

# KODENKAN YUDANSHAKAI

## ATARASHI DENTO

NEW TRADITIONS

DECEMBER 2021

Paul Haber, Shihan, editor

A newsletter serving  
Members and  
Associates of  
the Kodengan  
Yudanshakai  
in the traditions  
of Professor Henry  
Seishiro Okazaki and  
Dai Shihan Joseph  
Holck



Welcome to the newsletter  
dedicated to you, the member  
or associate of the Kodengan  
Yudanshakai

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### WHAT'S NEW?

12/5/2021- KDK Holiday Black Belt Pot Luck- MATS Dojo 5929 E 22nd Street at 12:30 PM.

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### MEET THE SENSEI

**This column is temporarily (I hope) suspended because of a lack of sensei's willing to send bio information and photos. Hopefully, we'll be back next time.**

**DO YOU HAVE A SENSEI OR TEACHER THAT YOU WOULD LIKE TO HAVE PROFILED ON OUR NEWSLETTER? PLEASE SEND A SHORT BIO AND PHOTOGRAPH TO SHIHAN HABER AT [pjhaber2@gmail.com](mailto:pjhaber2@gmail.com).**

In the meantime, this will be the first of a series introducing your martial arts ancestors, beginning with one we've all heard about but- perhaps- don't really know:

### **PROFESSOR HENRY SEISHIRO OKAZAKI**

My thanks to Jim Kelton, Shihan, and the **Lakewood Budokai** for a great deal of this information. The remainder was gleaned from various online sources.

From the **American Jujitsu Institute**, we learn:

## Henry Seishiro Okazaki



Henry Seishiro Okazaki was born in the town of Kakeda, Fukushima Prefecture, Japan, on January 28, 1890. He migrated to Hawaii in 1906 and settled in Hilo, Hawaii. At the age of 19 he was diagnosed as having a lung disease thought to be tuberculosis. As a desperate measure to combat depression, he began his study of Judo under the tutelage of Master Yoshimatsu (Kichimatsu) Tanaka at the Shinyu Kai Dojo in Hilo. The arts fascinated him and eliminated his frustration over his illness. He practiced with all his strength and being. Strangely, his devotion led to a complete recovery from his illness. In his own words he

became the 'The owner of a body as if made of iron.' Thereafter, he dedicated his entire life to Judo.

Okazaki studied various arts including Namba-Shoshin Ryu, Tenshin-Shinyo Ryu, Yoshin Ryu, Kodokan Judo, Iwaga Ryu, Kosogabe Ryu, Ryukyu Karate Jutsu etc. He returned to Japan in 1924 traveling from as far north at Morioka City to as far south as Kagoshima City, visiting more than fifty schools. He studied Okugi, considered the very secret techniques. He eventually acquired six hundred and seventy-five techniques and earned a third rank in Judo. Professor Okazaki eventually returned to Hawaii and formed an eclectic system called "Kodenkan". This system included Judo, Jujitsu, Hawaiian Lua, Okinawan Karate, Chinese Kung-Fu, and American Wrestling. Breaking with tradition, Okazaki taught not only the Japanese, but any and all races.

He gave the name Danzan Ryu to his school of Jujitsu. He gave it that name for two reasons. One was in honor of an old Chinese man whom Professor Okazaki was indebted to (Wo Chong). At that time, the Chinese referred to Hawaii as Danzan for reasons explained later in the AJI manual. The second reason was that most of Professor Okazaki's studies had taken place in Hawaii.

Okazaki also studied Health Sciences and Physical Therapy. In 1929 he purchased an office on South Hotel Street and opened the Nikko Sanatorium of Restoration Massage. Thus, the Okazaki Seifukujitsu Institute was established. Students of his were also expected to excel in the Okazaki system of restorative massage.

In 1939, Okazaki organized the American Jujitsu Guild which enjoyed a tremendous membership. The onset of World War Two brought distressing times. The Professor was interned and interrogated, and later found to be loyal. Many military and government officials came to his aid and testified on his behalf.

At the present time, several of Okazaki's original students are still affiliated with the American Jujitsu Institute. They include Professor Jack Wheat, Director, with the rank of Judan.



