

Translation of the 1939 Mokuroku of Raymond L. Law



Professor Raymond L. Law, Judan (1899 - 1969)
Co-Founder of the American Judo and Jujitsu Federation (AJFF)



Ray Law receiving his instructor scroll (mokuroku) from
Professor Okazaki, April 23, 1939.

by Professor George Arrington

April 23, 2010

Introduction

This document is in the public domain and may be freely copied and distributed.

This is a detailed translation of the instructor scroll given to Ray Law by Professor Henry Seishiro Okazaki on April 23, 1939. In honor of the 71st anniversary of this event, I have written this book as a **free gift** to the Danzan-Ryū Jūjutsu community. For that reason, I have put it into the public domain and it may be freely copied and distributed.

As in my previous Mokuroku book, I have provided the translation in four parts: 1) an enlarged image of a particular section, 2) easily legible printed kanji of the section, 3) romaji (English representation of the Japanese) for the section, and 4) a translation for the section. In this way, the scroll is made plain, even if the reader does not know the Japanese language.

It is my hope that in reading the words of this scroll, your understanding of Professor Okazaki's system will be enhanced.

In the spirit of Kokua,

Professor George Arrington

www.danzan.com

Note: Approximately three characters in this scroll were very difficult to read (even for native Japanese speakers) and may not have been accurately rendered. Despite this, the correct interpretation of the meaning has been preserved. – Professor Arrington

Brief Biography of Professor Raymond Lewis Law

Born November 6, 1899 in Roundup, Montana.

Married Marie Bounita Long on July 2, 1923.

Promoted health education as "The Health Clown" and toured under the sponsorship of various health organizations. On radio, Law created the character, "Darius, King of Health Land".

Met and began training with Professor Okazaki in 1938.

Was awarded his Mokuroku (instructor scroll) on April 23, 1939.

Moved to Oakland, CA and established Law's American Judo and Jujitsu School on Grand Avenue where he and Marie taught thousands of students. Some of his more prominent students include William Randle, Norm Carl Nelson, John Congistre, Rory Rebmann, William Morris, Bert Aspinall, Jim Birmingham, Betty Maillette, Don Cross, Michael McGurk and many, many others.

Law, along with Bud Estes, Richard Rickerts and John Cahill formed the American Judo and Jujitsu Federation (AJJF) as a non-profit State of California corporation on May 21, 1958.

Law received his professorship and later his 10th degree black belt from the AJJF.

Raymond Law passed away in Walnut Creek, CA on March 14, 1969.



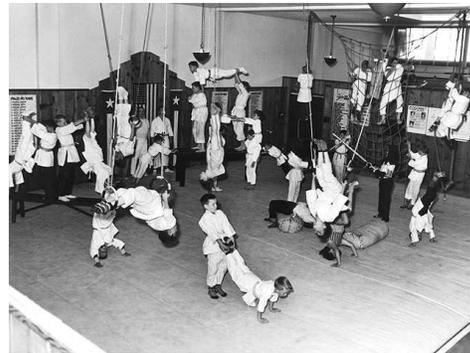
Glenn Smith, John Cahill, "Bud" Estes, Ray Law and Richard Rickerts at the first convention of the American Judo and Jujitsu Federation at the Hotel Claremont in San Francisco in 1958.



Ray Law receives his scroll.



Ray Law's Oakland class in the 1940's



Circus Day at Law's Oakland school



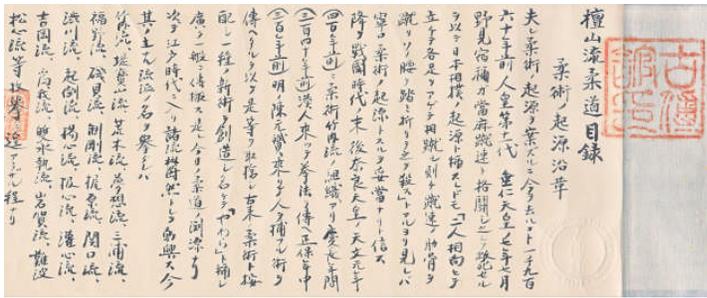
Professor Law's school in 1967.

Overview of Ray Law's Mokuroku

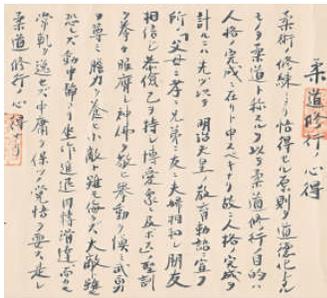
Outer Cover



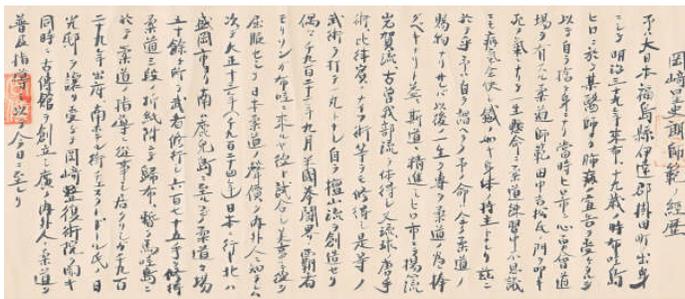
Title and Seal/Origin and Development of Jūjutsu



Concepts for the Austere Practice of Jūdō



Personal History of Okazaki Seishirō Shihan



Detailed Translation of Ray Law's Mokuroku



館 Kan School Building	古 Ko Ancient
之 No <i>Possesive Particle</i>	傳 Den Transmission
印 In Seal	

