihei’s line). The founder of Nihon Goshin Aikidō, Shodo Morita, learned Jūjutsu directly under Daitō Ryū Aiki Jūjutsu grandmaster Takeda Sokaku (who happened to be Uyeshiba’s teacher as well) in the 1940s. The techniques of Nihon Goshin Aikidō resemble that of Uyeshiba’s Aikidō and Takeda’s Daitō Ryū Aiki Jūjutsu, with lots of modifications to make the art more effective as a form of self-defense. “Daitō” 大東 means *Great Eastern* (N1171, N213).

My first Jūjutsu Sensei, Mr. Ishihara, choose the name “Goshin Būdō Jūjutsu” because he wants to emphasize that his style of Jūjutsu is modern self-protection but derived from the honorable ways of the Samurai. He also added “YonRyū” or *Four Streams/Styles* 四流 at the front of the name (“YonRyū Goshin Būdō Jūjutsu”) as a symbolism of the “four fighting styles/ways” taught inside Jūjutsu: Strikes 当身 (Atemi), Throws 投 (Nage), Immobilizations 固 (Katame) and Weapons 棒術 (Bōjutsu) 短刀術 (Tantōjutsu). So his method of naming isn’t referring to a specific ancient Ryū-Ha (which he does not claim to do), but rather, it is a way to tell the world that he teaches an honorable art of self-defense which consisted of striking methods, throwing methods, immobilization methods and some weapon arts.

Danzan Ryū

檀
山
流

The AJA Handbook (the April 1999 Edition which I have at home) stated that **Danzan Ryū** is among the styles recognised within the AJA. Some Danzan stylist said that Danzan means *Cedar Mountain*. I assume that they are written using 檀山流 (N2386, N1407, N2576), which literally means *Cedar Tree/sandlewood Tree, Mountain and Style*. So “Danzan Ryū” means the *Cedar Mountain Style*. It is said that Master Okazaki (founder of Danzan Ryū) called the Hawaiian Island as “The Cedar Mountain”, and he called his style after that name. Mr. Okazaki is a Japanese immigrant who lived and taught Jūjutsu in

Please see NAMES, page 9

Samurai means what?

samurai 侍

(literally, “one who serves”). Also known as *bushi* (“military gentry”). Term designating the warrior elite of premodern Japan that emerged in the provinces from at least the early 10th century and became the ruling class of the country from the late 12th century until the Meiji Restoration of 1868.

Japan: An Illustrated Encyclopedia
published by Kodansha

The problem with the term “samurai” is that it may have become more English than Japanese. If you begin to search for the word in various Japanese/English dictionaries you will discover an interesting pattern: “samurai” is used more often as part of the (English) definition than the actual pronunciation. For example, looking in Nelson you will find the following (the Romanji pronunciation(s) in brackets followed by definition):

侍 N427: [habe(ru), ji(suru)] wait upon, serve. samurai warrior, samurai.

武 N51: [Mu Bu] military affairs, military arts, chivalry, military glory, military power, arms.

武士 N51+N1160: [bushi, mononofu] samurai, warrior

武家 N51+N1311: [buke] samurai, warrior; military family

士 N1160: [Shi, samurai] gentleman; samurai

N1160 is particularly interesting. It is the only kanji for which Nelson provides an actual kun reading of “samurai”, but then Nelson uses the same term as the definition! (My 7th grade English teacher drilled into me that you could not define the word “cake” as “cake”.)

If you go to the Halpern dictionary, you will find that N427 has “samurai” as a kun reading (unlike Nelson). Of course, Halpern then goes on to define N427 as “attend upon; samurai”

To add to the confusion, Halpern’s definition of N1160 has as one of its definitions “private (military rank)”.

Looking at the genealogy of the kanji (Harbaugh) helps us with shading of meaning. While “Samurai” may have a less precise meaning than we in the west may think, “Bushi” (N51+N1160) is what most westerners mean when they think of Samurai. N51 [Bu], meaning “warrior” has a genealogy of “stop invader’s lance”. N1160 [shi], meaning “gentleman”, has a genealogy of “person who knows all from one to ten”.

But the genealogy is not always helpful. Nelson defines N51+N1311 in a way that could be consistent with the Kodansha definition, although Nelson says the reading is “buke” and Kodansha uses N427. Unfortunately, N1311 (house) has a genealogy of “putting a roof over the pig”!