In July of 1948, Professor Okazaki suffered a stroke which left him partially paralyzed. His students would come and apply his own restorative massage techniques on him. Slowly, the paralyzed side of his body was brought back to vitality. Although he was able to return to teaching, his disability continued to haunt him. He suffered another stroke in September of 1950 and another massive stroke in June of 1951, which left him totally disabled. This led to his death on July 12, 1951.

Professor Okazaki found great satisfaction in knowing his American Jujitsu Institute was fulfilling his dreams. Before his death, he expressed his contentment with his accomplishments. At his death, thousands of citizens who were his students, patients and friends mourned this most successful and humble man. The enormous interest in Kodankan Jujitsu today, along with the growing number of organizations attributing their roots to him, is a testament to the impact that Professor Okazaki left in this world. On April 6, 1967, the AJI Standards Committee awarded Henry S. Okazaki the rank of Judan, 10th Dan, posthumously.

**Wikipedia** contributed the information that Okazaki also studied [Chinese kung-fu](#), [Hawaiian Lua](#), [Filipino](#) knife fighting ([escrima](#)), [boxing](#) and [wrestling](#), as well as traditional Japanese restorative [massage](#) and healing techniques (Seifukujitsu).

Gradually, Okazaki developed a system comprising courses for men, women, and children. In his system, he stressed the ancient system of philosophical and moral training within the martial and restorative arts. He is credited with being the first to teach the full jujutsu course to non-Asians. He also taught perhaps the first women's self-defense course in the country. He founded the American Jujitsu Institute in the Territory of Hawaii in 1939. This is the original Danzan Ryu Jujitsu organization and remains in

operation to the present day. In addition to his work in martial arts, he was also very well known for his healing arts.

Okazaki initially faced opposition within the Japanese American community for teaching outsiders Japanese martial arts. This changed after World War II. Like tens of thousands of other Japanese Americans, Okazaki was [interned](#) during the war. He was incarcerated at [Honouliuli Internment Camp](#). Unlike others, however, his home and property were not looted; his students guarded them during the war. Upon their release, Okazaki helped support others in the Japanese American community. For this he ultimately gained their respect.

## As a healer

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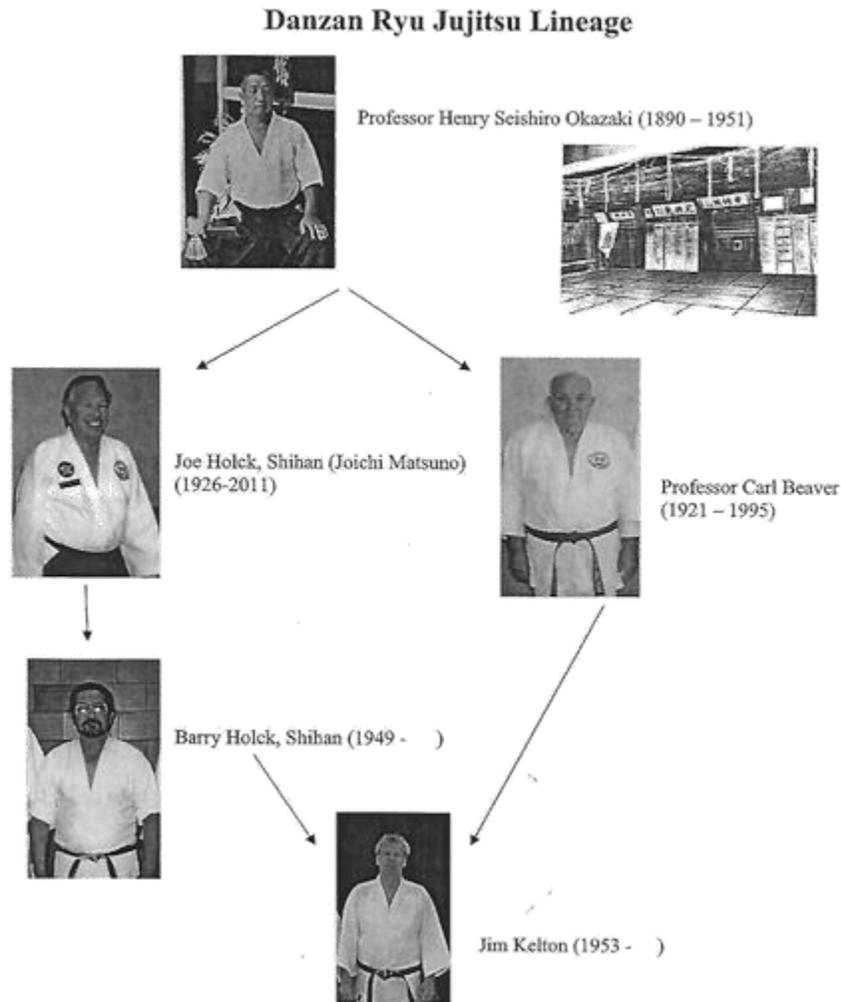
In addition to the martial disciplines, Okazaki studied health sciences and physical therapy, and ultimately gained a reputation as a healer of the sick and injured. In 1930, Okazaki opened the Nikko Sanatorium of Restoration Massage in Honolulu, which is still in operation today. Many famous personalities of the times came to the Sanatorium to meet, be taught by or be treated by Okazaki, including [Beatrice Burns](#), the wife of Hawaii Governor [John A. Burns](#), who gave their son the middle name "Seishiro" in Okazaki's honor. Among the most famous were President [Franklin D. Roosevelt](#), actress [Shirley Temple](#), actor [George Burns](#), and Olympic athlete, actor [Johnny Weissmuller](#).

