



# THE LEBANON DOJO

## Twelve major features of Isshinryu

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1. Elimination of fancy techniques—once used to hid karate's killing power because it was against the law to practice karate
2. Combination of the best of Shorin-Ryu and Goju-Ryu to form a basic, realistic system of self defense
3. Use of low kicks (none above the waist) because low kicks allow one to move quickly with power and balance. Such kicks are hard to see, and hard to block
4. Use of short, natural stances which eliminates wasted motion and major body shifting, giving a split-second time advantage in a self defense situation. Such stances are more adaptable to American physique and temperament because the stances follow natural body movements.
5. Hand and foot techniques are about fifty-fifty in the katas, giving the student a well-rounded system of karate
6. Close-in techniques which are valuable for street fighting.
7. Snap-punches and snap-kicks (punches and kicks come from a limb only 90% extended and immediately retracted), enabling you to move in and out quickly in a self-defense situation and to immediately correct yourself if you miscalculate. The lack of full extension of the limb prevents excessive wear and tear on the hinge joints.
8. Elements of hard blocking (meeting force with force) and soft blocking (deflecting) or parrying the blows.
9. Blocks executed with the muscular part of the forearm rather than the bone part to prevent breakage of the bones.
10. A fist made with the thumb on top of the fist rather than over the first two fingers. This method locks the wrist, helping to prevent the fist from buckling at the wrist on impact. This method also tightens the fist by allowing you to put tension on the top of the fist (thumb side) and the side of the fist (finger side).
11. Vertical punch, which increases the speed and focus of the punch.
12. Multiple-purpose techniques, allowing a block to become a blow, and vice versa, making the shift from offense or defense a matter of split-second timing.



# THE LEBANON DOJO

## Basic History

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One night in 1954, Master Shimabuku fell asleep and dreamed of a beautiful sea goddess, half woman, half serpent, named 'Mizu-Gami'. She represented the calmness a martial artist should display in facing turbulent conditions, symbolized by the churning sea, but having the strength of the serpent, if needed. Her left hand was open as a sign of peace, but her right hand was clenched in a fist indicating her willingness to fight if the need arose.

A dragon appeared in the sky symbolizing the fighting fury displayed by a dragon as does the half-serpent body of Mizu-Gami. The ascending dragon also represents good luck. Three stars appeared symbolizing the birth of a new system of karate. The left star represented Shorin-Ryu (the mother), the right star represented Goju-Ryu (the father), and the middle star represented Isshin-Ryu the child). The gray evening sky symbolized serenity and implies that karate is to be used only for self-defense.

Master Shimabuku also said that the three stars denoted that it was dark or nightfall. The dragon in his dream was a good luck symbol in Okinawan folk lore. It symbolizes the dragon palace that was located at the bottom of the ocean.

The next morning when Master Shimabuku awoke, he felt that his dream had been a divine revelation. He met with his top student, Eiko Kaneshi, and told him of his dream and his desire to break away from Okinawan tradition and start a new style of karate. The date was January 15, 1954. Upon announcing his decision to start a new style, many of his Okinawan students left, including his brother Eizo.

The new system was not initially given a name, and in fact, went through two name modifications before Isshin-Ryu was finally adopted. However, the official birth of Isshin-Ryu karate is January 15, 1954. The Mizu-Gami was drawn from Master Shimabuku's description by Shosu Nakimine, Kaneshi's uncle, and was chosen to be the symbol for Isshin-Ryu karate.

The first two marines to bring Isshin-Ryu karate to the United States were Don Nagle and Harold Long. Don Nagle opened his first dojo at Camp LeJeune, North Carolina, while Harold Long's first dojo was in his back yard at Twenty-Nine Palms, California. Upon their discharge from service, Nagle moved to Jersey City, New Jersey, and opened the first Isshin-Ryu dojo in the Northeast. Long returned home to Knoxville, Tennessee, and opened his first dojo at the Marine Reserve Training Center.



