



Professor Jigoro Kano (1860-1938)

INTRODUCTION

Along with the help of Yawara Judo Association (YJA), our senseis provide the finest training available. This judo student manual is designed so that the beginner and the advanced alike will gain a greater understanding of judo. Students begin judo for many different reasons. This manual should help paint a clear picture of what judo is all about. Judo is many different things to teach us. While the manual cannot teach you all you must know, it exemplifies the framework of judo training. Studying this manual must be in partnership with sincere training in the dojo. Without training there is no judo.

This manual clearly explains the types of training a student undertakes and the reasons for them. Etiquette is explained; the dojo is a complicated place for a new student and this will make the beginner's transition easier to achieve. Finally, it is our hope that judo students will find this manual a source of knowledge, inspiration, and encouragement that will allow him/her to walk the path with focus on the learning and not how long the path is.

WHAT IS THE PURPOSE OF THE MANUAL?

The purpose of this manual is to provide a helpful outline for every judo student. It shall provide information that will assist your judo instructor in your development. You shall find history, vocabulary, and other helpful subject matter addressed in this manual. Students come to judo for many different reasons and some know more about judo than others. However, it is our hope that this manual shall serve to bring together those with much knowledge and those with little knowledge and help to develop the mind, body, and spirit of every student.

You will find that training in judo will provide knowledge of principles that will assist you in every facet of your life. This manual cannot be maximized without regular practice in an established dojo (practice hall). It is most important that you attend classes regularly and devote time and energy into the development of your skills.

A number of areas are addressed in this manual and if further clarification is needed, we suggest that you inquire at your home dojo. We hope you commit yourself to learning. If you do so, you will find that learning will become simpler and you will be open to all the instruction given to you.

THE JUDO WELCOME

You have chosen judo for reasons known only to you. However, we would like to welcome you and extend our hand of assistance in your development. Judo, being a discipline, is not to be taken lightly nor will you find the road of learning easy at all times. You will learn to walk and breath properly. You will learn throws, hold-downs, choking techniques, strikes, and, most importantly, throughout it all, you will learn to be in harmony with life. You will gain many times over whatever you put into learning judo and the principles you have been taught.

Initially you may judo very taxing to the body but in time you will find the body adjusts to the various exercises. We suggest you maintain a positive attitude and work diligently to learn. The path is demanding but you will find that it will be well worth the effort.

WHAT IS JUDO?

Judo stems from *jujutsu*, which is grappling techniques that were developed during the Japanese middle ages. Sometimes it was referred to as *yawara*. *Ju* or *yawara* means "gentleness" and *jutsu* means "technique." This name was adopted because jujutsu is physical techniques by which one may control an opponent without going against the strength of an opponent but by utilizing an opponent's strength. This theory of gentleness and principle of *ju* was essentially the same and could be used whether the warrior or stiff heavy armor or not.

After the 16th century various jujutsu schools were created, such as the *Takeuchi* School, *Sekiguchi* School, *Yoshin* School, *Ryoishinto* School, etc. Schools generally declined gradually after the 1868 revolution in Japan. It was at this time that the Tokugawa Shogun was defeated and a constitutional monarchy was born. Later a small young man by the name of Jigoro Kano entered the department of literature at the Tokyo

University. Although he was mentally brilliant his concern was to conquer his physical weakness in order to become a useful in the future. Thus, he became interested in the art of jujutsu in spite of its declining importance. Professor Kano studied *Tenshin Shinyo Ryu* jujutsu from Hacinosuke Fukuda and then Masatomo Iso, and *Kito Ryu* jujutsu from Tsunetoshi Iikubo.

In 1882, Dr. Kano opened a dojo, which he named the *Kodokan* and started to train students. The dojo was a small room of less than 400 square feet within the *Eisohoji Zen* Temple in Tokyo. In time promising students, that respected and trusted Professor Kano, came to study at the Kodokan. Among these students were Sakujiro Yokoyama, Gisho Yamashita, Shire Saigo Tsunejiro Tomita, and others whose names are well known by the present day public of Japan.

The jujutsu instructors were living hand-to-mouth at that time and did not listen to Professor Kano's principles, but instead they attempted to oppose to him. Many times Professor Kano and his students were challenged with unreasonably methods of combat by the old fashioned jujutsu.

Professor Kano became the principal of the Tokyo University of Education and later became a senator. Meanwhile, the *Kodokan* moved to different locations, in order to accommodate the increasing number of students as judo became more popular. Today, the *Kodokan* is located in Kasuga-cho, Bunyoku, and Tokyo, Japan. The main dojo consists of 500 mats and there are many smaller *dojos* where students from all over the world receive training. The mottoes of the Kodokan are *Seiryoku Zen'yo* (maximum efficiency) and *Jita Kyohei* (mutual prosperity).

Judo is a development of mind (good character), body (healthy and in harmony with the mind), and spirit (maintaining a good, healthy attitude about learning and applying the principles to every aspect of life).

THE YAWARA JUDO ASSOCIATION

FOUNDATION

The Yawara Judo Association (YJA) is an organization found by O-sensei Loren Bentley, Jr. O-sensei founded this organization where students would receive structured teaching in a uniform manner. The YJA also sanctions rank promotions for *kyu* levels and *dan* grades. Standards have been established for minimum requirements for each rank.

O-sensei Bentley presently lives in Texas. He is a high school teacher in Pasadena. Through his instruction in the dojo and the classroom he has touched many lives. There have been many high school and judo students that can say that he has made a difference in their lives. O-sensei Bentley has been teaching judo for over forty years and has contributed greatly to the development of judo in Texas and New Mexico. O-sensei Bentley is the senior member of the Executive Promotion Committee for Yawara Judo Association. O-sensei Bentley is also the senior member of the Board of Directors for the Yawara Judo Association.

In 1970, Bentley-sensei began teaching a student named Charlie Laney. Mr. Laney worked hard and in 1974 he was promoted to *Shodan*. He became an assistant instructor for Bentley-sensei teaching at the Texas Karate Institute.

In 1976, Bentley-sensei was teaching English and other subjects at Justin F. Kimball High School in Dallas, Texas. That same year he began a Judo Club at the high school where he saw many students come and go. Two students from that club went on to work at an area recreation facility. The two were brown belts and had no intention of teaching, however others came. It was decided, by Bentley-sensei, that a black belt must take over the class and Laney-sensei was the chosen student instructor and that dojo is in operation to this day at Martin Weiss Park and Recreation Center.

Later, in 1977, Laney-sensei was promoted to *Nidan*. As time went on, Bentley-sensei relocated and Laney-sensei became heir to many students of Bentley-sensei, to include the two brown belts that started participation at the center. In 1981, Laney-sensei was promoted to *Sandan* and one of the two brown belts, Gary Cotton, was promoted to *Shodan*. As Laney-sensei worked to build a greater Yawara organization, time passed and in 1984 he was promoted to *Yodan*. He was promoted to *Godan* in 1989. In 1991 he began teaching at another location, Fretz Park and Recreation in Dallas. And, in 1993, he was honored with promotion to *Rokkudan*. During that same year he started another club at the First Baptist Church, Grand Prairie. To this day Laney-shihan (teacher of teachers) teaches at all three locations and oversees the Yawara Judo Association operations. Laney-shihan is O-sensei Bentley's senior student and has also touched many lives with his judo instruction.

Gary Cotton went on to teach at another Dallas recreation center and then relocated to Palestine, Texas where he is the chief instructor of MASSUGU JUDO/JUJITSU RYU. Cotton-sensei was promoted to *Godan* in 1994. These three judoka are the Executive Promotional Committee members of the Yawara Judo Association. It is our goal to continue to share judo with everyone that is willing to learn the discipline.

There were and are many other very important students and instructors that played important roles in the development of the YJA over the years. To those people that I

have had the pleasure of training and learning from, I thank you very much. To my first judo sensei, I would wish to tell you "Thank you" for your time and effort. O-sensei Bentley gave me the start and basics I need to become a judo sensei. Laney-shihan and I have shared good and bad times and he has never failed to be a teacher to me. I, along with many other instructors in this association, would wish to share our gratitude.

YAWARA JUDO ASSOCIATION MEMBERSHIP

Everyone is invited to be a member of the Yawara Judo Association. Membership requires application and payment of an annual fee. The annual fee is \$7 and is payable when you join and then in January of each year thereafter. We encourage your involvement in the YJA and welcome you to any and all learning opportunities. Your annual dues go to improve and maintain the quality of judo in Texas, New Mexico, and even in the United States. We have members in many different states and you will be joining these many fine judoka in support of this association. There are seminars and clinics, tournaments, and belt promotions throughout the year.

The executive Promotional Committee governs all promotions in the Yawara Judo Association. All black belt instructors are authorized to promote students through the rank of *ikkyu* (1st brown belt). You must have the permission of your sensei for promotion to any rank.