### From **Lakewood Budokai**:

Danzan-ryu is a ryu of jujutsu founded by Henry S. Okazaki (1890–1951) in Hawaii. Danzan-ryu jujutsu is common in the United States, particularly on the west coast. To quote Professor Okazaki, the founder of Danzan-ryu Jujutsu, "The fundamental principle acquired through the practice of Jujutsu has been elevated to a finer moral concept, the way to gentleness. It may well be said then that the primary objective of practicing Jujutsu is perfection of character. Danzan-ryu Jujutsu teaches the student the importance of one's religion, earth and nature, love of parents and family, respect for teachers and to live in harmony with society."

In 1924, Okazaki returned to Japan and underwent a study of the various schools, or ryu-ha, of the then most popular Jujitsu styles of Yoshin-ryu, Namba-Shoshin Ryu, Iwaga Ryu, Kosogabe Ryu, Kodokan Judo, and several others. Later that year when he returned to the Hawaiian Islands, he continued the study of jujitsu under the various masters who had emigrated from Japan to Hawaii. Incorporating not only traditional jujitsu, but also Lua, Shorin-ryu Karate, Eskrima, Boxing, Chin Na and Folk Wrestling, he began to

synthesize the most effective aspects of these various styles into an eclectic system which he called "Danzan Ryu". Okazaki used this name to honor his Chinese martial arts teacher, Wo Chong. The Chinese name for Hawaiian Islands is T'an Shan; or in Japanese, Dan Zan, which translates as "sandalwood mountain". Hence the term Danzan-Ryu means Sandalwood Mountain School.



Next time,we'll begin to discuss three of the Professor's greatest students- Sig Kufferath, Wally Jay, and Jack Wheat and how they impacted us in present day KDK.

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## UPCOMING EVENTS

1/22/2022- **Black Belt Clinics**- 8:30-12:30 PM, MATS Dojo, 5929 E 22nd Street Tucson

1/22/2022- **Annual Black Belt Promotion Ceremony and Banquet and Celebration of 55 years of the KDK.** Held at St Frances Cabrini Parish Hall  
201 East Presidio  
Tucson, AZ.