# THE LEBANON DOJO

## Basic History of Isshinryu Karate

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Tatsuo Shimabuku was born in Chun Village, Okinawa, on September 19, 1906. At the age of eight, he began to study Shorin-Ryu Karate under his uncle. After mastering Shorin-Ryu, he began his study of Goju-Ryu Karate. During the mid 1936's, Shimabuku entered a special martial arts festival. His performance of both Shorin-Ryu and Goju-Ryu katas so impressed the spectators, that by 1940, he was recognized throughout the Ryukyu Islands as the foremost proponent of Shorin-Ryu and Goju-Ryu Karate. He was the first person ever to master both systems.

During WWII, Master Shimabuku's reputation as an expert in karate was such that Japanese officers stationed on Okinawa kept him from military conscription in exchange for karate lessons. But he only taught them the basics, not the "good stuff". After the war, he returned to teaching karate and farming.

By the early 1950's Master Shimabuku was refining his karate teachings combining what he felt was the best of the Shorin-Ryu and Goju-Ryu style to, and incorporating his own techniques. While his experimentation continued, his adaptation of techniques and kata were not widely publicized. He consulted with several of the masters on Okinawa concerning his wish to develop a new style. Because he was highly respected as a karate master, he received their blessing. [This would later be rescinded due to the many radical changes made in traditional Okinawa Karate].

One night in 1954, Master Shimabuku had a dream of a beautiful sea goddess, half woman, half serpent, named "Mizu-Gami". The next morning when Master Shimabuku awoke, he felt that his dream had been a divine revelation. This was the basis of the Isshinryu symbol, and the birth of Isshinryu Karate. [Isshinryu means "One Heart Way"]. The date was January 15, 1954.

In 1955, the 3rd U. S. Marine Division was stationed on Okinawa, and the Marine Corps chose Master Shimabuku to provide instruction to marines on the island. As a result of this instruction, Isshinryu was to be spread throughout the United States by marines who returned home. The first two marines to bring Isshinryu Karate to the United States were Don Nagle and Harold Long. Master Tatsuo Shimabuku died on May 30, 1975,

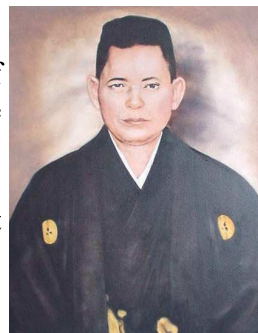
Isshinryu Karate has spread world wide, and is known as one of the foremost combative styles of self-defense in the world!



# THE LEBANON DOJO

## Tatsuo Shimabuku

Shinkichi "Tatsuo" Shimabuku was born in Chun Village, Okinawa, on September 19, 1906. He was one of ten children born into a farming family. By the age of eight, he had a strong desire to study the martial arts. He walked several miles to the home of his uncle, Urshu Matsumura (Kamasu Chan), who was a Shuri-te (Shorin-Ryu) instructor, only to be turned away. This did not discourage young Shimabuku, however, as he made the trek every day until his uncle relented and accepted him as a student. At first, Matsumura would only give him menial chores to perform around the dojo, but after a few weeks he saw his nephews true desire to learn and began his training. He studied informally with his uncle for several years.



By the time Shimabuku was a teenager, he had attained the physical level of a person six years his senior. His physical condition was due to his karate training as well as his working on the family farm. He excelled in athletic events on the island. By the time he was seventeen, he was constantly winning in two of his favorite events, the javelin through and the high jump.

Around the age of twenty-three, Shimabuku desired to further his knowledge and began to study under the legendary Shuri-te (Shorin-Ryu) master, Chotoku Kyan in the village of Kadena. He began his training with Master Kyan in 1929 while attending the Okinawa Prefectural Agricultural School. Within a short time, he became Master Kyan's best student and, under Kyan's instruction, learned the katas: Seisan, Naihanchin, Wansu, Kusanku, and Tokumini-no-kin-bo. He also began his study of 'Ki' for which Master Kyan was most noted. Shimabuku studied with Master Kyan until Kyan's death in 1945. He always considered Master Kyan his first formal sensei and was very loyal to him.