All members of the dojos of the YJA teach and follow the same basic promotion standard. The YJA provides growing assistance to all member dojos. It is through the support by the YJA members that the YJA continues to grow. Seminars, open to everyone, are held throughout the year and all students are encouraged to attend. Instructor seminars are also held throughout the year and those students of *Nikyu* (2nd brown belt) and above are eligible to attend. These seminars are open to any art and to any school. We suggest that all students attend at least one instructor seminar prior to their promotion to *Shodan* (1st black belt).

SENSEI-TEACHER

Your sensei is someone with whom you have entered into a relationship of mutual trust. You trust your sensei to teach you the art of judo to the best of their ability. Your sensei trusts you to practice safely and diligently. Sensei literally means "one who is born before." This does not refer to age, because your sensei, in fact, may be younger than you. "Born before" means that your sensei entered the path of judo before you and has already passed where you are going. Your sensei is committed to sharing with others and assisting in the development of each student that enters their dojo. **When your sensei speaks, listen completely and watch intently. Your sensei will not verbally explain everything to you, as words alone are the signs of an unskilled sensei.**

ETIQUETTE TO THE SENSEI

Address your instructor as sensei at all times. Bow to your sensei when you greet them and when you leave them or at the end of a conversation. When your sensei calls on you, answer *Hai* or "yes" quickly. When you speak to your sensei look at him/her and speak plainly and directly. When walking with your sensei, offer to carry bags or other things that he or she may be carrying. Japanese tradition calls for the student to walk slightly behind and to the left of the instructor. The back left corner was the hardest place for a swordsman to defend quickly if attacked, thus the student would walk there to protect his teacher. It is your responsibility to help and protect in any way possible.

When you have a question for the sensei or one of the assistant instructor there are specific ways you should do so. Always bow to your partner before you leave and then approach the sensei. Bow respectfully to the sensei and wait for him/her to recognize you. When you are recognized speak directly and clearly. Once you have been given an answer and/or you have seen a demonstration for your answer you should bow to the sensei again which is the same as saying "thank you for your help." If you return to your partner to continue work you should bow to them again. Remember you can never show your appreciation too much. An old saying that I learned many years ago, "when in doubt, bow." This could be useful to help you remember.

These rules should apply to any black belt as well, because a black belt has worked hard to earn that respect. Also address your sensei and other black belts as sensei, but address *shihan* (teacher of teachers) as *shihan*. These are titles that have been earned and should be respected.

INJURIES AND TRAINING

If you become sick or injured during training you should report this to your sensei. You should not train while you are sick or injured. If you have any doubt about an injury and/or illness you should consult your doctor. You should follow his/her advice with regard to your recovery. You may consult your doctor to find out his/her views regarding your study of judo. Remember that some doctors are not sports or exercise minded so you may invite your doctor to practice so s/he may develop a greater knowledge of what you do.

Judo students often will train before an injury is fully healed because they are eager to return to the dojo. While this spirit and attitude is great it can prove to be detrimental to your training. Your body is your tool, and a great part of judo training is learning how to take care of it. Be sure to train hard and frequently but always allow your body time to heal and regain strength.

There are many things you can do at home to continue training during a period of recovery. Ask your sensei what those things are and what would best serve your needs. You should always feel welcome to visit the dojo during your time of recovery. It is good to do so in order to feel part of the growing process you should come and, as always, sit quietly while listening and watching intently. There are things you can learn by doing this. Treat your injury or illness as your training ground by working on proper breathing and meditation. Understand your limitations and work within them. During your meditation, envision your body healing itself. This will serve as important training for you to use for the rest of your life. For more information and greater understanding of this ask your sensei.

RULES OF PRACTICE (PROPER ETIQUETTE)

1. Remove all jewelry prior to practice, leave it at home if possible
2. Maintain neatly trimmed finger and toenails.
3. Maintain proper hygiene and grooming.
4. Wash your *gi* (uniform) often.
5. Three minutes before class, lineup and wait while meditating
6. When *sempai* or high *kyu* calls, "*Rei!*" (bow to the teacher), bow and say, "*Onegaishimsu!*" (please be so kind as to teach).
7. If you are late to class, change into your *gi*, bow upon entering the practice area, and sit quietly off to the side until your *sensei* gives you permission to join class. S/he will expect you to bow and they will return this bow to you.
8. Bow to your *sensei* when called upon; bow again to your *sensei* before you sit down.
9. Bow when the instructor has finished demonstrating and directs the class to practice.
10. When your *sensei* claps his/her hands or calls "*matte,*" stop, line up in proper formation and in straight lines. **Do not lean against the wall. Stay one foot from the wall so that other students may pass behind you if called upon.**
11. When your *sensei* advises you on a technique during practice, thank him/her and bow.

12. Do not talk while your *sensei* is instructing or lecturing.
13. If you need to be excused during practice you should bow to your partner and then bow to your *sensei*, ask him/her for permission to leave the mat area. It is a good idea to notify the *sensei* prior to class that you will need to leave early.
14. Bow to your partner when you begin practice and when you end with that person.
15. At the end of class the *sempai* will give the same commands to bow as they did to begin class. You should always say "*Arigato gozaimahita*" (thank you very much). A new custom to many of you would be that you bow to everyone you worked with during the course of the class. This should be done from a kneeling bow. It is an additional way of extending your gratitude to class members.
16. When you practice you should tap loudly with your hand or foot should you feel excessive pain; this is a signal for your partner to stop what they are doing, and it is faster than saying "ouch" or "stop."
17. Do not practice a technique you have not been taught by your *sensei*.
18. Do not try to teach anyone until your *sensei* directs you to do so. Do not teach non-*judoka* any techniques of any kind. This will prevent injury and misuse. Always use your place and the role you should play as a student and when called upon, assist.
19. Always practice safely.

THE *DOJO* (TRAINING PLACE)

Dojo literally translates as "Place of the Way" or "Place of Enlightenment." It should be understood that this would refer to the *dojo* as being more than a place of exercise. The *Bushi* (warrior class) found in Zen Buddhism to be a philosophy suitable to their every day trials. Furthermore, a training useful for developing the discipline of mind and body that warriors have always felt to be imperative. Zen teachers also used martial analogies and references in their teaching for the pragmatic-minded *Bushi*. The warrior and the monk required the same qualities: fearlessness, lack of material things to self, energetic laboring, and a commitment to follow a course of action to the very end. Both sought a state of mind that was free of all restraints, flowing without hindrance; both submitted themselves to severe training. As Zen became more widely accepted and finally patronized by the ruling authorities its influence on the martial arts grew. Soon the martial arts were understood as methods to cultivate the self and not just for fighting. Judo is *budo*, and as such it has inherited the tradition of *budo*. Students train to learn self-defense techniques and, in so doing, we fashion ourselves into productive members of society. The *dojo* is a place recognized for its perfection of human character through strict discipline of mind and body training. For this we are indebted to the *Bushi* and to the teachings of Zen. The *dojo* is the special place we train for victory over self.

DOJO INTERIOR

All *dojos* are different in some way than others. However, they all have mats that are permanently placed on the floor or mats that are placed during practice and then picked up afterward. The mat area is formally known as *tatami*. *Tatami* technically are woven straw mats, the traditional floor covering in the Japanese *dojo* as well as their homes.

The students are to line up according to rank, age, and sex in an area called the *shimoseki*, the low seat. This area is directly across from the *kamiza*, which means the "god" seat. This area traditionally is decorated with a photograph of Jigoro Kano and a flower arrangement. The *joseki* is the high seat and is generally between the low seat and the god seat. This may vary depending on the *sensei's* preference. The *joseki* is reserved for senior ranked black belts; however, invitations are often given to lower black belt students to sit on the *joseki* during special occasions. Lower black belts should always consider it an honor to be afforded the privilege be asked. Normally the lower black belts lineup to the left of the *joseki*, in order of rank, the senior of them will be the closest to the *kamiza*. Formal bowing is done from these positions. One may find other things in your *dojo* such as office space, changing areas, and lavatories. It will serve you well to become familiar with all these areas in your *dojo*.

STUDENT RESPONSIBILITY IN THE *DOJO*

As a member of your *dojo* you enjoy certain privileges and you may bear many responsibilities, it is wrong of you to think of the *dojo* as some sort of health club where you pay for your instruction and expect to get as much as you can. You do not pay for your instruction at a *dojo*: the teachings you will receive are the result of much time and

effort spent learning by the *sensei*. This is beyond any price you could pay. Your *dojo* fees simply insure that the facility can continue to exist viably. Pay your dues on time without being asked. Do not put your instructor in the uncomfortable position of having to ask you for money. Late or negligent payment is a sign of disrespect not only to your *sensei* but also to the *dojo* and your fellow students.