Here's the breakdown:

Doors open: 3:45

Photos: 4:00

Ceremony: 5:00

Banquet: 6:00

1/23/2022- **Annual Black Belt Meeting- at MATS;** time 9:00 AM

**OHANA 2022** will be held in Foster City California in late July/early August of 2022 and will be hosted by Jujitsu America

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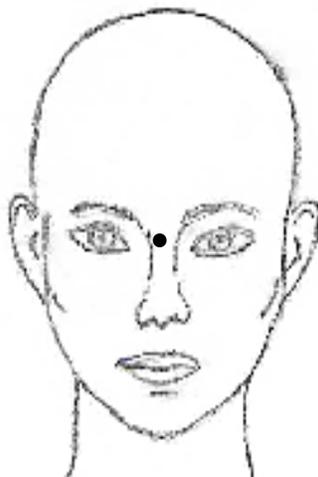
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## KANJI KORNER

By Dave Heacock, Shihan

# JAPANESE ANATOMY TERMS FOR MARTIAL ARTS PART 2

In this installment we cover the face, side, and back of the head.





## FACE

Kun

*Kao* (顔) face, visage, expression, countenance This is the most frequent usage.

On

*Gan* (ガン)

Kun

*Omote* (面) face, surface, mask

On

*Men* (メン) This is the common pronunciation.

On (only)

*Ganmen* (顔面) (*katakana*: ガンメン) face (of a person)

Written in *kanji* but pronounced by the *onyomi*.

## FOREHEAD

Kun (only)

*Hitai* (額) forehead, brow

Kun

*Odeko* (お凸 indicates large or higher rank + convex) brow, forehead, bump

## EYEBROW

Kun

*Mayu* (眉) eyebrow, eyebrows

Kun

*Mayuge* (眉毛 eyebrow + hair, fur) eyebrow

## **BETWEEN THE EYEBROWS**

On

*Mimon* (眉間 eyebrow + interval, between) glabella, area between the eyebrows; brow, middle forehead

This is a favored striking point. As an anatomical feature, it is the depression above the nose where the two brows join. There is disagreement whether to strike this spot, or just above and directly between the eyebrows.

## **EYE**

Kun

*Me* (in compounds *ma-*) (目) eye, eyeball; sight, vision

On

*Moke* モク, *Boke* ボク

Kun

*Manako* (眼 eye + stopping radical) eye, eyeball, pupil and (dark) iris of the eye; insight, perceptivity, power of observation

On

*Gasō* ガン, *Geso* ゲン

## **EYEBALL**

Kun

*Medama* (目玉 eye + ball, sphere) eyeball

## **EYE SOCKET, ORBIT**

On

*Ganka* (眼窩, ガンカ eyeball + cave, pouch) eye socket, orbit [bone]

## **CHEEK**

Kun

*Hoo*, *hoho* (頬) cheek (of face)

On

*Kyō* (*kyou*) (キョウ)

## **CHEEKBONES**

*Hoyahone* (頬骨 cheek + bone) cheekbone(s)

On

*Kyōkotsu* (キョウコツ)

## **NOSE**

Kun

*Hana* (鼻) nose

On

*Bi* (ヒ)

## **BRIDGE OF THE NOSE**

Kun

*Hanabashira* (鼻柱 nose + support, prop) septum, bridge of nose

On (only)

*Biryō* (-ryou) (鼻梁 nose + beam, joist, girder) bridge of nose

## **PHILTRUM**

On (only)

*Jinchū* (-chuu) (人中 ジンチュウ person + center, middle) philtrum; vertical groove between the nose and the upper lip

Also: *Jinchūketsu* (人中穴 person + center, middle + pit, hollow) philtrum

This is a favored striking point.

Based on traditional Chinese medicine, the face is divided into three parts, of which the area below the nose is considered the center of the person.

## **LIP, LIPS**

Kun

*Kuchibiru* (唇) mouth, opening, hole

## **UPPER LIP**

Kun

*Uwakubichiru* (上唇 upper, above + lips) upper lip, philtrum

## **LOWER LIP**

Kun

*Shitakubichiru* (下唇 below, lower + lips) lower lip

## **MOUTH**

Kun

*Kuchi* (口) mouth, opening, hole

On

*Kō* (kou) (コウ), *ku* (ク)

Kun

*Kuchimoto* (口元 mouth, opening + origin, source) mouth, lips

## TOOTH, TEETH

Kun

*Ha* (歯) tooth, teeth

On

*Shi* (シ)

## AREA OF CHIN NERVE (BELOW THE BOTTOM LIP)

On + Kun

*Gebi* (from *ge* ゲ *-biru* びる (below, under; underneath, just after) below the lip; area between the lower lip and the chin. A striking area below the base of the lower lip and above the point of the chin where the bottom branches of the facial nerve join in the front.