–Editor

IN THE NEWS

Marines to Teach Martial Arts

In the March 8, 2001 issue of *USA Today*, the Martial Arts made the cover story when the US Marines Corps announced they will begin martial arts training for all marines. While some special units such as the Army Rangers and Navy SEALs have included martial arts training, this is the first time one of the services has made martial arts training universal.

According to the article, the service has made this decision specifically to address the changing role of the corps where peacekeeping is more common than traditional warfare. Recognizing the mental discipline that traditionally accompanies martial arts training, the corps is looking for the mental training that allows the troops to “believe they are in command, so they won’t lose control or feel a need to prove themselves in hostile situations”.

Marine Corps Commandant Gen. James Jones made the decision to provide universal training based, in part, on his experience at Camp Pendleton in California. In 1986, as a Battalion Commander, he introduced Martial Arts training to his troops. “Alcohol-related incidents plummeted. So did the number of Marines involved in off-base brawls.” The article also quotes Lt. Col. George Bristol, director of the martial arts instructor school at Quantico Marine Base in Virginia, “The best weapon is the mind that controls it. No warrior society has ever won a war with kicks and punches. The aim is to give Marines the capability to kill, balanced with the control and compassion to know when that’s appropriate.”

Bristol is also quoted in the article as saying he is molding “ethical warriors”. “You can teach very violent physical techniques to people, but if you don’t have the mental and character discipline to regulate and control them, you basically produce a thug.”

TRAINING

The Most Important Talent

Editor’s Note: *The following is an excerpt from Culture Shock! Israel, by Dick Winter.*

A friend of mine in the [Israeli] army reserves had the task of choosing recruits volunteering for the paratroops — not an easy job, because at that time only three soldiers were picked out of a pool of 30. There was only a short time to make the choice, so the idea was to bring every recruit to the point of physical exhaustion as quickly as possible.

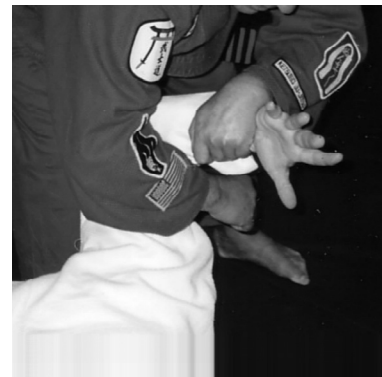
Carrying loaded stretchers up and down sand dunes did the trick in no time at all, for — lo and behold — one of the smaller, skinnier fellows tottered, let out a groan, and fainted.

“Well,” I later said, “that’s one guy you don’t have to bother with.”

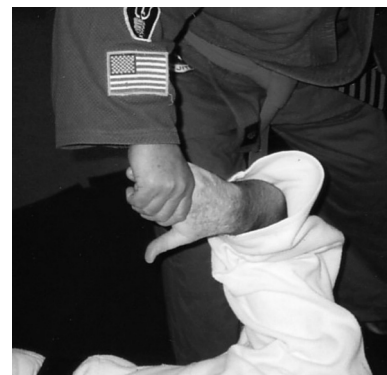
“No, he was one of the three we picked,” my friend replied. “Strength we can build up, but willpower and commitment we can’t. By fainting, he showed that he had given his all.”

TECHNIQUE

From an open-hand (right) strike to the head, O-Sensei Harold Brosious responds by taking the attacker back in a figure four. After the attacker is down, Brosious pulls his right hand out from the figure-four.



With his right hand, Brosious grasps the index and middle finger of the attacker’s right hand.



Moving the palm of his right hand — and the palm of the attacker — in towards his Seika Tanden, Brosious begins to set the final lock.



The lock is set by turning his palm slightly away from his Seika Tanden.



RETENTION from page 1

7. Test on a periodic basis and make sure students know the testing requirements ahead of time. A student handbook containing all testing requirements is a very worthwhile asset for students and sensei alike.
8. Personal attention always helps. Call students up if they have missed 1-2 weeks. It lets them know you are interested in them. You may also find out that they are just sick or were injured (doing something else hopefully) and will be back in class the following week or so.
9. Have students evaluate your classes periodically. Have a simple form that just takes a minute or two to complete. It is amazing what you can learn — it can also help you improve your program.

These are just a few thoughts off the top of my head; there are many other things you can do to retain students. If you have any suggestions just send them into the AJA Newsletter and they will get printed. After all, singing “A Sensei’s Lament” is a real bummer.