As a member of the *dojo*, you will be called upon to assist in the cleaning and maintenance of the facility. This is not an attempt to take advantage of your labor; it is a purely practical need. On the other hand, it is very much a part of your training. Be involved in every aspect of your *dojo*. Put your hands and hard work into every inch of it. It is very nice to talk about concepts like "*Masakatsu agatsu*" which is "victory over the self but if the toilets are always dirty it is plain that our words are empty."

WHEN TO PRACTICE

Most of our practice will be done in class when there is at least one instructor (black belt) on the mat. However, there may be times that you wish to practice when class is not scheduled. There are some limitations and/or restrictions that you must consider before doing so. You may never practice on or with a person who is not a student unless you are of *shodan* (1st black belt) rank or above. Someone may get hurt and you may be giving wrong direction or information. A person must be of at least *shodan* rank before they are certified to teach students. There may be isolated circumstances in which a brown belt may be allowed to teach, however, this would be the exception to the rule. Leave the instructing to the instructors.

Kyu ranks (below black belt) may be practice when a brown belt is present. We do this to ensure your safety as well as the safety of everyone else involved. The brown belt must be dressed in a *judogi* (formal practice uniform) and his/her attention must be completely on the practice.

We suggest that you do not practice *ukemi* (break falls) without the supervision of a black belt until you reach the rank of *rokkukyu* (green belt, 1st step). You will have much more fun and you will progress faster if you learn properly, do not develop bad technique, and especially if you do not injure yourself. Most of our *dojos* (practice halls) are open with classes conducted several times weekly. You should have plenty of time to practice during those times. I would encourage you to attend class often and regularly.

When you practice with fellow students you should always be helpful, encouraging, and willing to be a good partner. Always practice safely and never cause your partner injury. Everyone is different and will progress at his or her own pace. Do not expect other students to do techniques they have not yet been taught by their *sensei*.

ATTITUDE

You should always maintain a positive attitude during practice. We all have seen times that we were too tired, lazy, or lacked the drive to practice for one reason or another. However, we must press on and force ourselves to go and practice at the dojo because we will find that we are refreshed and relieved after doing so. The founder of *Aikido* advises his students to "train joyfully." There is no question about the strength of this advice.

Training is not reserved for the dojo. You are encouraged to train continually in your mind. Therefore, you can always maintain your center. You must always apply the principles you have been taught and practiced in class.

POSTURES AND STANCES

When in class you are to direct all your attention to the *sensei* and all that is going on around you. While your *sensei* teaches, or a visiting *sensei* teaches, you should sit in *seiza*. *Seiza* is a familiar Japanese manner of sitting with your legs folded under and the buttocks resting on the heels. Most people will find this position very uncomfortable at first but you should practice at home so that you will begin to relax while sitting in this position. This position of sitting encourages tentativeness and is recommended for every

class. You should be mindful that while sitting in this position you should not slouch or over-arch your back.

ANZA

Those that may tire of sitting in the *seiza* position may sit in *anza*. This position is much like the Indian style of sitting. However, it is recommended that you do not cross your legs. You should sit with your right leg lying in front of your left leg. With your left leg behind your right leg lay them both flat on the mat. You should continue to be mindful never to slouch while sitting in either position. When you have rested you should return to *seiza*. The *anza* position is not a formal sitting position and is sometimes referred to as *Agura no Shisei*.

STANDING

Always be aware of your posture when sitting or standing. Bad habits are very hard to break. Learn the proper methods and practice them with diligence. There are a few postures you will find to be the basics of practice.

Shizen-Tai (Natural Posture)

1. *Shizen-Hontai* (Fundamental/Basic Natural Posture)
2. *Migi-Shizentai* (Right Natural Posture)
3. *Hidari-Jigotai* (Left Natural Posture)

Balance should be on both legs in these positions and your feet should be approximately one foot apart. The body is straight, yet relaxed. The designation of right or left indicates which foot should be forward.

Jigo-Tai (Defensive Posture)

1. *Jigo-Hontai* (Fundamental/Basic Defensive Posture)
2. *Migi-Jigotai* (Right Defensive Posture)
3. *Hidari-Jigotai* (Left Defensive Posture)

The reason for these defensive postures is to defend oneself; however, it is very difficult to move quickly from this position. This position is a wider step than *shizen-hontai*. You will find that you will be more effective in your techniques from *shizen-hontai*.

The half body stance used in defense is called *Hammi no Kamae* in some *dojos*. Keep in mind that you should tend your awareness while in this and other stances. This is a defensive posture and you should never slouch with the body or the mind.

SHINTAI AND TAISABAKI (BODY AND FOOT MOVEMENT)

You will practice several movements and steps. The basics of these must be practiced over and over again until they are mastered. You will find that with them you

will stay centered and the energy in your *hara* will be best utilized. Establish good posture and you will be able to adjust to attacks from any direction.

Shintai: There are two methods of walking in *judo*. *Tsugi-ashi* means that one foot follows the other foot without passing the first foot. *Ayumi-ashi* means ordinary walking. Both of these walking methods should be done with *Suri-ashi* (sliding steps).

Taisabaki: There are three forms of *Taisabaki*: *Mae-sabaki* (front movement), *Ushiro-sabaki* (rear movement), and *Mae-mawari* (front turn). *Taisabaki* means to change the position and direction of all the parts of the body with stabilized posture for offensive and defensive techniques.

THREE ELEMENTS: *NAGE WAZA* (THROWING TECHNIQUES)

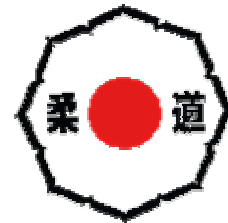
You cannot throw someone that has good posture; therefore, you must off-balance them. *Kuzushi* means to break balance. There are eight basic directions that you may use to break balance: straight forward, straight behind, directly to the right, directly to the left, and to each of the four corners.

Tsukuri means to enter or set up your opponent as well as yourself. After breaking balance you must immediately adjust your body to your opponent so that you can throw them.

Kake means execution to application of a technique. You must have all three elements in place in order for the technique to be at its most efficient level. Practice *kuzushi*, *tsukure*, and *kake* continuously until it becomes a single movement. Always strive to be as supple as the "cherry tree."

THE CHERRY BLOSSOM—THE KODOKAN EMBLEM

The Cherry Blossom is the symbol of *Judo*. It implies suppleness and it has petals that indicate the eight directions in which balance can be broken.



The Kodokan emblem is very often seen by people practicing *judo* and many have asked what it represents. Since the Kodokan is the original school of *judo* founded by Jigoro Kano and still the international technical authority for *judo*, its symbol is found in many *dojos*, books, web pages, and even on *judogi*. The symbol can be displayed with or without the Japanese characters for *ju* (gentleness, softness, yielding, or flexibility) and *do* (way, road, path, or teaching) as shown here.

The cherry blossom was considered an especially beautiful and important symbol for Japanese samurai because at the height of its beauty it would inevitably fall to the ground to die. Samurai also had to be willing to sacrifice themselves in their prime, and the cherry blossom was evidence that this is the natural way of things and could even be beautiful and pure. Life is as delicate and light as the falling petals, and there is a natural time for all beautiful things to end. The samurai strove to understand the nature of life and death by meditating on the blossom of the cherry tree. This peace was tempered by the inner strength, power, and fighting spirit represented by the circle of red. Throughout

the study of attacks and defenses in *judo* we learn to harmonize our spirit and body, learning to both fight hard and let go softly.

The standard emblem of the Kodokan is an eight petaled flower of the cherry tree. Feudal samurai adopted it because the flower is detached from the branch at the apogee of its beauty in order to die. It symbolizes a degree of maturity within the individual, which is summarized by the expression, "Strong within, but gentle without." The fire red color of the center of the emblem indicates the "fire" or "ardor" of the individual. The spirit of the Kodokan combines the strength of iron forged to red heat inside the silk, supple, and white flower. This is symbolic of the union of body, strength, and resistant suppleness and flexibility of the pure spirit developed by the *judo* exponent of the black belt grade. It is a sign of personal attainment.

SHIAI (COMPETITION)

As a *judoka* you may go to competitions, and, then again, you may not. These are sometimes referred to as tournaments. They are held throughout Texas and the United States year round. *Shiai* can be an effective method to test your skill from one perspective. However, some people are not interested in tournaments. This is fine, too.

As long as you remember what part of your training is affected by competition you should learn throughout this experience. Some *judo* schools demand that you devote all your practice time to competition preparation. This is not recommended because you will be limited in your learning of what *judo* is all about. Remember that *shiai* is only a measuring tool. You will meet many wonderful *judoka* at tournaments with whom you may develop long lasting friendships.

There are many jobs you can do at a tournament to assist and they are as equally important as the actual competition. It is recommended that all people over the age of 30 abstain unless it is your true desire. You should prepare yourself with plenty of exercise and practice. You must learn and practice a wide variety of techniques so that you will do well at tournaments.