While continuing his studies with Master Kyan, Shimabuku sought out another famous Shorin-Ryu instructor, Master Choki Motobu, during the early 1930's. Master Motobu was known throughout the island for his fighting prowess, and as his student, Shimabuku quickly developed his fighting skills into a precise art.

Shimabuku had always been fascinated by Naha-te (Goju-Ryu) and sought out Master Chojun Miyagi, the founder of Goju-Ryu after Master Kyan's death. Enrolling in his dojo, Shimabuku quickly became Master Miyagi's best student, and from him learned the Seiuchin kata and the all-important Sanchin kata. Shimabuku studied with Master Miyagi until Miyagi's death in 1953.

After his apprenticeship under these three masters, Shimabuku entered a special martial arts festival on Okinawa during the mid 1930's. His performance of both Shorin-Ryu and Goju-Ryu katas so impressed the spectators, that by 1940, he was recognized throughout the Ryukyu Islands as the foremost proponent of Shorin-Ryu and Goju-Ryu karate. He was the first person ever to master both systems.

By the early 1950's Master Shimabuku was refining his karate teachings combining what he felt was the best of Shorin-Ryu and Goju-Ryu styles, and incorporating his own techniques. While his experimentation continued, his adaptation of techniques and kata were not widely publicized. He consulted with several of the masters on Okinawa concerning his which to develop a new style. Because he was highly respected a karate master, he received their blessing. (This would later be rescinded due to the many radical changes made in traditional Okinawan karate.)



# THE LEBANON DOJO

## Master Shimabuku's Code of Karate

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- A person's heart is the same as Heaven and Earth.  
The earth is limited while heaven knows no limits. Man has characteristics of both as evidenced by the fact that he is both the strongest and weakest being in the universe.
- The blood circulating is similar to the Moon and Sun.  
A person should always remain in motion, circulate. As a result, in facing an obstacle he will bend but never break.
- A manner of Drinking and Spitting is either hard or soft.  
In reference to combative techniques, if one becomes angry (hard) his balance is destroyed, but if one remains calm (soft) balance is maintained.
- A person's Unbalance is the same as a Weight.  
Anytime one is unbalanced, that serves as an additional obstacle that must be overcome.
- The body should be able to change Direction at any time.  
The body should merely respond to events instead of allowing the mind to anticipate or attempt to “out guess” events.
- The time to strike is when opportunity presents itself.  
Always examine your opponent and attempt to locate his weakness. After finding his weakness, attack that point.
- The eye must see all sides.
- The ear must listen in all Directions.





# THE LEBANON DOJO

## Mizu Gami Patch

### Meaning of the Patch

#### Mizu Gami's Hand Position:

1. Left hand open signifies "I come in peace."
2. Right hand closed signifies "strength if evil persists."
3. Very similar in meaning to our signature before katas.

Mizu Gami's hand position left hand down in a Shoti trying to calm the troubled waters. Showing peace. The right hand up in a Tetsui showing an ability and a willingness to fight if necessary.

#### Mizu Gami Sometimes called Sea Goddess Half Serpent/Half Woman:

1. Karate can be hard and fierce like the dragon.
2. Martial Artists should also show compassion.

#### Dragon:

1. Tatsuo means Dragon Man (or Dragon Boy). The symbol in the patch is said to represent Tatsuo "Dragon Man"

#### Three Stars:

1. Good, Better, Best Karate Student.
2. Grandmaster Shimabuku's three primary instructors.
3. Mind, Body and Spirit or Mental, physical and breathing.

#### The Oval Shape:

Represents the vertical fist we use in Isshinryu. The original patch was shaped in a fist, but the modern patch is pure oval.

#### The Gray Background:

1. To represent the image that came to Master Shimabuku in his dream.
2. Represents the calm a karateka should display at all times.