Professor George Kirby, 9th Dan, is the Chairman of the AJA Board of Directors

DUTY from page 4

People have asked, “Have you ever had to use what you learned in a real situation?” I tell them, “Yes, in every situation. In fact, I’m using it right now.” At first, they are confused by this answer. Many fail to realize that martial arts include philosophy; and that the philosophy can be applied to any situation.

Studying martial arts has vastly changed my view of the world. I have learned priceless lessons such as patience, determination, and honor. These ideas are why I continue my studies. These intangible things are what I strive for the most, as much as perfecting *Seol Nage*.

Studying the Budoshin philosophy has given me a better grasp of what my responsibilities are. This applies to all things: not only observing proper etiquette in the dojo, but other, smaller things. For example, there is my duty to throw trash in a trashcan or recycle bin, a simple concept that escapes the majority of the population. My sense of duty to my fellow man has changed greatly because of my studies. Making sure that the way I park my car does not block another’s path or make it difficult for the person next to me to pull out. I have become conscious of things like this because of my training, and for that I believe I am a better person (as compared to my previous self, not anyone else). Bettering myself is what the goal of my training has become.

Duty is and always shall be an important part of Bushido. Though it continues to evolve with an ever-changing world, it will continue to exist. It will be passed down, as it has been, from one generation to the next. That is perhaps, our greatest Duty.

Kevin Brennan holds a Nikyu in Budoshin Ju-Jitsu and will graduate from Yorktown High School in Arlington, Virginia this June.

NAMES from page 7

Hawaii, so it is natural for him to consider his Jūjutsu as *The Hawaii Style*.

Wado Ryū & Shindo Yoshin Ryū

These days I study a martial art called **Wado Ryū** with my current Sensei, Mr. C. A. Taman. He was one of the fortunate martial artists who had the chance to learn **Wado Ryū** in the 1960s directly from Mr. Hironori Otsuka, the founder of **Wado Ryū** and the **Wado Kai** organization. This style is a combination between Jūjutsu and Okinawan Karate. “**Wado**” itself consisted of the characters 和 (N3268, “**Wa**”, means *peace*) and 道 (“**Do**”), so 和道流, Wado Ryū, means *The Peaceful Way Style*. This style contained the kicks, punches, blocks and forms just like the Okinawan styles, but also incorporated throws, locks, disarms and strikes from Japanese Jujutsu. These Jujutsu techniques are not taught until Yudansha levels.

和
道
流

The ancient Jujutsu style that was used to form Wado Ryū is called **Shindo Yoshin Ryū**. It was founded by Matsuoka Katsunosuke (1836-1898). This style is a descendant of **Yoshin Ryū** which was founded by Akiyama Yoshimasa in the early 1600. The Kanji used to spell “Shindo Yoshin Ryū” are 神 (N3245, “**Shin**” means *God* or *Spirit*), 道 (“**Do**”), 楊 (N2321, “**Yo**”, means *willow tree*), 心 (“**Shin**”), and 流 (N2576, “**Ryū**” this one means *style*). Therefore, this style literally means *The God’s Way Willow Heart Style*. I don’t know why they chose the word “God’s Way”, but since “**Shindo**” could also be spelled “**Shinto**” (Japanese official religion), then my assumption is that this style is a spiritually-oriented one, or at least this style has religious overtones within its teachings.

神
道
楊
心
流

Conclusion

After observing the aforementioned examples, I came to the conclusion that all Masters of Jūjutsu chose a name for their Ryū/Style with their own considerations. They could name their styles according to a personal philosophy, according to the place where it was founded, and many other reasons. Therefore, by interpreting and researching the Kanji used to write that style’s name, we can gain some insight to the style’s history and philosophy. I hope this little research of mine can be useful to all of you who are interested in Jūjutsu* and martial arts in general. Sayonara!

Notes:

*The word “Jujutsu” could be correctly spelled in many other ways, such as “Jiu-Jitsu” or “Ju-Jitsu” without changing the meaning. Seems to me that the Americans prefer to spell it “Ju-Jitsu”, the Japanese “Jujutsu” and the

Brazilians "Jiu-Jitsu". This may be caused by local dialects. Of course this is an oversimplification and more research is needed.

Ben Haryo is a Jujutsu and Karate instructor in Jakarta, Indonesia and an honorary member of the A.J.A. He holds 2nd Dan in Wado Karate and Ishihara style of Goshin Budo Jujutsu.