檀山流柔道目録

Danzan-Ryū Jūdō Mokuroku
Sandalwood mountain style gentle way catalog

柔術ノ起源沿革

夫レ柔術ノ起源ヲ案ズルニ今ヲ去ルコト一千九百
六十年前人皇第十代 垂仁天皇七年七月
野見宿禰ガ當麻蹴速ト格闘シ之レヲ斃死セル
ヲ以テ日本相撲ノ起源ト稱スレドモ二人相向ヒテ
立テテ各足ヲアゲテ相蹴ル則チ蹴速ノ肋骨ヲ
蹴リソノ腰ヲ踏ミ折リテ之ヲ殺ストアルヨリ見シバ

柔術ノ起源沿革

Jūjutsu no kigen enkaku
origin and development of Jūjutsu

夫レ柔術ノ起源ヲ案ズルニ今ヲ去ルコト一千九百

kore Jūjutsu no kigen o anzuru ni ima o saru koto issen kyūhyaku
in regard to the origin of Jūjutsu, some 1960 years ago,

六十年前人皇第十一代垂仁天皇ノ七年七月

roku jū nen mae jinnō dai jūichi dai sui jin tennō no shichi nen shichi gatsu
during the reign of the eleventh emperor, Suijin, in July of the seventh year of his reign,

野見宿禰ガ當麻蹴速ト格闘シ之ヲ倒セル

nomino sukune ga tōma shūsoku to kakutō shi kore o tao seru
Nomino Sukune fought with Tōma Shūsoku and defeated him

ヲ以テ日本相撲ノ起源ト称スレドモ『二人相向ヒテ

o motte nihon sumō no kigen to shō sure domo “futari ai muka hite
this is called the origin of Japanese Sumō. However, it is written that “two parties were
standing facing each other,

立ちテ各足ヲアゲテ相蹴ル則チ蹴速ノ肋骨ヲ

tachite ono ashi o agete ai keru sunawachi shūsoku on rokkotsu o
each party kicked the other. That is, he kicked the ribs of Shūsoku with his foot

蹴リソノ腰ヲ踏ミ折リテ之ヲ殺ス』トアルヨリ見レバ

keri sono koshi o fumi orite kore o korosu” to aru yori mire ba
stepped on his loin, broke his loin and killed him.” In view of the above description,

實言柔術ノ起源トスルヲ妄當ナリト信ス
降ヲ戰國時代ノ末後奈良天皇ノ天文元年
四百年前ニ柔術竹内流ノ組織アリ慶長年間
三百四十年前漢人來ッテ拳法ヲ傳ヘ正保年中

寧口柔術ノ起源トスルヲ妥當ナリト信ズ

mushiro Jūjutsu no kigen to suru o datō nari to shinzu

I believe it is appropriate to call this the origin of the Jūjutsu.

降テ戰國時代ノ末後奈良天皇ノ天文元年

kudatte sengoku jidai no sue gonara tennō no tenmon gannen

at a later date in history, at the end of Sengoku Period, on the first year of Tenmon during the reign of Emperor Gonara

(四百年前) 二柔術竹内流ノ組織アリ慶長年間

(yon hyaku nen mae) ni Jūjutsu takeuchiryū no soshiki ari keichō nen kan

(400 years ago), the Takeuchi system of Jūjutsu was organized. During the years of Keichō

(三百四十年前) 漢人來ッテ拳法ヲ傳ヘ正保年中

(sambyaku yonjū nen mae) kanjin kitatte kempō o tsutae shō ho nen chū

(340 years ago) a Chinese came to Japan and brought with him Kempō. During the years of Shōho

三百(手前)明ノ陳元贊、來リテ人ヲ捕ルル術ヲ
傳ヘタルヲ以テ是等ヲ取捨シ古來ノ柔術ト稱
配シ一種ノ新術ヲ創造シ名ケテやわらし補シ
廣ク一般ニ傳播ス是レ今日ノ柔道ノ淵源ナリ
次テ江戸時代ニ入リ諸流雜峙然トシテ勃興ス今
其ノ主丸流派ノ名ヲ舉ゲレバ

(三百年前) 明ノ陳元贊来ッテ人ヲ捕ラル術ヲ

(sanbyaku nen mae) min no chin gen bu kittate jin o toraru jutsu o
(300 years ago), Chin Gen-Bu of the Ming Dynasty came to Japan and brought with him
methods to seize a person.

傳ヘタルヲ以テ是等ヲ取捨シ古来ノ柔術ト按

tsutae taru o motte korera o shusha shi korai no Jūjutsu to am-
All above were incorporated with the traditional Jūjutsu, taking in the good points and
discarding the unnecessary portions

配シ一種ノ新術ヲ創遣シ名ケテ『やわら』ト稱シ

bai shi issyu no shin jutsu o sō zō shi nakete “yawara” to shō shi
and created a type of new sport. This was named “Yawara” and

廣ク一般ニ傳搬ス是レ今日柔道ノ涇源ナリ

hirō ku ippan ni den pan su kore konnichi Jūdō no fuchi minamoto nari
became popular among the people. This is the origin of the Jūdō which we see today.
[Note of interest: Fuchi means “deep water” and minamoto means “source” or “origin”]

次デ江戸時代ニ入り諸流鬱然トシテ勃興ス今

tsugide Edo jidai ni hairi sho ryū utsu zento shite bōkkō su ima
During the Edo period, various schools had started and

其ノ主ナル流派ノ名ヲ挙ゲレバ

sono omo naru ryūha no na o agereba
some of the major schools are as follows:

休流、堤寶山流、荒木流、夢想流、三浦流、
福野流、磯貝流、制剛流、振石流、関口流、
洪川流、起倒流、揚心流、扱心流、灌心流、
吉岡流、高我流、雙水執流、岩賀流、難波
松心流等枚舉三邊
アミナル程ナリ

竹内流、堤寶山流、荒木流、夢想流、三浦流、
takeuchiryū, tsutsumi hōzanryū, arakiryū, musoryū, miuraryū,
Takeuchi style, Tsutsumi Hōzan style, Araki style, Muso (dream) style.
Miura style,

福野流、磯貝流、制剛流、梶原流、関口流、
fukunoryū, isogairyū, seigōryū, kajiwaryū, sekiguchiryū,
Fukuno style, Isogai style, Seigō (strong law) style, Kajiwara style,
Sekiguchi style,

渋川流、起倒流、揚心流、扱心流、灌心流、
shibukawaryū, kitōryū, yōshinryū, kyūshinryū, kanshinryū,
Shibukawa style, Kitō (rise fall) style, Yōshin (raise heart) style, Kyūshin
(treat heart) style, Kanshin (flow into heart) style

吉岡流、為我流、雙水執流、岩賀流、難波
yoshiokaryū, igaryū, sōsuishitsuryū, iwagaryū, namba-
Yoshioka style, Iga (self benefit) style, Sōsuishitsu (twin rivers of the
Yoshino mountain) style, Iwaga (rock joy) style, Namba-

松心流等枚拳二違アラザル程ナリ
shōshinryū nado mai kyo ni itoma arazaru hodo nari
Shōshin (Namba pine tree heart) style and there are so many others.

柔道修行の心得

柔術の修練より悟得セル原則ヲ道德化スル
モノヲ柔道ト稱スルヲ以テ柔道修行目的ハ
人格ノ完成ニ在リト申スベキナリ故ニ人格ノ完成ヲ
計ルニハ先ヅ以テ明治天皇ノ教育勅語ニ宣フ
所ノ「父母ニ孝ニ兄弟ニ友ニ夫婦相和シ朋友

柔道修行ノ心得

jūdō shūgyō no kokoro e
knowledge of the austere practice of jūdō

柔術ノ修鍊ニヨリ悟得セル原則ヲ道得化シタル

Jūjutsu no shūren ni yori go toku seru gensoku o dō toku ka shitaru
Jūdō (next line) is the fundamental truth learned and understood by the training of Jūjutsu which is converted to moral principles

モノヲ柔道ト称スルヲ以テ柔道修行ノ目的ハ

mono o jūdō to shō suru o motte jūdō shūgyō no moku teki wa
and the purpose of the training of Jūdō is the cultivation

人格ノ完成ニ在リト申スベキナリ故ニ人格ノ完成シ

jin kaku no kansei ni ari to mo subeki nari ue ni jin kaku no kansei shi
of the perfection of character. Therefore, in order to perfect the personality,

計ルニハ先ズ以テ明治天ノ教育軌語ニ宣フ

bakaru ni wa mazu motte meiji tennō no kyōiku kigo ni seifu
it is first necessary to learn and understand the Imperial Rescript of Education given by Emperor Meiji,

所ノ『父母ニ孝ニ兄弟ニ友ニ夫婦相和シ朋友

tokoro no fubo ni kō ni keitei ni yū ni fufu ai bashi ho yū
“Filial piety to the parents, friendship to the sibings, concord between husband and wife, trust between friends,

相信じ恭儉乙ヲ持し博愛象に及ボスノ聖訓
ヲ拳々服膺し神佛ヲ敬じ拳動ヲ慎み武勇
ヲ尊み膽力ヲ養ひ小敵ト雖モ侮ラズ大敵ト雖
恐しズ動中靜アリ坐作進退回轉消達而カモ
常軌ヲ逸セズ中庸ヲ保ツノ覺悟ヲ要ス是レ
柔道修行ノ心得ナリ



相信ジ恭儉己ヲ持シ博愛衆ニ及ブス』ノ星訓

ai shin ji kyōken onore o jishi haku ai shū ni oyobusu" no seikun
it is necessary to be modest and respectful to others, and to love mankind." This Imperial teaching

ヲ拳々服膺シ神佛ヲ敬ヒ拳動ヲ慎ミ武勇

o kenken fuku yōshi shimbutsu o oyamai kyodō o tsutsushimi buyū
should be kept in mind, respect the gods and Buddha, do not lose discrete attitudes and behavior set a high value on the spirit of bravery,

ヲ尊ビ膽力ヲ養イ小敵ト雖モ侮ズ大敵ト雖モ

o tattobi tan ryoku o yashinai shō teki to iedo mo anadorazu tai teki to iedo mo
cultivate courage, do not despise an enemy even though he is small, do not be afraid even though the enemy is big,

悪レズ動中静アリ静中動アリ坐作進退円轉滑達西カモ

osorezu dō chū sei ari sei chū dō ari tasaku shin tai en ten kattatsu shi ka mo
take rest amidst motion, have motion ready in calmness, behave with discretion, have tact and adroitness in human relationships,

常軌ヲ逸セズ中庸ヲ保ソノ覺悟ヲ要ス是レ

jō ki o issezu chū yō o tamo so no kaku go o yō su kore
furthermore, do not lose a proper course [a light way], and keep the middle of the road. The above virtues are required. This

柔道修行ノ心得ナリ

jūdō shūgyō no kokoro e nari
is the knowledge of the austere practice of jūdō

岡崎星史朗師範ノ經歷

予ハ大日本福島縣伊達郡掛田町出身
ニシテ明治三十九年來市、十九歳ノ時市立島
ヒロニ於テ某醫師ヨリ肺癆ノ宣告ヲ受ケタリ
以テ自ら捨テ身ニテリ當時ヒロ市ニ心友會道
場ヲ有スル柔道師範田中吉松氏ノ門ヲ叩キ

岡崎星史朗師範ノ経歴

Okazaki Seishirō Shihan no keireki
Personal history of Okazaki Seishirō Shihan

予ハ大日本福島拳縣伊達郡掛田町ノ出身

yo wa dai nihon fukushima ken date gun kakeda chō no shusshin
I was born in Kakeda village, Date county, Fukushima prefecture of Japan.