#### Turbulent Water:

1. The troubles we encounter in our lives.
2. A storm is brewing yet the Mizu-Gami retains her calm mind.

#### The Kanji (Japanese Writing):

Spells out Isshin-Ryu. Karate

#### Orange Border:

Represents the Ring of Fire in the dream.





# THE LEBANON DOJO

## Terminology

### Stances

<u><i>Dachi</i></u>	<u><i>dah-chee</i></u>	<u><i>Stances</i></u>
Kiotsuke (fudo)	key-oh-tsue-key	Attention
Seisan	say-san	Front Stance
Seiuchin	say-uo-chin	Side Stance
Naihanchin	na-han-chin	Saddle Stance
Shika	shee-ka	Ready Stance
Kiba	kee-ba	Horse Stance
Neko	nee-ko	Cat Stance
		Hour Glass
Sanchin	san-chin	Stance

### Blocks

<u><i>Uke</i></u>	<u><i>oo-kay</i></u>	<u><i>Blocks</i></u>
Chudan (rekon)	chew-dahn	Middle Block
Gedan	geh-dahn	Low Block
Jodan	jo-dahn	Upper Block
Juji	jew-gee	X-Block

### Strikes

<u><i>Uchi</i></u>	<u><i>oo-chee</i></u>	<u><i>Strikes</i></u>
Seiken	say-ken	Vertical Punch
Shuto	shoe-toe	Knife Hand
Tettsui (ta-tae)	tett-soo-ee	Hammer Fist
Empi	em-pee	Elbow
Haishu	hi-shoo	Back Fist
Nukite	noo-key-teh	Spear Hand
Shotei	show-tay	Palm-Heel
Haito	hah-ee-toh	Ridge Hand

### Kicks

<u><i>Geri</i></u>	<u><i>geh-rhee</i></u>	<u><i>Kicks</i></u>
Hiza Geri	he-zah	Knee Kick
Keaage Geri	key-ah-geh	Snap Kick
Kekomi Geri	kay-koh-me	Thrust Kick
Mae Geri	mah-eh	Front Kick
Mawashi Geri	mah-wha-she	Roundhouse
Tobi Geri	toh-bee	Flying Kick
Ushirro Geri	uo-she-row	Back Kick
Yoko Geri	yoh-koh	Side Kick

### General Terms

Budo	boo-doh	Martial Way
		Study of Kata Applications and Techniques
Bunkai	bun-kye	Black Belt Rank
Dan	dahn	Training Gym
Dojo	doh-joh	Kick
Geri	geh-rhee	Jacket, Training Uniform
Gi	ghee	Begin
Hajime	haah-zhim-ay	Knee
Hiza	he-zah	Empty-handed fighting
Karate	kah-rah-teh	Practitioner of Karate Forms
Karate Ka	kah-rah-teh-kah	Forms
Kata	kah-tah	Mind, Spirit, Energy
Ki	key	Focusing shout
Kiai	key-aye	Sparring
Kumite	koo-me-tay	White-Brown Belt Rank
Kyu	kyoo	Punching Board
Makiwara	mah-key-wha-rha	Wait
Matte	mat-tay	Training Uniform Belt
Obi	oh-bee	Bow
Rei	ray	Teacher
Sensei	sehn-say	Match
Shiai	shee-aye	Stop
Yame	yah-may	

### Numbers

<u><i>Isshin-Ryu</i></u>	<u><i>Ish-in-ru</i></u>	<u><i>One Heart Way</i></u>
Ichi	Ih-chee	One
Ni	nee	Two
San	sahn	Three
Shi	she	Four
Go	go	Five
Roku	roo-koo	Six
Shichi	shih-chee	Seven
Hachi	hah-chee	Eight
Ku	koo	Nine
Ju	joo	Ten

### Empty Hand Katas

1) Seisan	say-san	5) Chinto	chin-toe
2) Seiuchin	say-uo-chin	6) Kusanku	koo-sahn-koo
3) Naihanchin	na-han-chin	7) Sunsū	sue-un-sue
4) Wansu	won-su	8) Sanchin	san-chin