NATIONAL

Training Opportunities

April 14, 2001

Macedonian Jujutsu Open Seminar This will be the first major jujutsu international gathering in our area of Balkan. Serbian Budo Council -Jujutsukai will run the Macedonian Jujutsu Open seminar. If anyone from AJA gets close to Macedonia (only a few hours north of Greece), please, send us a message, so that we can welcome our dear guests.

Chief Instructor:

Dr. Ivica Zdravkovic, 4. DAN Jujutsu, Serbian Budo Council


Assistants:


Slobodan Saric, jujutsu nidan, Serbian Budo Council

Kristijan Pasoski, jujutsu shodan, President of the Macedonian Jujutsu Federation

For More information Contact:

Dr. Ivica Zdravkovic

 e-mail: ikiliki@ptt.yu

 <http://webspanner.com/users/ivica>


April 28, 2001


AJA Western Region Freestyle Kata Championship Tournament will be hosted by the Harvard-Westlake Dojo, Studio City, California. Registration fee is \$30 (\$25 for AJA Plus members). Check-in time is 8:30am. The tournament will be held at:

Harvard-Westlake High School
3700 Coldwater Canyon Avenue
North Hollywood, California

For More information Contact:

Sensei Linda Delle Pelle

 voice: **301 831-3280**


 e-mail: jmccurdy@cvm.fda.gov


June, 2001

Northeast Regional Shiai and Seminar Specific date to be determined. The event is tentatively planed for a Saturday at the Towson YMCA, Towson, Maryland.

For More information Contact:

Sensei Dennis McCurdy

 voice: **909 624-0920**
818-843-1525


 e-mail: majik8@usa.net


October 6, 2001

Camp Budoshin 2001, sponsored by the Budoshin Ju-Jitsu Dojo, Inc. (Burbank & Santa Clarita), will be held Saturday, October 6, in Santa Clarita, California. Sixteen or more top instructors from different martial arts are anticipated, including Sensei Peirre Lautsicher from Canada. Prepaid admission fee also includes a Camp Budoshin T-shirt. A tentative list of instructors is available at the web site.

For additional information or to get on the mailing list contact:

Professor George Kirby

 e-mail: senseigk@budoshin.com


 http://www.budoshin.com/camp_ju.html

November 3, 2001

Professor George Kirby, the founder of Budoshin Jujitsu and Chairman of the American Jujitsu Association (AJA) will be presenting a seminar at the Arlington YMCA Jujitsu Dojo, Arlington, Virginia, 9am to 4pm. We expect Professor Kirby's new book to finally make print and the seminar will be drawn from the new material. Autographed copies of the new book will also be available if publication stays on schedule.


For More information Contact:

Thomas Salander:

 e-mail: salander@aol.com

 voice: **702-243-0206**

 fax: **703-243-0204**

 <http://members.aol.com/koshinage>

TRAINING REPORT

Professor George Kirby

The Street Ju-Jitsu seminar, taught by Prof. Kirby, at the Budoshin Ju-Jitsu Dojo, Santa Clarita, CA on 3/24 was a great success for the 14 participants. Training was done without judo gi, a unique experience for many. Not too many clothes were torn in dealing with live action attacks. Participants were pulled, pushed, moved around, physically harassed, and dragged on the floor. That was just if you were the tori. No static attacks (uke and tori facing each other in ready position) were allowed — it rarely happens that way on the street. The most challenging aspect of the class was learning how to do techniques without using the attacker's clothing as most participants had never approached the art from that viewpoint. A special thanks to Wes Farmer for his excellent videotaping of the seminar. \$100 was raised for a joint donation by Petco (the business

that lets the dojo use its community room for classes) and the dojo for a local charity of Petco's choosing.

PROMOTIONS: MUDANSHIA

Shichikyu

Taylor, F. Alvin	2/20/01	Arlington
Tomek, Lawrence	3/29/01	Arlington

Rokyu

Chris Andrade	3/2001	Santa Clarita
Mike Hoke	3/2001	Santa Clarita
Richard Wood	3/2001	Santa Clarita
Carle, Matthew	3/21/01	Arlington
Nishi, Toby	3/21/01	Arlington

Gokyu

Blaney, Jonathan	3/2001	Santa Clarita
Tenney, Stephen M.	2/20/01	Arlington

Yonkyu

Rosa, Andrew	2/22/01	Arlington
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Sankyu

Ehoff, Clem	Spring '01	White Marsh
Levin, Mike	Spring '01	White Marsh
Long, Hligh	Spring '01	Reston
Orkwis, Daniel	3/29/01	Arlington
Stegman, Bobby	Spring '01	White Marsh