You can work score tables, time keeping, referee, judging and many other functions of a tournament. Visit with your *sensei* to determine what is best for you. Whatever you do, enjoy it.

KATA COMPETITION

Kata has just recently returned to the competition mat. You have many good competitors entering these events. It pays to have been practicing *judo* a couple of years before you should break each technique down to see how and why it works. Thus, you will gain a better understanding of *judo*. You do not have to compete in *kata* but promotion to the brown and black belt level requires that you learn and practice *kata* regularly.

RANDORI (FREE PRACTICE)

Randori literally means "Seize chaos" and provides an environment which allows technique to flow. In some *dojos* you will find that the use this term when practicing *shiai* type situations. I recommend that you use this term when working two types of practice. The first one I would recommend would be used when everyone works independently. Everyone is free to practice on what ever they want.

The second method of *randori* is when one or more students are attacking another student, self-defense. This gives you a sure way of practicing and demonstrating your technique against aggressive attacks. The purpose is to freely and confidently defend as your attacker builds in intensity and complexity. This is a good time to work on your *renraku-waza*.

RENRAKU WAZA (COMBINATION TECHNIQUES)

In the beginning you will work on one technique at a time. It will take some time to get to the place where you can do a variety of techniques. However, in time you will begin to work on several techniques at a time. The idea is that you 100% attempt a technique and if missed you move smoothly into another and so on. Moving form one technique to the next without pause or thought. Also you may complete a throw and then move directly into a hold, choke, or arm lock. These are also methods of *renraku-waza*. Think of it as water running in a stream. When the water is met by a rock or other obstacle, the water does not stop, but yet it finds the path of least resistance. This is the way all of our techniques should be. Never force with strength. Always take *uke* in the direction of least resistance; blend and move in harmony with *uke*.

UKE & TORI RELATIONSHIP

Uke means "attacker" and *tori* means "defender." *Uke* must put his heart into his attacks. If *uke* does not do so then *tori* will not learn and execute techniques effectively. There are times when *uke* should not resist your techniques. He should give you the chance to learn them and become confident in doing them before he/she resists. Learn to be what *tori* needs you to be in any given practice. *Uke* should always be practicing good *ukemi* when being thrown. *Ukemi* is the first thing you begin to learn in *judo*. That should indicate just how important it is. If *uke* puts his/her heart into their attacks then they will maximize their practice on *ukemi* too. Everything you practice has more than one purpose. Do not practice with the same person all of the time, if possible. You should get as much variety in partners as you possibly can. If you are attacked on the street you cannot expect them to be like your partner was in class. We must learn to be ready for anything, walking with focus and control.

PROMOTIONAL TESTS

Ranks below black belt are called *kyu*. Ranks are awarded as a material recognition of your achievements. They are an indication of your progress. To ensure a high standard of proficiency the Yawara Judo Association has written out minimal requirements for every *kyu* rank. These minimum requirements shall serve as the *sensei's* teaching guide. As a student you should not forget that these requirements suggest when your *sensei* promotes you. Nor does the minimum requirements indicate that you are finished learning. You must continue to learn, practice, and develop your skill. Each promotion indicates one more piece of the puzzle of your progress. The techniques listed as requirements are far from comprehensive. You should apply each level of learning to the big picture of mastery. You should use the minimums as structure for your training and do not make promotions your sole goal of practice.

You should not focus on rank promotions. You should focus your attention on learning and practice. The promotions will come as you are ready for them. Practice internally as well as physically.

The Yawara Judo Association for all *kyu* ranks and *dan* (black belt) ranks requires the promotion test. You will find a copy of the *kyu* requirements at the end of this manual. You will find a copy of the *dan* requirements in the Instructor Manual. From time to time a *sensei* may promote someone without a formal test. This is rare and should not be expected.

The test is also part of your training. Most students are nervous about testing. It is normal for you to feel tense and or frightened when you test. However, the confidence you have gained in your training should carry over during testing times. It is an opportunity to bring the principles of the martial arts to use. Concentration, courage, relaxation, and intensity are qualities that should be visible. Public promotional testing is proof that you can show your technique at any time. It also serves as a statement of your status as a judo practitioner. Demonstrate with pride and enjoyment. It also indicates how hard you have worked.

Put your whole self into the test. You're a martial artist; therefore, you must act like one. Approach your tests as if they were going to be the last thing you will ever do in your life. If you make mistakes let them pass and focus on the rest of the test. Your reaction to your mistakes is very important to your training. When you are done with your test you are not really done. You should bow and return to your place in line. Maintain good posture because you are still being watched. In reality you are never finished testing. Your *sensei* watches you every time he/she sees you. Maintain a proper attitude at all times.

PROMOTIONAL EXAMINATIONS (BELT TESTS)

There are a few things you must do prior to testing. It is most important that you follow the steps to ensure no delay. The following must be done prior to and during each promotion:

1. Be certain that you are familiar with the techniques for which you are responsible and remember that all Yawara Judo Association (YJA) tests are cumulative.

2. You must have authorization from your *sensei* to test for each rank.
3. Make sure you are current with all dues at your *dojo* and ensure that your annual YJA dues are paid.
4. You must fill out any application for promotion (if required) and pay promotional fees prior to the test. This does not in any way guarantee promotion. Promotion fees are not refunded regardless of whether the student passes or fails.
5. When others are testing offer to take *ukemi* or be *uke* for them during groundwork. Be ready to be called upon to help in administering the test in any way.
6. When it is your turn to be tested answer clearly and loudly enough to be heard. Answer all question to the best of your ability.
7. Follow the directions of the Test Committee without hesitation.
8. Always bow to the *Joseki* when called upon.
9. Always bow to your partners before and after you work with them.
10. When demonstrating or assisting be quiet. Talk when asked a question or when you have one for the *Joseki*. You must bow to the *Joseki* first then wait to be recognized. Then you may ask your question.
11. Do not give up at any time during your test.
12. If the Test Committee stops you to give direction, sit in *seiza* and listen carefully. Bow to them when they are finished.
13. When you are finished demonstrating and answering questions for the *Joseki* bow to them and return to your place in line. Walk back the same route in which you came.
14. Maintain a sober attitude as you return to your place in line and continue through the rest of the examination.
15. Be prepared as you may be called upon to demonstrate more or to be *uke* for someone.

EXECUTIVE PROMOTIONAL COMMITTEE

The Executive Promotional Committee (EPC) for the YJA is the senior promotion body in the YJA. The members are comprised of high-ranking black belts. These members have final say in any given promotion. It is preferred that at least one of the committee members chairs all *dan* promotions. The committee members are as follows:

O-sensei Loren B. Bentley, *Shichi-dan*--Senior Member
 Charlie Laney-*shihan*, *Rokku-dan*
 Gary Cotton-*sensei*, *Go-dan*

All promotions must be approved and certified by one of these committee members. All *shodans* are authorized to promote students through *ikkyu* (1st brown belt). Promotions are generally held at each respective *dojo* as needed. The YJA holds *kyu* promotions two to three times per year in various locations. Students are welcome to attend these testing sessions to watch, participate and/or test. Students must have authorization from your *sensei* to test for any rank.

Dan promotions are held throughout the year as needed. One or more members of the EPC must chair the *Joseki* of all *dan* testing. The EPC ensures that strict standards are maintained. These standards that have proven time and time again that the highest quality is of the utmost importance. It is our desire to keep these standards alive and strong. The EPC also ensures that all promotional examinations are conducted properly and in accordance with YJA requirements.

During promotional examinations it has been customary to invite brown belts, *ikkyu* rank, to sit on the *Joseki* as part of their training. Brown belts are not allowed to ask any questions and they do not have a vote in the promotional decision. Brown belts take notes for the members of the *Joseki* and may be called on to do many other tasks.

DAN PROMOTIONS

The *Dan* promotion, or black belt test, is one of the most difficult experiences you will ever have; however, it should be one of the most positive. It is the policy of the YJA for every *dan* promotion that there must be a test. The test process is considered grueling, but will give you the opportunity to display what you have learned through your own work.

Some view the black belt as a sign of mastery. This is far from the truth. The word *sho-dan* means "beginner." It is simply a mark of your recognition as a *Judo* Student. You will have added responsibility as a black belt and you will have specific privileges too. Be proud of your black belt achievement, but keep in mind what it truly represents. It takes many years to develop your skill and the path to mastery is life long.