## JAW, CHIN

Kun

*Ago* (顎) jaw, chin

## LOWER JAW, MANDIBLE

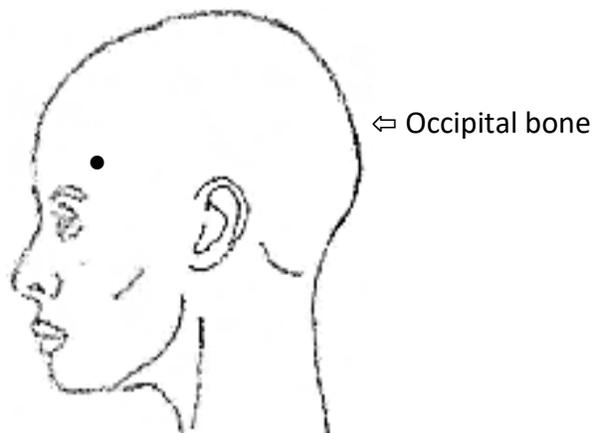
Kun

*Shita'ago* (下顎 below, under, lower + jaw) lower jaw mandible

## LOWER PART OF THE FACE

Kun (only)

*Ago, eri* (顎 rice paddy over heart + kanji “big shell” radical) lower part of face, jaw



◆ ⇔ Parotid gland

## HAIR

Kun

*Kami* (髪) hair (on the head)

On

*Hatsu* (ハツ) hair (on the head), tresses, locks

Kun (only)

*Kaminoke* (髪の毛 hair + of, pertaining to + hair) hair (of the head) [expression, noun]

On (only)

*Tōhatsu* (頭髪 head + hair) hair (on the head)

## SIDEBURNS

*Komiage* (もみ上げ) tuft of hair under temple; sideburns; sidelocks

## EAR

Kun

*Mimi* (耳) ear

## AURICLE (VISIBLE PART OF THE EAR)

*Jikarai* (耳殻 ear + shell, husk) auricle, external ear

## TEMPLE (SIDE OF THE HEAD)

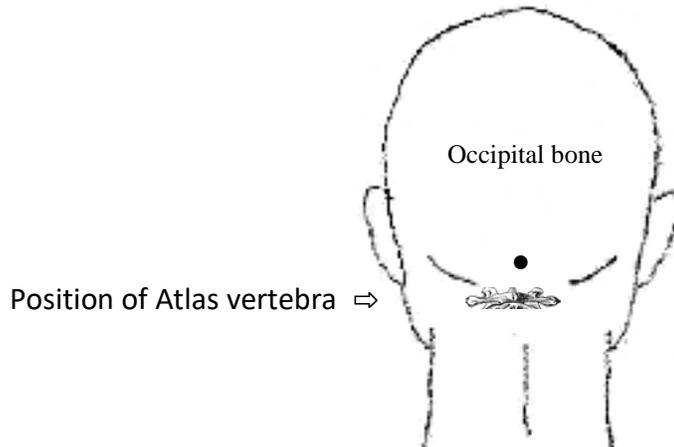
*Komekami* (顳顬 temple (side of head) + the temporal bone, temple (of the head)) temple (side of head)

A striking point; the slightly depressed area behind and just above the eye orbit. May be massaged with two fingertips in a circular motion toward the rear to relieve pressure on the brain's prefrontal lobe.

## PAROTID GLAND

*Jikasen* (耳下腺 ear + below + gland) parotid gland

This is the large salivary gland accessible in the hollow behind the bottom of the ear, between the jaw and the mastoid bone. Used as a striking or painful pressure point; also used in acupressure to relieve pain and swelling.