ニシテ明治三十九年来布十九歳ノ時布哇島

ni shite Meiji sanjū kyū nen rai fu jūkyū sai no toki hawaii to
In 1906, I came to Hawaii. When I was 19 years old on the island of Hawaii,

ヒ口ニ於テ某醫師ヨリ肺病ノ宣告ヲ受ケタルヲ

hiro ni oite bō ishi yori hai byō no sen koku o uketaru o
in Hilo. I was told from a medical doctor that I was sick with consumption (tuberculosis).

以テ自ラ捨テ身ニナリ當時ヒ口市ニ心勇會道

motte mizukara sutemi ni nari tōji hiro shi ni shinyūkai dō-
I was desperate. At that time, in Hilo, there was a Shinyū Kai dōjō.

場ヲ有スル柔道師範田中吉松氏ノ門ヲ叩キ

jō o yū suru jūdō shihan tanaka yoshimatsu shi no mon o tataki
operated by Jūdō Shihan Tanaka Yoshimastu. I knocked on his door

死ヲ氣ニナリテ一生懸命ニ柔道練習中不思議
ニモ痲氣全快シ鐵ノ如キ身体ノ持主トナリ茲ニ
於テ乎予ハ自ラ謂ヘラフ予ノ命ハ全ク柔道ノ
賜物ナリセシバ以後ノ一生ヲ專ラ柔道ノ爲ニ捧
グベキナリト云々斯道、精進ニヒロ布キテ揚流
岩賀流、古曾我部流ヲ体得シ又琉球ノ唐手
術、比律賓ノナラフ術等ヲモ修得シ是等ノ

弛ヲ氣ニナリテ一生懸命ニ柔道練習中不思議

shi o ke ni narite issō kenmei ni jūdō renshū chū fushigi
and, risking my life, I practiced Jūdō with my all efforts. While I was practicing Jūdō

ニモ病氣全快シ鐵ノ如キ身体ノ持主トナレリ茲ニ

ni mo byōki zen kai shi tetsu no goteki shin tai no mochi nushito nareri kokoni
I miraculously recovered from consumption, and developed a body like iron,

於テ乎予ハ自ヲ謂ヘラク予ノ命ハ全ク柔道ノ

oite ka yo wa mizukara o tonae raku yo no inochi wu mattaku jūdō no
and I said to myself, I owe my life to Jūdō. Jūdō gave me my life back,

賜物ナリサレバ以後ノ一生ヲ專ラ柔道ノ為ニ捧

tamomono nari sareba igo no issō o moppara jūdō no tame ni sasa
therefore I am going to devote the rest of my life to Jūdō. I practiced and devoted

グベキナリト益々斯道ニ精進シヒ口市ニテ揚心流

gu beki nari to masumasu shidō ni shōjin shi hiro shi ni te yōshinryū
myself to Jūdō more and more. In Hilo, I mastered Yōshin style

岩賀流、古曾我部流ヲ体得シ又琉球ノ唐空手

iwagaryū, kosōgaberyū o taitoku shi mata ryūkyū no karate
Iwaga style, and Kosōgabe style. Also, I learned the Okinawan Karate

術、比律賓ノナイフ術等ヲモ修得シ是等ノ

jutsu, fi ri pin no naifu jutsu nado o mo shū toku shi kore to no
arts and the knife arts of the Philippines. Integrating all these

武術ヲ打テ一丸トナシ自ラ擅山流ヲ創造セリ
偶マ千九百二十二年九月美國拳闘界ノ覇者
モリソンガ布哇ニ來ルヤ彼ト試合シ美事ト爲リ
屈服セシヲ日本柔道ノ聲價シ内外人ニ知ラセハ
次テ大正十二年(千九百二十三年)日本ニ行リ北ハ
盛岡市ヲ南ハ鹿児島ニ至ルニ柔道ノ場
五十餘ヶ所ヲ武者修行シ六百七十五手修得

武術ヲ打テ一丸トナシ自ラ檀山流ヲ創造セリ

būjutsu o utte ichi gan to nashi mizukara danzanryū o sōzō seri
martial arts as one, I created the sandalwood mountain (Hawai'ian) style.