PROMOTIONAL RANKING SYSTEM

KYU (RANKS BELOW *DAN* GRADES)

1 st White	<i>Jukyu</i>	10 th <i>kyu</i>
2 nd White	<i>Kukyu</i>	9 th <i>kyu</i>
1 st Yellow	<i>Haichikyu</i>	8 th <i>kyu</i>
2 nd Yellow	<i>Shichikyu</i>	7 th <i>kyu</i>
1 st Green	<i>Rokkukyu</i>	6 th <i>kyu</i>
2 nd Green	<i>Gokyu</i>	5 th <i>kyu</i>
Purple	<i>Yonkyu</i>	4 th <i>kyu</i>
1 st Brown	<i>Sankyu</i>	3 rd <i>kyu</i>
2 nd Brown	<i>Nikyu</i>	2 nd <i>kyu</i>
1 st Brown	<i>Ikkyu</i>	1 st <i>kyu</i>

DAN (BLACK BELT RANKS)

1 st Black	<i>Shodan</i>	Belt Color:	BLACK
2 nd Black	<i>Nidan</i>	Belt Color:	BLACK
3 rd Black	<i>Sandan</i>	Belt Color:	BLACK
4 th Black	<i>Yodan</i>	Belt Color:	BLACK
5 th Black	<i>Godan</i>	Belt Color:	BLACK
6 th Black	<i>Rokkudan</i>	Belt Color:	BLACK or RED/WHITE
7 th Black	<i>Shichidan</i>	Belt Color:	BLACK or RED/WHITE
8 th Black	<i>Haichidan</i>	Belt Color:	BLACK or RED/WHITE
9 th Black	<i>Kudan</i>	Belt Color:	BLACK or RED
10 th Black*	<i>Judan</i> *	Belt Color:	BLACK or RED*

* Indicates that this rank will never be presented to anyone in the Yawara Judo Association. This rank, being honorary, is reserved for the ten original students of *O-sensei*, Professor Jigoro Kano.

GO KYO NO WAZA

Go Kyo no Waza: Group 1

<i>Deashi-harai</i>	Forward foot sweep
<i>Hiza-guruma</i>	Knee wheel
<i>Sasae-tsurikomi-ashi</i>	Supporting foot lift-pull throw
<i>Uki-goshi</i>	Floating hip throw
<i>Osoto-gari</i>	Large outer reap
<i>O-goshi</i>	Large hip throw
<i>Ouchi-gari</i>	Large inner reap
<i>Seoi-nage</i>	Shoulder throw

Go Kyo no Waza: Group 2

<i>Kosoto-gari</i>	Small outer reap
<i>Kouchi-Gari</i>	Small inner reap
<i>Koshi-guruma</i>	Hip wheel
<i>Tsurikomi-goshi</i>	Lift-pull hip throw
<i>Okuri-ashi-harai</i>	Foot sweep
<i>Tai-otoshi</i>	Body drop
<i>Harai-goshi</i>	Hip sweep
<i>Uchi-mata</i>	Inner thigh reaping throw

Go Kyo no Waza: Group 3

<i>Kosoto-gake</i>	Small outer hook
<i>Tsuri-goshi</i>	Lifting hip throw
<i>Yoko-otoshi</i>	Side drop
<i>Ashi-guruma</i>	Leg wheel
<i>Hane-goshi</i>	Hip sweep
<i>Harai-tsurikomi-ashi</i>	Lift-pull foot sweep
<i>Tomoe-nage</i>	Circular throw
<i>Kata-guruma</i>	Shoulder wheel

Go Kyo no Waza: Group 4

<i>Sumi-gaeshi</i>	Corner throw
<i>Tani-otoshi</i>	Valley drop
<i>Hane-makikomi</i>	Springing wraparound throw
<i>Sukui-nage</i>	Scooping throw
<i>Utsuri-goshi</i>	Hip shift
<i>O-guruma</i>	Large wheel
<i>Soto-makikomi</i>	Outer wraparound throw
<i>Uki-otoshi</i>	Floating drop

Go Kyo no Waza: Group 5

<i>Osoto-guruma</i>	Large outer wheel
<i>Uki-waza</i>	Floating throw
<i>Yoko-wakare</i>	Side separation
<i>Yoko-guruma</i>	Side wheel
<i>Ushiro-goshi</i>	Back hip throw
<i>Ura-nage</i>	Back throw
<i>Sumi-otoshi</i>	Corner drop
<i>Yoko-gake</i>	Side body drop

CLASSIFICATION OF *JUDO* THROWS

Nage Waza (Throwing Techniques)

***Tachi Waza* (Standing Techniques)**

Te Waza (Hand Techniques):

<i>Seoi-nage</i>	Shoulder Throw
<i>Ippon Seoi-nage</i>	One Point Shoulder Throw
<i>Tai-otoshi</i>	Body drop
<i>Kata-guruma</i>	Shoulder wheel
<i>Sukui-nage</i>	Scooping throw
<i>Uki-otoshi</i>	Floating drop
<i>Sumi-otoshi</i>	Corner drop

Koshi Waza (Hip Techniques):

<i>Uki-goshi</i>	Floating hip throw
<i>O-goshi</i>	Large Hip Throw
<i>Koshi-guruma</i>	Hip wheel
<i>Tsurikomi-goshi</i>	Lift-pull hip throw
<i>Tsuri-goshi</i>	Lifting hip throw
<i>Hane-goshi</i>	Hip sweep
<i>Utsuri-goshi</i>	Hip shift
<i>Ushiro-goshi</i>	Back hip throw
<i>Harai-goshi</i>	Hip sweep

Ashi Waza (Foot Techniques):

<i>Deashi-harai</i>	Forward foot sweep
<i>Hiza-guruma</i>	Knee wheel
<i>Sasae-tsurikomi-ashi</i>	Supporting foot lift-pull throw
<i>Osoto-gari</i>	Large outer reap
<i>Ouchi-gari</i>	Large inner reap
<i>Kosoto-gari</i>	Small outer reap
<i>Kouchi-Gari</i>	Small inner reap
<i>Okuri-ashi-harai</i>	Foot sweep
<i>Uchi-mata</i>	Inner thigh reaping throw
<i>Kosoto-gake</i>	Small outer hook
<i>Ashi-guruma</i>	Leg wheel
<i>O-guruma</i>	Large wheel
<i>Osoto-guruma</i>	Large outer wheel

***Sutemi Waza* (Sacrifice Techniques)**

Ma Sutemi Waza (Forward Sacrifice Techniques):

<i>Tomoe-nage</i>	Circular throw
<i>Sumi-gaeshi</i>	Corner throw
<i>Ura-nage</i>	Back throw

Yoko Sutemi Waza (Side Sacrifice Techniques):

<i>Yoko-otoshi</i>	Side drop
<i>Tani-otoshi</i>	Valley drop
<i>Uki-waza</i>	Floating throw
<i>Yoko-wakare</i>	Side separation
<i>Yoko-guruma</i>	Side wheel
<i>Yoko-gake</i>	Side body drop

CLASSIFICATION OF *JUDO* GRAPPLING

Katame Waza (Grappling Techniques):

Osae-komi Waza (Pinning Techniques):

<i>Hon-kesa-gatame</i>	Scarf hold
<i>Kuzure-kesa-gatame</i>	Variation of scarf hold
<i>Makurra-kesa-gatame</i>	Pillow scarf hold
<i>Ushiro-kesa-gatame</i>	Rear scarf hold
<i>Kata-gatame</i>	Shoulder hold
<i>Yoko-shiho-gatame</i>	Side locking four-corner hold
<i>Kami-shiho-gatame</i>	Top four-corner hold
<i>Kuzure-kami-shiho-gatame</i>	Broken top four-corner hold
<i>Tate-shiho-gatame</i>	Straight locking four-corner hold
<i>Uki-gatame</i>	Floating hold
<i>Ura-gatame</i>	Rear hold

Shime Waza (Choking Techniques):

<i>Nami-juji-jime</i>	Normal cross lock
<i>Kata-juji-jime</i>	Half cross lock
<i>Gyaku-juji-jime</i>	Reverse cross lock
<i>Hadaka-jime</i>	Naked strangle
<i>Okuri-eri-jime</i>	Sliding lapel strangle
<i>Kata-ha-jime</i>	Single wing strangle
<i>Katate-jime</i>	One hand choke
<i>Ryote-jime</i>	Two handed choke
<i>Sode-guruma-jime</i>	Sleeve wheel choke
<i>Tsuki-komi-jime</i>	Thrust choke
<i>Sankaku-jime</i>	Triangular choke
<i>Yoko-sankaku-jime</i>	Side triangular choke
<i>Ura-sankaku-jime</i>	Rear triangular choke
<i>Kesa-gatame-jime</i>	Cross chest choke
<i>Kataha-jime</i>	Half side choke

Kansetsu Waza (Arm Locking Techniques):