## OCCIPITAL BONE

*Kōtōkotsu* (*koutoukotsu*) (後頭骨 [*ato atama hone*] behind, rear + head + bone) the occipital bone

This is a saucer-shaped bone at the back and lower part of the cranium that curves inward on itself. At the base, in the middle, is the occipital knob. The top cervical vertebra, the Atlas, attaches below this point on both sides. A single finger poke or any blow to this area affects the medulla oblongata and interrupts messages between the brain and spinal cord.

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## EDITOR'S EDGE

As most of us realize, *Goju-ryu* is one of the best-known styles of *Okinawan karate*, along with *Shorin-ryu* (various types), and *Matsubayashi-ryu*. (I didn't mention styles like *Shotokan*, *Wado-ryu*, *Shito-ryu*, etc, which are Japanese, rather than purely Okinawan). As we begin to talk about some of the lesser-known- but nonetheless effective- styles, we will begin with the "older brother" of *Goju-ryu*, *To'on Ryu* (pronounced "Toe-on").

## TO'ON RYU

According to **Christopher M Clarke**, in his book, *Okinawan Karate: A History of Styles and Masters Volume 2*, *To'on-ryu* was created by **Kiyoda Jyuhatsu** (December 5, 1887- August 31, 1968), the senior student of **Higashionna Kanryo**, who also taught **Miyagi Chojun**, founder of *Goju-ryu*.

Like many of the karate students of the time, Kiyoda was a teacher and later an administrator in the Okinawan schools. He began his *karate* training at about the age of 15 under **Higashionna**, in the techniques the latter brought back from his trips to China. **Kiyoda** also trained under **Hanashiro Chomo** in middle school and under **Yabu Kentsu** in high school. (Note- if these names are unfamiliar to you, please refer to previous issues of the newsletter, when we discussed early practitioners of the *Shuri-te/Shorin-ryu* styles)

**Kiyoda** spent his entire first year learning only stepping and footwork, along with *Sanchin kata* as was the norm at the time. He progressed to various pre-arranged basic applications (*bunkai*) and exercises to strengthen his arm and condition his body. If you are unfamiliar with the equipment used by the Naha-te styles, such as *mikiagi*, *chiishi*, *nigiri gami*, etc, I highly recommend a book by **Michael Clarke** (no relation to **Christopher**), titled *The Art of Hojo Undo, Power training for Traditional Karate*.

During the next few years, **Kiyoda** learned katas *Rokkishu* (similar to Goju's *Tensho*), *Seisan*, and *Suparinpei* (*Peichurin*). He also learned several Chinese weapons from **Higashionna**; the only student who did so. **Kiyoda** continued to train with **Higashionna**, until the latter's death in 1915.

Considered one of the senior figures in Okinawan martial arts, **Kiyoda**, in association with **Mabuni Kenwa** (*Shito-ryu*) **Kiyan Chotoku** (*Shorin-ryu*), **Chibana Chosin** (*Shorin-ryu*), **Motobu Choyu** (*Shuri-te, Motobu-ryu*) and **Miyagi Chojun** (*Goju-ryu*), helped form the Okinawa Karate-jutsu Research Association in 1926. He was one of the first to receive the *Kyoshi* degree from the Butokukai in 1934.

After Higashionna's death, **Kiyoda** was chosen to take over as headmaster of *Goju-ryu*, but his insistence on including *To'on-ryu* in the system caused the organization to split. ¶While very similar to *Goju-ryu*, *To'on-ryu* have a different method of gripping the ground with the toes, a straighter front foot in *Sanchin*, as well as more use of the open hand than does *Goju-ryu*, as well as other small stylistic differences. Some of the *kata* are also different, despite having the same names.

After Kiyoda died in 1968, the style continued, but with only one recognized school in Japan and a few instructors overseas. The grandmaster of *To'on-ryu* today is Kanzaki Shigekazu.

## ISSHIN-RYU

The youngest of the Okinawan styles is *Isshin-ryu*, created in 1954 by **Shimabuku** (AKA **Shimabukuro**) **Shinkichi** (September 19,1908- May 30, 1975). The style was founded in 1954.