偶々千九百二十二年九月米國拳闘界ノ覇者

tamatama sen kyū hyaku nijū ni nen kugatsu beikoku kentō kan no hasha
Unexpectedly, in September 1922, the United States boxing title holder

モリソンガ布哇ニ来ルヤ彼ト試合シ美事ニ彼ヲ

morison ga hawaii ni kiru ya kare to shiai shi migoto ni kare o
named Morrison came to Hawaii. I had a match with him,

屈服セシメ日本柔道ノ聲價ヲ内外人ニ知ラシム

kuppuku seshime nihon jūdō no seika o naigaijin ni shira shimu
and I won the match. Thus, Japanese Jūdō became known to the

次デ大正十三年（千九百二十四年）日本ニ行キ北ハ

tsugite taishō jūsan nen (sen kyū hyaku niju yon nen) nihon ni yuki kita wa
people around the world. In 1924, I went back to Japan and visited from the north

盛岡市ヨリ南ハ鹿児島島ニ至ルマデ柔道々場

morioku shi yori minami wa kagoshima ni itaru made jūdō dōjō
in Morioka to the south in Kagoshima, and I visited more than 50 (next line) dōjōs and

五十餘ヶ所ヲ武者修行シ六百七十五手ヲ修得

gojū yo ke sho o musha shugyo shi roppyaku nanajūgo te o shūtoku
studied and researched by travelling around learning 675 martial art techniques,

柔道三段ノ折紙附ニテ歸布、暫ク馬喰島ニ
於テ柔道ノ指導ニ従事シ居タリしが千九百
二十九年出府、南ホレル街チエスロードル氏ノ日
光邸ヲ讓リ愛シテ岡崎整復術院ヲ開キ
同時ニ古傳館ヲ創立シ廣ク内外人ニ柔道ヲ
普及指導シ以テ今日ニ至シリ



於テ柔道ノ指導ニ従事シ居リシガ千九百

oite jūdō no shidō ni jūji shi orishi ga sen kyū hyaku
I then taught Jūdō and in 1929,

二十九年出府南ホテル街チェスタードール氏ノ日

nijūkyū nen shuppu minami hōteru gai chesuta dōru shi no nik-
I moved to the capital and purchased the Hotel Street residence of Chester Doyle called

光郎ヲ譲リ受ケテ岡崎整復術院ヲ開キ

kō tei o yuzuri ukete Okazaki seifukujutsu in o hiraki
Nikkō (rays of the sun) and opened the Okazaki Restoration Sanitorium

同時ニ古傳館ヲ創立シ廣ク内外人ニ柔道ヲ

dōji ni kodenkan o sōritsushi hirōku naigaijin ni jūdō o

普及指導シ以テ今日ニ至レリ

fukyū shidōshi motte konnichi ni itareri

At the same time, I established the Kodenkan (ancient tradition school), and since then I have been promoting Jūdō to the people Japanese, American as well as others till this day.

檀山流初傳

凡テ柔術ヲ修行スル者ハ強者ニ對シテ恐レズ
弱者ニ向テ侮ラズ己ノ修練セル術以テ敵ノ
力ニ逆ラズ例ヘバ船ヲ水上ニ浮ゴシバ人ノ力ヲ
能ク自由ニ進退セシムルガ如キ是レ船ノ水上ニ

檀山流初傳

danzanryū shoden

sandalwood mountain style beginning transmission

凡テ柔術ヲ修行スル者ハ強者ニ對シテ恐レズ

subete Jūjutsu o shūgyō suru mono wa kyōsha, ni tai shite oso rezu

All people who train in Jūjutsu should not be afraid of the strong ones and

弱者ニ向テ侮ラズ己ノ修鍊セル術ヲ以テ敵ノ

jyakusha ni mukate anadorazu onore no shūren seru jutsu o motte teki no

should not despise the weak ones. One who trained in Jūdō should oppose the enemy's

力ニ逆ラハズ例ヘバ船ヲ水上ニ浮ブレバー人ノ力ニテ

chikara ni sakara wa zu tatoeba fune o suijō ni ukabure ba hito no chikara ni te

power with his techniques. For example, if you put a ship on the water, the ship can be manipulated well

能ク自由ニ進退セシムルガ如キ是レ船ノ水上ニ

yoku ji yu ni shin tai seshi muru ga gotoki kore fune no suijō ni

and freely only by one person. This is because the ship is on the water.

アハが故ナリ若し此船ヲ陸上ニ置ル時ハ沖モ一ニ
人ノ力ヲ以テ動カシ得ベキニアラズ弱者ノ強者
ニ對スル是レ此ノ理ヲ會得スベキナリ

アルガ故ナリ若シ此ノ船ヲ陸上ニ置ク時ハ逆モ一ニ

aru ga yue nari moshi kono fune o rikujō ni oku toki wa totemo ichini
If you put this ship on the land, you cannot move it with one or two

人ノカヲ以テ重カシ得ベキニアラズ弱者ノ強者

nin no chikara o motte jōkashi eru beki ni aruzu jyakusha no kyōsha
person's power. As for the theory for the weak one against the strong one

ニ對スル宜シク此ノ理ヲ會得スベキナリ

ni tai suru yoroshiku kono ri o e toku subeki nari
this needs to be understood

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二十手

片手外之一二 兩手外、諸手外、指捕外

紅葉外、 兩襟外、指捕、諸指捕

片手捕、 兩手捕、手頭捕一二、衣紋捕

兩襟捕、 握手小手捕、握手腕捕

握手小手卷捕、首校紋、羽衣紋

初傳目錄

shoden mokuroku

beginning transmission catalog

やわら 二十手

yawara nijū te

softness (old name of Jūjutsu) 20 techniques

片手外シ一、二、両手外、諸手外、指捕外

katate hazushi ichi, ni, ryōte hazushi, morote hazushi, yubi tori hazushi

single hand escape one, two, both hand escape, all hand escape, finger seizure escape