<i>Ude Garami</i>	Entangled arm lock
<i>Ude Hishigi Juji Gatame</i>	Cross arm lock
<i>Ude Hishigi Ude Gatame</i>	Arm taking arm lock
(<i>Ude Hishigi Zempaku Gatame</i>)	
<i>Ude Hishigi Hiza Gatame</i>	Arm taking knee lock
<i>Ude Hishigi Waki Gatame</i>	Arm pit arm lock
<i>Ude Hishigi Hara Gatame</i>	Stomach arm lock
<i>Ude Hishigi Ashi Gatame</i>	Leg arm lock

Ude Hishigi Te Gatame
Ude Gatame
Ude Hishigi Sankaku Gatame
Morote Ude Gatame

Hand arm lock
Straight arm lock
Triangular choke lock
Double arm lock

JUDO KYU REQUIREMENTS

GENERAL:

The kyu grades shall be based on the Japanese system of six kyu grades and 12 dan grades. The kyu ranks are divided into 3 white belts and 3 brown belts. The variance is that the 3 white belt grades are sub-divided into 7 levels. At the instructor's discretion the white belt grades may be used in either form. The belt colors, however, shall conform to the following standards: 10-9 White; 8-7 Yellow (or Orange); 6-5 Green; 4 Purple; 3-2-1 Brown. Women students shall wear white stripe lengthwise through the center of the belt. Instructors of dan grades may promote to the next lower rank through first brown (ikkyu). Dan grade promotions are addressed in another section. It is recommended that judoka of first brown (ikkyu) grade sit on promotional boards in an advisory capacity as a learning experience.

10th Kyu (jukyu - White Belt)

All beginners start here -- no test.

9th Kyu (kukyu - White Belt)

1. Be a member in good standing of the club affiliated with the Yawara Judo Association.
2. Have his/her instructors permission to attempt the test.
3. Be willing to undergo an examination of both physical skill and character.
4. Demonstrate the following falls:
 - a. standing right and left shoulder rolls
 - b. squatting right and left side falls
 - c. squatting back fall
 - d. kneeling front fall
5. Demonstrate the following throws:
 - a. De Ashi Harai (right side only)
 - b. O Goshi (right side only)
6. Should know the following judo terms:

ichi	ni
san	shi
go	dojo
rei	
7. Should know the following personalities:

Dr. Jigaro Kano
his/her sensei's name

8th Kyu (haichi kyu - Yellow Belt)

1. Be a member in good standing of the club affiliated with the Yawara Judo Association and have attended class regularly for at least 2 months since his/her last promotion.
2. Have his/her instructor's permission to attempt the test.
3. Be willing to undergo an examination of both physical skill and character.
4. Demonstrate the following ukemi:
 - a. Running right and left shoulder rolls
 - b. Standing right and left side falls
 - c. Standing back fall
 - d. Standing front fall
5. All previous throws including the following:
 - a. Tai Otoshi (right side only)
 - b. Ippon Seoinage (right side only)
 - c. Ko Soto Gari
6. Demonstrate the following osaekomi-waza:
 - a. Kesa-Gatame
 - b. Kata-Gatame
7. Should know all previous vocabulary including the following:

rokku	shichi
haichi	ku
ju	gi
obi	hajime
matte	sonomama
ippon	wazari
yoshi	

7th Kyu (shichi kyu - Yellow Belt)

1. Be a member in good standing of the club affiliated with the Yawara Judo Association and have attended class regularly for at least 3 months since his/her last promotion.
2. Have his/her instructor's permission to attempt the test.
3. Be willing to undergo an examination of both physical skill and character.
4. Demonstrate the following ukemi:
 - a. Running right and left shoulder rolls
 - b. Standing right and left side falls
 - c. Standing back fall
 - d. Standing front fall
5. All previous throws including the following:
 - a. Hiza Guruma (right side only)
 - b. O Soto Gari (right side only)
 - c. O Uchi Gari (right side only)
 - d. Ko Uchi Gari (right side only)
6. Demonstrate all previous osaekomi waza including the following:
 - a. Kami-shiho-gatame
 - b. Yoko-shiho-gatame
 - c. Kuzure-kami-shiho-gatame
 - d. Tate-shiho-gatame
7. Should know all previous terminology including the following:
Osae-waza Shime-waza
Kansetsu-waza Te-waza
Koshi-waza
8. Should be able to answer questions about the history of judo.

6th Kyu (rokku kyu - Green Belt)

1. Be a member in good standing of the club affiliated with the Yawara Judo Association and have attended class regularly for at least 4 months since his/her last promotion.
2. Have his/her instructor's permission to attempt the test.
3. Be willing to undergo an examination of both physical skill and character.
4. Demonstrate the following ukemi:
 - a. Leaping right and left shoulder rolls
 - b. Leaping right and left side falls
 - c. Leaping back fall
 - d. Leaping front fall
 - e. Running shoulder roll to a stance
5. All previous throws to right and left sides along with the following:
 - a. Sasae Tsurikomi Ashi
 - b. Uki Goshi
 - c. Harai Goshi
 - d. Uchi Mata
 - e. Tomoe Nage
6. Demonstrate all previous osaekomi waza including the following:
 - a. Kata Juji Jime
 - b. Gyaku Juji Jime
 - c. Nami Juji Jime
7. Should know all previous terminology including the following:

Ashi-waza	Ma-sutemi-waza
Yoko-sutemi-waza	kuzushi
Tsukuri	kake
Kata	Randori
Seiryoku Zen 'yo	Jita Kyoei

5th Kyu (go kyu - Green Belt)

1. Be a member in good standing of the club affiliated with the Yawara Judo Association and have attended class regularly for at least 5 months since his/her last promotion.
2. Have his/her instructor's permission to attempt the test.
3. Be willing to undergo an examination of both physical skill and character.
4. Demonstrate all ukemi in exemplary fashion.
5. All previous throws to right and left sides along with the following:
 - a. Koshi Guruma
 - b. Tsuru Komi Goshi
 - c. Okuri Ashi Harai
6. Demonstrate all previous osaekomi waza including the following:
 - a. Hadaka Jime
 - b. Okuri Eri Jime
 - c. Kata Ha Jime
7. Demonstrate knowledge of kata by:
 - a. Memorizing the throws, in order, of the Nage No Kata
 - b. Practice, as uke, the first two sections of the Nage No Kata.
8. Should know all previous terminology including the following:
tori uke
ju do
judogi tachi rei
zareii

4th Kyu (yon kyu - Purple Belt)

1. Be a member in good standing of the club affiliated with the Yawara Judo Association and have attended class regularly for at least 5 months since his or her last promotion.
2. Have his/her instructor's permission to attempt the test.
3. Be willing to undergo an examination of both physical skill and character.
4. Demonstrate all ukemi in exemplary fashion.
5. All previous throws to right and left sides plus:
 - a. Ko Soto Gake
 - b. Tsuru Goshi
 - c. Yoko Otoshi
6. Demonstrate all previous osaekomi waza plus:
 - a. Escape from Kesa Gatame (2)
 - b. Escape from Kata Gatame (2)
 - c. Escape from Yoko Shiho Gatame (2)
 - d. Escape from Kami Shiho Gatame (2)
 - e. Escape from Kuzure Kami Shiho Gatame (2)
7. Demonstrate a knowledge of kata by:
 - a. Memorizing the moves, in order, of the Katame No Kata
 - b. Practice, as uke, all five sections of the Nage No Kata
8. Demonstrate the following self-defense techniques:
 - a. Escape from rear arm pin
 - b. Counter from right lapel grab
 - c. Wrist lock
 - d. Hip throw from side position
 - e. Tomoe Nage from a two handed choke
9. Be able to answer questions posed about the nature of the student's judo career and hopes.

3rd Kyu (san kyu - Brown Belt)

1. Be a member in good standing of the club affiliated with the Yawara Judo Association and have attended class regularly for at least 6 months since his or her last promotion.
2. Have his/her instructor's permission to attempt the test.
3. Be willing to undergo an examination of both physical skills and character.
4. Demonstrate all ukemi in exemplary fashion.
5. Demonstrate all the throws in the first three sections of the Go Kyo No Waza.
6. Demonstrate all previous osaekomi waza plus:
 - a. Ude Garami
 - b. Ude Hishigi Juji Gatame
 - c. Ude Hishigi Zempaku Gatame
 - d. Ude Hishigi Hiza Gatame
7. Demonstrate a knowledge of kata by:
 - a. Demonstrating, as tori, the first 3 sections of the Nage No Kata
 - b. Demonstrating, as uke, all five sections of the Nage No Kata
8. Demonstrate the following self-defense techniques:
 - a. 20 techniques from a frontal attack
 - b. 20 escapes from various holds
9. Be able to answer questions posed about the nature of kata and its relationship to contest judo and explain how the practice of kata will affect the student's judo style.
10. Demonstrate a competence in contest judo by attendance at and participation in at least two tournaments since achieving the green belt. The student's sensei must validate that the student's performance at contest meets with acceptable standards for his or her rank and experience.