Wikipedia says- Isshin-Ryū is a style of Okinawan karate founded by Tatsuo Shimabuku in 1956 (note the disagreement with Clark). Isshin-Ryū karate is largely a synthesis of Shorin-ryū karate, Gojū-ryū karate, and kobudō. The name means, literally, "one heart method" (as in "wholehearted" or "complete"). In 1989 there were 336 branches of Isshin-ryū throughout the world (as recorded by the IWKA), most of which were concentrated in the U.S.

**Shimabuku** was born September 19, 1908; his family were farmers in Chan Okinawa (now called Kinaka in Gushikawa City). The Okinawan version of his given name is **Kana**, but after he started teaching karate full time, he adopted the name **Tatsuo**, which is said to mean "Dragon Man."

He began martial arts training at age 10 with his uncle, and in his twenties, he began training with **Kyan Chotoku**, of the *Shurite/Tomarite* lineage, who in turn was a student of "**Bushi**" **Matsumura Sokon** who taught or supervised his training for at least four years.

Around 1930, at the age of twenty-two, Shimabuku, in addition to making a living on his form, began to teach students including **Nagamine Shoshin** who later founded *Matsubayahsi-ryu*.

Shimabuku also trained with **Miyagi Chojun**, the founder of *Goju-ryu*, for three years, and a year with the legendary fighter Motobu **Choki**, who taught him a version of *Naihanchi kata*.

He traveled to the Philippines in 1939, remaining for two years, but leaving there before the Japanese attack on Pearl Harbor. No one is sure what he did during the war; there are several versions of his whereabouts and his occupation, but he returned to central Okinawa after the war.

The conviction for starting his own style came from a dream he had in January, 1954, in which he had a vision of a goddess. The next day, he started his own style, naming it *Isshin-do (the One Heart Way)*, later changing it to *Isshin-ryu (the One Heart Style)*. His explanation for the name was that "all things begin with one".

He landed a job teaching U.S. Marines in the mid-1950s, and these students returned to the United States and spread his style. However, at the same time, he lost many of his senior Okinawan students, which frustrated him greatly. ¶Unfortunately this was only the beginning of the splintering of **Shimabuku's system**. Even his son pushed his father out and took control of the school.

**Shimabuku Shinkichi** died of a stroke on May 30, 1975 at the age of sixty-six.

**Shimabuku's** *Isshin-ryu* syllabus consisted of 8 Empty-hand kata from *Shorin-ryu*, *Goju-ryu* and several of his own creation and 11 weapons, which are taught at all levels of training.

Isshin-ryu's most famous trademark is the vertical fist, also called the half-turned fist, however practitioners are also known for tough fighting at close quarters, and low kicks as taught in *Goju-ryu*.

## UECHI-RYU

The last of the Okinawan karate styles we will consider is *Uechi-ryu*, developed by **Uechi Kanbun** (1887-1948).

According to Wikipedia, **Uechi-Ryū** is a traditional style of [Okinawan karate](#). Uechi-Ryū means "Style of Uechi" or "School of Uechi". Originally called Pangai-noon, which translates to English as "half-hard, half-soft", the style was renamed Uechi-Ryū after the founder of the style, [Kanbun Uechi](#), an Okinawan who went to [Fuzhou](#) in [Fujian Province, China](#) to study [martial arts](#) and Chinese medicine when he was 19 years old.

After his death, in 1948, the style was refined, expanded, and popularized by his son, [Kanei Uechi](#).

Kanbun Uechi studied [Southern Chinese kung fu](#) and later would refer to the style as Pangai-noon meaning "half-hard, half-soft". In the late 19th century and early 20th century Kanbun Uechi trained under a teacher and [Chinese medicine](#) hawker known in Japanese as Shū Shiwa (Chinese: *Zhou Zihe*). Shū Shiwa/Zhou Zihe's life is not well documented. Some have suspected without conclusive evidence that he had [connection](#) with the [secret societies](#) which worked for the [overthrow](#) of the [Qing dynasty](#) and the restoration of [Ming dynasty](#). Research by the Fuzhou [Wushu Association](#) reported in 1984 revealed that he was born in the [Zhitian Village](#) in 1874 to family wealthy enough to have him educated in letters and fighting arts which included weapons and Tiger Fist [Kung Fu](#)<sup>1</sup> or Huzunquan (Fujian Tiger Boxing).