紅葉外、両襟外、指捕、諸指捕

momiji hazushi, ryōeri hazushi, yubi tori, moro yubi tori

red maple leaf escape, both lapel seizure, finger seizure, all finger seizure

片手捕、両手捕、手首捕一、二、衣紋捕

katate tori, ryōte tori, tekubi tori ichi, ni, imon tori

single hand seizure, both hand seizure, wrist seizure one, two, clothing emblem seizure

両襟捕、握手小手捕、握手腕捕

ryōeri tori, akushu kote tori, akushu ude tori

both lapel seizure, handshake wrist seizure, handshake arm seizure

握手小手巻捕、首拔絞、羽交絞。

akushu kotemaki tori, kubi nuki shime, hagai shime

handshake wrist-winding seizure, neck encircling constriction, pinion constriction

出足掃 支、足、送、掃 外錄 外錄
 外股掃 內股掃 大腰、移、腰、背、負、投
 後、腰、背、負、腰、釣、上、腰、掃、腰、跳、腰
 浮、少、活、捲、五、蟹、捲、已、投、山、荒
 投手 二十手

投手 二十手

nage te nijū te

throwing techniques twenty techniques

出足拂、支へ足、送り拂、外鎌、内鎌

deashi harai, sasae ashi, okuri harai, soto gama, uchi gama

advanced foot sweep, prop foot, sending sweep, outside sickle, inside sickle

外股拂、内股拂、大腰、移り腰、背負投

soto momo harai, uchi momo harai, ōgoshi, utsuri goshi, seoi nage

outside thigh sweep, inside thigh sweep, big hip, switching hip, back carry throw

後口腰、背負腰、釣込腰、拂腰、跳腰

ushiro goshi, seoi goshi, tsuri komi goshi, harai goshi, hane goshi

rear hip, back carry hip, lifting pulling hip, sweeping hip, springing hip

浮落、巻込、蟹捨、巴投、山荒

uki otoshi, maki komi, kani sute, tomoe nage, yama arashi

floating drop, winding pull, crab sacrifice, comma-shaped throw, mountain storm

絞手

二十五手

襟固、肩固、十字固、四方固、三角固、
後口固、並十字絞、逆十字絞、一文字絞、
突口絞、裸絞、一三三、抱首絞、柳髮絞、
小手絞、手刀絞、胴絞、足搦絞、足刀絞、
足指絞、股絞、鹿一足絞、枝垂藤絞、龍卷絞

絞手 二十五手

shime te nijūgo te
constriction techniques twenty-five techniques

襟固、肩固、十字固、四方固、三角固

eri gatame, kata gatame, jūji gatame, shihō gatame, sankaku gatame
lapel hold, shoulder hold, crucifix hold, four-direction hold, triangle hold

後固、並十字絞、逆十字絞、一文字絞

ushiro gatame, namijūji shime, gyakujūji shime, ichimonji shime
rear hold, normal cross constriction, reverse cross constriction, straight line constriction

突込絞、裸絞一、二、三、抱首絞、押髪絞

tsukkomi shime, hadaka shime ichi, ni, san, dakikubi shime, osaegami shime
thrusting pulling constriction, naked constriction one, two, three, encircling neck constriction, pinning hair constriction

小手絞、手刀絞、胴絞、足搦絞

kote shime, tenada shime, dō shime, ashi karami shime
wrist constriction, hand blade constriction, torso constriction, leg entanglement constriction

足刀絞、足指絞、股絞、鹿ノ一足絞、枝垂藤絞、龍卷絞

ashi nada shime, ashi yubi shime, momo shime, shika no issoku shime, shidare fuji shime, tatsumaki shime
leg blade constriction, toe constriction, thigh constriction, deer's one step constriction, hanging wisteria constriction, whirlwind constriction

幼年部ノ型 十五手

出足掃、支へ足、送り掃、外録、内録

外股掃、内股掃、大腰、背負攷、背負腰

釣込腰、掃腰、跳腰、捲込、巴攷

幼年部ノ型 十五手

yōnenbu no kata jūgo te
children's division form fifteen techniques

出足拂、支へ足、送り拂、外鎌、内鎌

deashi harai, sasae ashi, okuri harai, soto gama, uchi gama
advanced foot sweep, prop foot, sending sweep, outside sickle, inside sickle

外股拂、内股拂、大腰、背負投

soto momo harai, uchi momo harai, ōgoshi, seoi nage
outside thigh sweep, inside thigh sweep, big hip, back carry throw

背負腰、釣込腰、拂腰、跳腰、巻込、巴投。

seoi goshi, tsurikomi goshi, harai goshi, hane goshi, makikomi, tomoe nage.
back carry hip, lifting pulling hip, sweeping hip, springing hip, winding pull, comma-shaped throw.

以上初傳トシテ之ヲ傳フ溼リニ人ヲ倒スベカラズ
小敵ト雖モ侮ルベカラズ總テ高慢ヲ戒ム正直
萬善ノ根本、親切ノ業務繁昌ノ秘訣、愛
嬌ノ成功ノ要素、愉快ノ働クノ健康ノ母ニシテ

以上初傳トシテ之ヲ傳ウ濫リニ人ヲ倒スベカラズ

ijō shoden toshite kore o tsutau midari ni hito o taosu bekarazu

I convey the above as Shoden (beginning transmission). One should not put other down without reason.

小敵ト雖モ侮ルベカラズ總テ高慢ヲ誠ム正直ハ

shō teki to iedomo anadoru bekarazu subete koman o imashimu shōjiki wa

Even though the enemy is small, one should not despise. Be discrete and do not act in a lordly manner.