2nd Kyu (ni kyu - Brown Belt)

1. Be a member in good standing of the club affiliated with the Yawara Judo Association and have attended class regularly for at least 6 months since last promotion.
2. Have instructor's permission to attempt this test.
3. Be willing to undergo an examination of both physical skill and character.
4. Demonstrate all ukemi in an outstanding fashion.
5. Demonstrate all the throws in the first four sections of the Go Kyo No Waza.
6. Demonstrate all previous osaekomi waza plus:
 - a. Escapes from all three of the Juji Jime (3)
 - b. Escapes from Hadaka Jime (3)
 - c. Escapes from Kata Ha Jime (3)
 - d. Escapes from Okuri Eri Jime (3)
7. Demonstrate a knowledge of kata by:
 - a. Demonstrating, as tori, the first 4 sections of the Nage No Kata
 - b. Demonstrating, as uke, all five sections of the Nage No Kata
8. Demonstrate the following self-defense techniques:
 - a. 20 techniques from a lateral attack
 - b. 40 variations in techniques from other attacks
9. Be able to answer questions posed about contest judo and demonstrate a thorough grasp of the rules for a judo contest.
10. Demonstrate a competence in contest judo by attendance at and participation in at least two tournaments since achieving the purple belt. The student's sensei must validate that the student's performance at contest meets with acceptable standards for his rank and experience.

OR

Participate in a Batsungun with six students of purple or brown belt grade and emerge with 4 points.

1st Kyu (ik kyu - Brown Belt)

1. Be a member in good standing of the club affiliated with the Yawara Judo Association and have attended class regularly for at least 6 months since last promotion.
2. Have instructor's permission to attempt the test.
3. Be willing to undergo an examination of both physical skill and character.
4. Demonstrate all ukemi in an outstanding fashion.
5. Demonstrate all the throws in the Go Kyo No Waza
6. Demonstrate all previous osaekomi waza plus:
 - a. Escapes from Ude Garami (2)
 - b. Escapes from Ude Hishigi Juji Gatame (2)
 - c. Escapes from Ude Hishigi Zempaku Gatame (2)
 - d. Escapes from Ude Hishigi Hiza Gatame (2)
7. Demonstrate a knowledge of kata by:
 - a. Demonstrating, as tori, the Nage No Kata
 - b. Demonstrating, as uke, the Nage No Kata
8. Demonstrate the following self-defense techniques:
 - a. 20 techniques from a rear attack
 - b. 100 variations from any attack
9. Be able to answer questions posed about the history of judo explicating the differences between oriental and occidental thought.
10. Demonstrate a competence in contest judo by attendance at and participation in at least two tournaments since achieving the brown belt. The student's sensei must validate that the student's performance at contest meets with acceptable standards for his or her rank and experience.

OR

Participate in a Batsungun against six players of brown belt rank or above and gain a total of 4 points.

NAGE NO KATA

Te Waza

Uki-otoshi
Seoi-nage
Kata-guruma

Koshi Waza

Uki-goshi
Harai-goshi
Tsurikomi-goshi

Ashi Waza

Okuri-ashi-harai
Sasae-tsurikomi-ashi
Uchi-mata

Ma Sutemi Waza

Tomoe-nage
Ura-nage
Sumi-gaeshi

Yoko Sutemi Waza

Yoko-gake
Yoko-guruma
Uki-waza

KATAME NO KATA

Osae-komi Waza

Hon-kesa-gatame

Kata-gatame

Kami-shiho-gatame

Yoko-shiho-gatame

Kuzure-kami-shiho-gatame

Shime Waza

Kata-juji-jime

Hadaka-jime

Okuri-eri-jime

Kata-ha-jime

Gyaku-juji-jime

Kansetsu Waza

Ude-garami

Ude-hishigi-juji-gatame

Ude-hishigi-ude-gatame (Ude-hishigi-zempaku-gatame)

Ude-hishigi-hiza-gatame

Ashi-garami

COUNTING:

<i>Ichi</i>	One
<i>Ni</i>	Two
<i>San</i>	Three
<i>Shi (Yon)</i>	Four
<i>Go</i>	Five
<i>Rokku</i>	Six
<i>Shichi</i>	Seven
<i>Hachi</i>	Eight
<i>Ku</i>	Nine
<i>Ju</i>	Ten
<i>Ju-ichi</i>	Eleven
<i>Hyaku</i>	One hundred

WORDS FOR GREETING:

<i>Ohayo gozaimasu</i>	Hello (more formal)
<i>Konnichiwa</i>	Hello
<i>Sayonara</i>	Good-bye
<i>Hai</i>	Yes
<i>Iie</i>	No
<i>Domo</i>	Thanks
<i>Arigato</i>	Thank you
<i>Arigato gozaimasu</i>	Thank you very much
<i>Onegaishimasu</i>	Please be so kind (as to teach)

HISTORICAL SUMMARY:

<i>Judo</i> founded:	1882
Founder:	Dr. Jigoro Kano
Name of first <i>dojo</i> :	<i>Ni pon den Kodokan Judo</i>
Location:	Tokyo, Japan
Unarmed combat before <i>judo</i> :	<i>Jujutsu</i>
<i>Jujutsu</i> and similar arts have been around since (approx.):	A.D. 249
First known <i>judo dojo</i> in USA:	White House, President T. Roosevelt
Symbol of <i>judo</i> :	Cherry Blossom
Ultimate goal as defined by Dr. Kano:	Harmonious development of mind, body, and spirit

VOCABULARY

A

<i>Aite</i>	Partner, opponent
<i>Aka</i>	Red
<i>Anza</i>	Informal sitting (cross leg)
<i>Ashi</i>	Foot, leg
<i>Ashi waza</i>	Foot/leg technique
<i>Atama</i>	Head
<i>Atemi waza</i>	Striking technique
<i>Ayumi ashi</i>	Natural Walking

B

<i>Barai</i>	Sweep
<i>Batsugun</i>	Instantaneous promotion
<i>Bokken</i>	Wood sword
<i>Bogyo</i>	Defense to an attack
<i>Bu</i>	Martial
<i>Budo</i>	Martial way
<i>Bushi</i>	Warrior class
<i>Bushido</i>	Way of the warrior

C

<i>Chui</i>	Penalty ¼ point
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D

<i>Dan</i>	Grade, generally reference to Black Belt
<i>De</i>	Advancing
<i>Do</i>	Way
<i>Dojo</i>	Practice hall
<i>Dori</i>	Seize, grasp

E

<i>Eri</i>	Collar, lapel
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F

<i>Fusegi</i>	Escape
<i>Fusengachi</i>	Win by forfeit or default before the match

G

<i>Gachi/kachi</i>	Win of any type
<i>Gaeshi</i>	Reversal
<i>Gake</i>	Hook
<i>Gari</i>	Reap
<i>Gatame</i>	Hold
<i>Godan</i>	Fifth grade, 5 th Black Belt
<i>Gokyu</i>	Fifth class, 2 nd Green Belt
<i>Go Kyo no Waza</i>	Five groups of instruction
<i>Goshi</i>	Hip
<i>Guruma</i>	Wheel
<i>Gyaku</i>	Reverse

H

<i>Hai</i>	Yes
<i>Haichidan</i>	Eighth grade, 8 th Black Belt (Red/White)
<i>Haichikyu</i>	Eighth class, 1 st Yellow Belt
<i>Hajime</i>	Begin
<i>Hane</i>	Spring
<i>Hansoku make</i>	Disqualification equal to one point
<i>Hantei</i>	Decision
<i>Happo no Kuzushi</i>	Forms of off balancing
<i>Hara</i>	Lower abdomen; the seat of correct breathing and internal power
<i>Harai</i>	Sweep
<i>Hidari</i>	Left
<i>Hiji</i>	Elbow
<i>Hiki wake</i>	Draw (match)

<i>Hishigi</i>	Crush
<i>Hitai</i>	Forehead
<i>Hiza</i>	Knee
<i>Hoho</i>	Cheek
<i>Hon</i>	Basic
<i>Hontai</i>	Basic posture

I

<i>lie</i>	No
<i>Ikkyo</i>	First teaching
<i>Ikkyu</i>	First class, 3 rd Brown Belt
<i>Ippon</i>	One point

J

<i>Jigo</i>	Defensive
<i>Jigo Hontai</i>	Basic defensive posture
<i>Jigo tai</i>	defensive posture
<i>Jikan</i>	Time (as in a match)
<i>Jita kyoei</i>	Mutual benefit and welfare
<i>Joseki</i>	Seat of honor
<i>Ju</i>	Gentleness; ten
<i>Judan</i>	Tenth grade, 10 th Black Belt (Red)
<i>Jukyū</i>	Tenth class, 1 st White Belt
<i>Judo</i>	Way of gentleness
<i>Judogi</i>	<i>Judo</i> uniform
<i>Judoka</i>	<i>Judo</i> practitioner
<i>Jumbi undo</i>	Warm-up exercises
<i>Juji</i>	Cross
<i>Jujitsu (Jujutsu)</i>	Gentle art; techniques used for combat
<i>Jutsu</i>	Art, practice
<i>Ju no Kata</i>	Women's form