Nikkyu

Allen, Stefan	Spring '01	Maru Martial Arts
Brennan, Kevin	1/25/01	Arlington
Duran, Daniel	Spring '01	Tri City
Hoag, Steve	Spring '01	BYU

PROMOTIONS: YUDANSHIA

Shodan

Collins, Jerry	Spring '01	White Marsh
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Nidan

Burget, Gordon	Spring '01	Classical Budo
Pryor, Todd	Spring '01	White Marsh
Meneses, Raelene	Spring '01	Maru Martial Arts

Godan

Jones, Bruce	Spring '01	Towson
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PROMOTIONS: ADDITIONAL

Matthew Kolodziejczyk—Yonkyu in Budoshin and a student of Professor Kirby—recently earned his 1st Brown Belt in Young Olympians Karate. He has 4 more levels of Brown Belt to go. Matthew has been in the Young Olympians program for 5 years.

LETTERS TO THE EDITOR

Dear AJA friends,

I would like to announce that the Macedonian Jujutsu Federation will host its first *Open Seminar* in April 2001. I will be the chief instructor and my assistants will be Slobodan Saric, (jujutsu nidan, from the Serbian Budo Council), and Kristijan Pasoski, (jujutsu nidan, president of the Macedonian Jujutsu Federation). As the Serbian Budo Council already have the status of honorary members

of the AJA, I will use this opportunity and present the AJA the best way I can (nothing formal, only giving the basic information and inviting all Macedonian jujutsuka to contact AJA).

I would also like to inform dear Sensei Kirby and the rest of our AJA friends that our jujutsu officially got its name as Gendai Goshin Ryu. It was recently recognized by USMA and several other international organizations.

If any of the AJA members finds themselves near Greece this April, Macedonia is only few hours driving on the north.

My best to all.


Dr. Ivica Zdravkovic,

Yondan Gendai Goshin Ryu Jujutsu


NEWLETTER SUBMISSIONS


Without news from you, our newsletter has nothing to print. Commentary, opinion, history, and techniques are all important, but our first priority is providing news about the activities of AJA members. What makes our content unique is *you* and what you do. This is why the newsletter exists.

We prefer plain text (.TXT) in electronic format, either through e-mail or on floppy disk. You can also send articles for consideration through the U.S. Postal Service or via fax.

 e-mail: salander@aol.com

 voice: 702-243-0206

 fax: 703-243-0204

 AJA Newsletter
c/o Thomas Salander
519 North Livingston Street
Arlington, Virginia 22203-0222

Summer 2001

Promotions and Training announcements: July 11, 2001

All other submissions: July 2, 2001

Fall 2001

Promotions and Training announcements: October 10, 2001

All other submissions: October 1, 2001

Winter 2002

Promotions and Training announcements: January 2, 2002

All other submissions: December 17, 2001

NEXT ISSUE

Women in the Martial Arts.

Contacting the AJA

**Where do I send Membership?
Dojo and Individual Student
(form and fees)**

Membership Chairperson
Mark Jordan

**Where do I send Rank Promotions?
Mudansha (application and fees)**

Send to Certification Chairperson:
Donna Mathews

**Where do I get marterials?
(patches, constitution, etc.)**

Materials Chairperson
Walt Lenoir (acting)

**What if you have a problem
with my Regional Director?**

Contact the AJA President:
Walt Lenoir

**What if you have a problem
with a Board Member or Staff
member?**

Contact your Region Director:

Western Region Director
Walt Lenoir (acting)

Southern Region Director
Tony Maynard

Northern Region Director
Dennis McCurdy

**Where do I send Rank
Promotion? Yudansha
(application and fees)**

To your Region Director:

Western Region Director
Walt Lenoir (acting)

Southern Region Director
Tony Maynard

Northern Region Director
Dennis McCurdy

**What if you have a proposal for the
Board of Directors?**

Contact the AJA BOD Chairman:
George Kirby



Mark Jordan

Membership Chairperson
✉ majik8@usa.net
📄 P.O. Box 4261
Burbank, CA 91503-4261

George Kirby

AJA BOD Chairman
✉ senseigk@budoshin.com
☎ 661-259-7912
📄 P.O. Box 801854
Santa Clarita, CA 91380-1854

Walt Lenoir

Contact the AJA President
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Materials Chairperson (acting)
✉ lenoirshihan@earthlink.net
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