萬善ノ根本、親切ハ業務繁昌ノ秘訣、愛

banzen no kompon, shinsetsu wa gyomu hanjō no hiketsu, ai

Honesty is the basis for every good thing. Kindness is the secret for the prosperity of the business.

Courtesy

嬌ハ成功ノ要素、愉快ニ働クハ健康ノ母ニシテ

kyō wa sei kō no yōso, yukai ni hataraku wa kenkō no haha ni shite

is the important element for success. Working with pleasure makes you healthy.

奮闘精勵ニ逆境ヲ征服ス而シテ質實
剛健ニ歡喜ノ鍵奉仕ニ共存共榮ノ源泉
ナリト知レ可シ

奮闘精勵ハ逆境ヲ征服ス而シテ寛寛

funtō sei rei wa gyakyō o seifuku su shikashite shitsujitsu gōken wa kanki no kagi
Strenuous effort makes you overcome adverse circumstances. The true, generous

剛健ハ歡喜ノ鍵奉仕ハ共存共榮ノ源泉

hoshi wa kyō son kyō ei no gensei
character of a virile spirit is the key for joy. Service is the source

ナリト知ルベシ

nari to shiru beshi
for coexistence and co-prosperity.

中傳

真一

二十五手

出足早刀、大腰早刀、背負早刀、兼身
 隅返、水潜、前山陰、込入、小手返、逆拔
 逆手拔、本已、片手已、手搦、逆手搦
 小手搦、小車、虎拔、上虎擔、荒落
 引落、杆擔、、風車、地獄落

中傳

chūden
middle transmission

奥ノ手 二十五本

oku no te nijūgo hon
deep techniques twenty-five basics

出足早刀、大腰早刀、背負早刀、乗身

deashi hayanada, ōgoshi hayanada, seoi hayanada, norimi
advanced foot quick blade, big hip quick blade, back carry quick blade, body ride

隅返、水潜、前山蔭、込入、小手返

sumi gaeshi, mizu kuguri, mae yama kage, komi iri, kote gaeshi
corner counter, water dive, from mountain shadow, crowd into, wrist counter

逆拔、逆手投、本巴、片手巴、手搦、逆手搦

sakanuki, gyakute nage, hon tomoe, katate tomoe, te garami, gyakute garami
reverse draw, reverse hand throw, basic comma-shape, single hand comma-shape, hand entanglement,
reverse hand entanglement

小手搦、小車、虎投、虎擔

kote garami, koguruma, tora nage, tora katsugi
wrist entanglement, small wheel, tiger throw, tiger shouldering

荒落、引落、杵擔、睾擔、風車、地獄落

arashi otoshi, hiki otoshi, kine (kee-nay) katsugi, kin katsugi, kaza guruma, jigoku otoshi
Fierce drop, pulling drop, wooden pestle shouldering, testicle shouldering, wind wheel, hell drop

氣合卷

二十七本

割箸折傳

唐竹割、腹上石割、白刃渡

鐵扇卷

片手外、胸捕、已間割、打込止、片手折

挂割

短刀卷 口傳

脾腹外、片手外、突込外、両手止

氣合ノ巻 二十七本

kiai no maki nijūshichi hon
spirit unification scroll twenty-seven basics

口傳

kōden
orally transmitted

割箸折、唐竹割、腹上石割、白刃渡

waribashi ori, kara take wari, harage ishi wari, shiraha watari
split chopstick break, Chinese bamboo split, abdomen lift stone split, naked sword transit

鉄扇ノ巻

tessen no maki
iron fan scroll

片手外、胸捕、巴間割、打込止、片手折、

katate hazushi, mune dori, tomoe mawari, uchikomi dome, katate ori
single hand escape, chest seizure, eyebrow interval split, driving in stop, single hand break,

桂割

katsura wari
Judas tree split

(Note: The above technique called Tomoe Mawari 巴間割 and should read Miken Wari 眉間割 or “eyebrow interval split”. This was a misprint on some early scrolls and the correct version is confirmed on later scrolls.)

短刀ノ巻 口傳

tantō no maki kōden
knife scroll orally transmitted

脾腹外、片手外、突込外、両手止

hibara hazushi, katate hazushi, tsukkomi hazushi, ryōte dome
side escape, single hand escape, thrusting escape, two hand stop

大刀、卷、口傳
拔身止、白刃捕、裾掃
棒、卷、口傳
半棒打込捕、六足棒振、胎固、四方固
二人絞、風呂絞、七人絞
短銃、卷、口傳
眼外、胎外、脾腹外

大刀ノ巻 口傳

daitō no maki kōden
sword scroll orally transmitted

抜身止、白刃捕、裾拂

nukimi dome, shiraha dori, suso harai
drawing body stop, naked sword seizure, base of mountain sweep

棒ノ巻 口傳

bō no maki kōden
staff scroll orally transmitted

半棒打込捕、六尺棒振、胸固、四方固、

hanbō uchikomi dori, rokushaku bō furi, mune gatame, shihō gatame,
half-stick driving in stop, six-foot stick twirling, chest hold, four direction hold,

二人絞、風呂絞、七人絞

futari shime, furo shime, shichinin shime
two person constriction, bath constriction, seven person constriction

短銃ノ巻 口傳

tanjū no maki kōden
pistol scroll orally transmitted

眼外、胸外、脾腹外

gan hazushi, mune hazushi, hibara hazushi
eyeball escape, chest escape, side escape

以上中傳トシテ之ヲ傳フハ實ル程頭ノ低キ
稍穂カナレ、旬ノ如ク技熟スレバ熟スル程
益、謙遜ノ徳ヲ志ルベカラズ而シテ文武兩
道、輕重ナル、動中靜アリ、靜中動アリ
振リカゲル大刀ノ下ツソ、地獄ナレ身ヲ捨テ、ソ
浮ブ瀬モアレ、レノ古歌ヲ銘記シ親師匠
ノ恩ヲ志レガルト共ニ後輩ヲヨク導クニシ
後進ヲ指導スルニトムヤカテ己ノ腕ノ上達ト

以上中傳トシテ之ヲ傳『寛ル程頭ノ低キ

ijō chūden toshite kore o tsutau “minaru hodo atama no hikuki

Convey the above as Chūden (middle transmission), “As an ear of rice gets ripe, it bows its head further and further.”