The exact origin of the [romanization](#) "Pangai-noon" is not clear, and it may be from the lesser-known [Min Chinese](#) language. It is not a Japanese, [Okinawan](#) nor Mandarin Chinese pronunciation of the original characters. The standard Japanese pronunciation of the three [characters](#) is *han kō nan*, while the [standard Mandarin](#) pronunciation is *bàn yìng ruǎn*. The [Cantonese language](#) pronunciation is *bun ngaang yun*. In modern times, the [katakana](#) version has been used in [Japanese writing](#) rather than the [kanji](#). While the Fuzhou Wushu Association confirmed the meaning of "half-hard, half-soft" in interviews in 2012, in 1934, Kanbun Uechi explained to [Kenwa Mabuni](#) when he asked about the meaning of "Pangai-noon" that it referred to the rapid speed of the *kata*.

After studying about 10 years under Shū Shiwa/Zhou Zihe, Kanbun Uechi opened his own school in [Nanjing](#) in 1906, and he continued periodic training under Zhou Zihe for a

total of 13 years. Three years later, Kanbun Uechi returned to [Okinawa](#), determined never to teach again because reportedly one of his Chinese students had killed a neighbor with an open-hand technique in a dispute over land irrigation.

While in Okinawa, Kanbun Uechi did not teach his martial art. In 1912, a tea merchant and White Crane Kung Fu master Go Kenki (Wú Xiánguì) who knew him settled in Okinawa. As word spread from Go Kenki that Kanbun Uechi was a skilled martial arts teacher, he received requests to teach but refused.

Due to the economic situation in Okinawa, in 1924, at the age of forty-seven, Kanbun Uechi left for [Wakayama City](#), [Wakayama Prefecture](#), Japan to find employment. While he was working as a security guard for a local cotton spinning mill, he was persuaded by a coworker, Ryuyu Tomoyose, to teach him privately. After two years of private lessons, Ryuyu Tomoyose and about thirty other men interested in learning convinced Kanbun Uechi to resume teaching. He taught in small rooms in the company dormitory before work, during lunchtime, and after work until 1932 when he opened a general store and the "Pangai-noon Ryu Karate Academy" to the general public. In 1940, he and his students, including his son Kanei, renamed the system "Uechi-Ryū Karate-Jutsu" in his honor.



Grandmaster [Uechi Kanei](#)

Kanbun Uechi's son, Kanei Uechi, taught the style at the [Futenma City Dojo](#), Okinawa, and was considered the first Okinawan to sanction teaching [foreigners](#). One of Kanei's students, Ryuko Tomoyose, son of Ryuyu Tomoyose, taught a young American serviceman named [George Mattson](#) who authored several books on the subject and is largely responsible for popularizing the style in America. Uechi-Ryū emphasizes the toughness of the body with quick blows and kicks. Some of the more distinctive

weapons of Uechi practitioners are the one-knuckle punch *shōken zuki*, spearhand *nukite*, and the front kick *shōmen geri* delivered with the first toe (*sokusen geri*). On account of this emphasis on simplicity, stability, and a combination of linear and circular movements, proponents claim the style is more practical for [self-defense](#) than most other martial arts.

In contrast to the more linear styles of karate based on Okinawan [Shuri te](#) or [Tomari-te](#), Uechi-Ryū's connection with Chinese [Shorin-ken](#) means the former shares a similar foundation with [Naha-te](#) (and thus with Gōjū-Ryū) despite their separate development. Thus, Uechi-Ryū is also heavily influenced by the circular motions which belong to the [kung fu](#) from Fujian province. Uechi-Ryū is principally based on the movements of three animals: the Tiger, the Dragon, and the Crane.

This concludes our study of the development of Okinawan karate; next time we will attempt to unravel the ancient and sometimes confusing history of Jujutsu (AKA Jiu-jitsu).

See you then!