K

<i>Kachi</i>	Win
<i>Kaeshi waza</i>	Counter techniques
<i>Kaiso</i>	Founder
<i>Kaiten</i>	Rotary
<i>Kake</i>	Execution
<i>Kamiza</i>	Upper seat; Seat of honor which, in proper <i>judo</i> etiquette is reserved for senior <i>judoka</i>
<i>Kansetsu</i>	Joint
<i>Kappo</i>	Resuscitation technique
<i>Kata</i>	Form; shoulder
<i>Katame waza</i>	Pinning (grappling) technique
<i>Katana</i>	Long sword
<i>Katate</i>	Forearm
<i>Katsu</i>	Resuscitation
<i>Keikoku</i>	½ point
<i>Kesa</i>	Scarf
<i>Kenka yotsu</i>	Fighting grip
<i>Ki</i>	Mental power
<i>Kiai</i>	Shout with spirit and focus
<i>Kiken gachi</i>	Win by withdrawal of opponent in contest
<i>Kinsa</i>	Slight superiority (for judging contest)
<i>Kiotsuke</i>	Attention
<i>Ko</i>	Small, minor
<i>Kodokan</i>	Original <i>dojo</i> established in 1882 by Dr. Jigoro Kano
<i>Kohaku shiai</i>	Winner stays out (team contest)
<i>Komi</i>	Pull
<i>Koho ukemi</i>	Back fall
<i>Koshi</i>	Loin, hip
<i>Kubi</i>	Neck
<i>Kudan</i>	Ninth grade, 9 th Black Belt (Red)
<i>Kukyu</i>	Ninth class, 2 nd White Belt
<i>Kumikata</i>	Forms of gripping one's opponents
<i>Kuzure</i>	Modified/broken (hold)
<i>Kuzushi</i>	Off balancing
<i>Kyu</i>	Belt below black belt; class

M

<i>Ma</i>	Direct, flat
<i>Mae</i>	Front, forward
<i>Maitta</i>	"I give up"; surrender
<i>Makikomi</i>	Winding, pulling
<i>Mata</i>	Thigh
<i>Matte</i>	Stop
<i>Meiso</i>	Meditation
<i>Meiso ho</i>	Meditation exercise
<i>Men</i>	Head
<i>Migi</i>	Right
<i>Morote</i>	Two armed
<i>Mudansha</i>	Levels below black belt
<i>Memo</i>	Thigh
<i>Mune</i>	Chest
<i>Mushin</i>	no mind; a state of mind free from obstruction

N

<i>Nage</i>	Throw
<i>Nami</i>	Normal
<i>Ne waza</i>	Mat techniques
<i>Ni</i>	Two; a directional indicator, e.g. "bow to the front"
<i>Nidan</i>	Second grade, 2 nd Black Belt
<i>Nikyu</i>	Second class, 2 nd Brown Belt
<i>No</i>	Of

O

<i>O</i>	Big, major, large
<i>Obi</i>	Belt
<i>Okuri</i>	To send or slide
<i>Osae</i>	Pin
<i>Osae-komi waza</i>	Pinning techniques
<i>O-sensei</i>	Venerable teacher, refers to Dr. Jigoro Kano
<i>Otagai</i>	Each other
<i>Otoshi</i>	Drop

R

<i>Randori</i>	Free practice; multiple man attack
<i>Rei</i>	Bow
<i>Renraku waza</i>	Combination techniques
<i>Ritsu rei</i>	Standing bow
<i>Rokku</i>	Six
<i>Rokkudan</i>	Sixth grade, 6 th Black Belt (Red/White)
<i>Rokkukyu</i>	Sixth class, 1 st Green Belt
<i>Ryote</i>	Both hands
<i>Ryotedori</i>	Grasping with both hands

S

<i>San</i>	Three
<i>Sandan</i>	Third grade, 3 rd Black Belt
<i>Sankyu</i>	Third class, 3 rd Brown Belt
<i>Sasae</i>	Lower propping
<i>Seiryoku zen'yo</i>	Maximum efficient use of energy
<i>Seiza</i>	Sitting on heels with knees folded under
<i>Senpai</i>	Senior (as in student)
<i>Sensei</i>	Teacher
<i>Seoi</i>	Shoulder
<i>Shiai</i>	Tournament
<i>Shiajo</i>	Contest area
<i>Shichidan</i>	Seventh grade, 7 th Black Belt (Red/White)
<i>Shichikyu</i>	Seventh class, 2 nd Yellow Belt
<i>Shido</i>	1/8-point penalty
<i>Shihan</i>	Teacher of teachers
<i>Shiho</i>	Four quarters
<i>Shikko</i>	Walking on knees
<i>Shime</i>	Choke, strangle
<i>Shinkan shobu</i>	A fight to the death (figurative), as in concentration
<i>Shintai</i>	Movement forward

<i>Shinto</i>	The native Japanese religion
<i>Shisei</i>	Posture
<i>Shizen</i>	Natural
<i>Shizen Hontai</i>	Basic natural posture
<i>Shodan</i>	First grade, 1 st Black Belt
<i>Shomen</i>	Front
<i>Shugyo</i>	Intense physical/mental training to perfect character
<i>Shumatsu undo</i>	Cooling off exercise
<i>Shuto</i>	Cutting strike with the edge of the hand
<i>Sode</i>	Sleeve
<i>Sogo gachi</i>	Win by waza-ari plus ½-point violation
<i>Sono mama</i>	Freeze
<i>Sore made</i>	Stop; end of match
<i>Soto</i>	Outside
<i>Sotai renshu</i>	Practice in pairs
<i>Suki</i>	Opening/weakness, mental or physical, in opponent's defense
<i>Sumi</i>	Corner
<i>Suri ashi</i>	Sliding foot
<i>Sute Geiko</i>	Timing practice
<i>Sutemi waza</i>	Sacrifice Technique

T

<i>Tachi waza</i>	Standing throwing techniques
<i>Tai</i>	Body
<i>Taijitsu</i>	Unarmed body parts
<i>Taiso</i>	Exercise of calisthenics in general
<i>Tai sabaki</i>	Body change, pivoting
<i>Tani</i>	Valley
<i>Tanto</i>	Knife
<i>Tandoku renshu</i>	Pantomime (individual) practice
<i>Tatami</i>	Mat
<i>Te</i>	Hand
<i>Tekubi</i>	Wrist
<i>Tentori shiai</i>	Man for man; elimination tournament
<i>Te waza</i>	Hand technique
<i>Toketa</i>	Hold down broken (referee call)
<i>Tokui waza</i>	One's favorite or best technique
<i>Tori</i>	Defender
<i>Toshu</i>	Without a weapon
<i>Tsugi ashi</i>	Circle sliding step
<i>Tsuki</i>	Thrusting attack
<i>Tsukuri</i>	Entry position to throw
<i>Tsurite</i>	Lifting hand
<i>Tsuri</i>	Lift

U

<i>Uchi</i>	Inside
<i>Uchideshi</i>	"Inner disciple;" students living in a dojo and committed to full-time practice, 24 hours a day
<i>Uchi komi</i>	Form practice
<i>Ude</i>	Arm
<i>Uke</i>	Attacker; receiver
<i>Ukemi</i>	Break falls
<i>Uki</i>	Floating
<i>Undo</i>	Exercise
<i>Ura</i>	Rear, backward
<i>Uwagi</i>	<i>Judogi</i> jacket

W

<i>Waki</i>	Armpit
<i>Waza</i>	Technique
<i>Waza-ari</i>	½ point

Y

<i>Yawara</i>	Jujutsu
<i>Yoko</i>	Side
<i>Yodan</i>	Fourth grade, 4 th Black Belt
<i>Yonkyu</i>	Fourth class, Purple Belt
<i>Yoshi</i>	Continue

<i>Yubi</i>	Fingers
<i>Yubisaki ate</i>	Fingertip strikes
<i>Yudansha</i>	Black belt holder
<i>Yudansha kai</i>	Association of black belt holders
<i>Yuko</i>	Less than a <i>waza-ari</i> (competition)
<i>Yume no Uchi</i>	Dreaming
<i>Yusei Gachi</i>	"Decision Win"

Z

<i>Za rei</i>	Kneeling bow
<i>Zempo kaiten ukemi</i>	Forward rotary fall
<i>Zen</i>	Religious meditation
<i>Zori</i>	Sandals
<i>Zubon</i>	<i>Judogi</i> trousers