(Note: The kanji minaru 寛 here is incorrect. This passage should use minoru 実 for reality or truth. The passage is actually a rhetorical question that says “Isn’t it true that as the rice head ripens, it bows further and further?” Later scrolls write parts of this passage in the phonetic characters of hiragana.)

稲穂カナ』ノ句ノ如ク技熟スレバ熟スル程

inaho kana” no kono kotoku waza juku sureba juku suru hodo

As said in this haiku, as one attains skill,

益々謙遜ノ徳ヲ忘ルベカラズ而シテ文武両

masumasu kenson no toku o wasuru bekarazu shikashite bun bu ryō

more and more, they should not forget the virtue of modesty. There is no difference in the way of sword and the way of pen (brush), [both are important in the same degree],

道ニ輕重ナク動中静アリ静中動アリ

dō ni keichō naku dō chū sei ari sei chū dō ari furi

be restful amidst motion, and have motion ready in calmness,

『振りカブル大刀ノ下コソ地獄ナリ身ヲ捨テコソ

“furi kaburu tachi no moto koso jigoku nari mi o sutete koso

“the hell is under the upraised sword” and remember the old poem

浮ブ瀬モアル』ノ古歌ヲ銘記シ親師匠

ukebu se mo aru” no koka o meiki shi oya shishō

saying that there will be no chance if you do not risk your life.

ノ恩ヲ忘レザルト共ニ後輩ヲヨク導クベシ

no on o wasurezaru to tomo ni koshin ni yoku michibiku beshi

Be grateful to your parents and teachers,

後進ヲ指導スルコトハヤガテ己ノ腕ノ上達ト

koshin o zen dō suru koto wa yagate onore no ude no jō tatsu to

at the same time, lead the juniors and as you attain skill (ude), lead them well and with reason (next line).

尤道理ナリ尚又柔術ハ十年習ツテ我ニ
勝テ二十年取ツテ人ニ勝ツトイフコトアリ
散ル時ガ浮ブ時ナル運哉ノ名向ノ如ク
己ヲ空シウシテ上虚心坦懐ノ境地ニ入りテ
初メテ自利カ他田満ノ秘術ヲ体得シ得ルモノ
ニシテ是レ即チ我家ノ秘真隱密ノ要訣ナリ
今般特ニ貴下ニ傳フ者トヨク之ヲ諒セヨ

ナル道理ナリ尚又柔術八十年習ッテ我ニ

naru dō ri nari nao mata Jūjutsu wa jūnen naratte ware ni

勝チ二十年取ッテ人ニ勝ツトイウコトアリ

katsu ga nijūnen totte hito ni katsu to iu koto ari onore

In addition, in order to overcome yourself you have to train yourself for 10 years. You can only win over others after 20 years of training.

『散ル時ガ浮ブ時ナリ蓮哉』ノ名句ノ如ク

“chiru toki ga ukabu toki nari ren ya” no meiku no gotoku

as in the noted haiku, “Doesn’t the lotus disperse when it floats?”

己ヲ空シクシテ虚心坦懐ノ境地ニ入りテ

onore o munashiku shite kyoshin tankai no kyōchi ni hairite

You must attain nothingness in yourself with frankness (kyoshin tankai) in your mind,

初メテ自利々他円満ノ秘術ヲ体得シ得ルモノ

hajimete jiri rita enman no hijutsu o taitoku shi uru mono

for the first time, mastery of the mysteries of self-interest and altruism can be attained.

ニシテ是レ即チ我家ノ秘奥隠密ノ要訣ナリ

ni shite kore sunawachi wagaya no hiō onmitsu no yō ketsu nari

and for this is the core of the secret hidden deep in my household,

今船持ニ貴下ニ傳ウを下ヨク之ヲ諒セス

kompan machi ni kiga ni tsutau o shita yoku kore o ryō se yo

you have recently received this transmission that you understand well.

RAY. LAW
殿

岡崎星史朗



柔道師範

古傳館主



米領布哇縣木儿市

千九百三十九年四月二十二日

千九百三十九年四月二十三日

sen kyūhyaku sanjūkyū nen shigatsu nijūsan nichī
1939 April 23

米領布哇縣ホノルル市

beiryō hawaii ken honoruru shi
American territory Hawaii prefecture Honolulu city

古傳館主

kodenkan shu
ancient tradition school owner

柔道師範

jūdō shihan
jūdō master

岡崎星史朗

Okazaki Seishirō

RAY LAW 殿

Ray Law dono
Mr. Ray Law

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About the Author

Professor George Arrington, Shihan began his study of Danzan-Ryū Jūjutsu in 1970 and is a master instructor of all aspects of the art. He is a graduate of both the 1993 and 2003 Okugi classes as well as basic and advanced restoration courses. In 1995, he founded The Danzan-Ryū Jūjutsu Homepage (www.danzan.com) and is the author of five books on the subject.

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