

KARATE YELLOW BELT STUDY GUIDE

Adapted from the original Yellow Belt book.
For use by Sensei Stevenson's and Sensei Hardyman's classes.
Revised September 1996.

KARATE DOJO: GENERAL REGULATIONS

1. If you are a student at a Dojo, always arrive before the class starts.
2. TACHI-REI (Standing Bow). Always bow upon entering and leaving the Dojo. Upon entering, bow first to the flag, then to the highest ranking black belt. Upon leaving, bow first to the highest ranking black belt, then to the flag. The flag is always first and last.
3. When it is time for the class to begin, if the Sensei (Instructor) is not present, then the senior adult student will start the class.
4. All students must follow the leader's instructions as if they were that of the Sensei.
5. During the session, students must work with a serious attitude and complete concentration. Therefore, laughing, talking, chewing gum or asking questions cannot be permitted except with special permission from the Sensei. Silence and seriousness during a session are two rules which must be followed if a high level of training is to be sustained. In addition, no jewelry or watches may be worn by the students during class.
6. Whether in lining up on command or in actual practice action, rapid movement is an essential part of the training. This habit of moving quickly and without wasted movement or effort will keep the class working smoothly and at a good pace. In addition, the student will acquire good working techniques.
7. A session is designated as a continuous half hour of work with a two minute break, unless given permission from the Sensei.
8. If a student must stop work, then he must raise his hand to report to the instructor and obtain permission.
9. Each student must report when temporarily discontinuing lessons.
10. Each student, purple belt or above, must report any anticipated absence to the head of the Dojo or to the trainers.
11. Senior System: No student should go directly to the Sensei with questions without first attempting to obtain the answers from the lower or senior students. If the student is a white belt, then he should ask a purple belt, and etc. Each student should, however, make every effort to learn the answer through continued practice, work, and observing other students. If a problem can be solved by the student himself in this way, through his own effort, the answer will become permanent knowledge and will not be forgotten. As a final resort, the Sensei should be consulted.
12. To practice hard is the motto of any Dojo, in order to master the techniques of true Karate.
13. Each student of Karate must thoroughly understand the "Code of Conduct", Tenets and Dojo Ethics.
14. The wearing of the Do-Gi (uniform) outside the Dojo is strictly prohibited. However, the Do-Gi may be worn at home during your private practice sessions.

KARA-TE

The Japanese letter **kara** means **empty** and **te** means **hand**. It is commonly translated into "empty hand", a combat art without using any weapons. However, various weapons may also be included in the training of Karate. The letter **kara** is often also used in relation to **emptiness of the mind**. With an empty mind you can increase the possibility of making the most of yourself. Through the emptiness, techniques can be performed freely. The word **te** also implies **technique** or **system**. It is probably appropriate to regard the entire word Karate as one term which means a complete system of martial arts.

Note: Karate was originally defined as either "Chinese (kara) Hand (te)" or Empty (kara) Hand (te)". "Empty hand" was chosen as the final definition.

WADO-RYU KARATE

The Wado-Ryu Japanese Karate style was founded in 1939 by Hironori Otsuka. Wado-Ryu means "Way of Harmony" and is one of the four major styles (Shotokan, Goju, Wado, and Shito) of Japanese karate. It is perhaps the purest form of Karate-Do, steeped in classical Bujutsu.

Shinto-yoshin-ryu, a form of jujitsu practiced in Japan at the turn of the 20th century, specialized in atemi striking and kicking. It is one of the styles from which Master Otsuka created Wado-Ryu.

Some of the harsher resistive elements of sparring techniques are absent in Wado-Ryu. Master Otsuka rejects hardening certain parts of the body, such as hand conditioning, believing it a useless preparation. The aim of Wado-Ryu Karate-Do is not perfection of physical technique, but the development of a mind that is tranquil yet alive, able to react intuitively and without hesitation to any situation. In Wado-Ryu, as skill and knowledge are acquired through training and concentrated effort, the student is said to develop inner strength and calmness of character, as well as the virtues of self-control, respect for others and true humility.

Karate-Do for Otsuka is primarily a spiritual discipline. "Violent action may be understood as the way of martial arts, but the true meaning of martial arts is to seek and attain the way of peace and harmony."

Basics - punching, kicking, blocking, guarding, striking, joint twisting, and throwing techniques - KATA, and prearranged and freestyle sparring comprise the training foundation of this system. Equally emphasized and fundamental to Wado-Ryu is **taisabaki**, or **body shifting** to avoid the full brunt of an attack. Taisabaki is a technique derived from swordsmanship. **Blocking movements are often transformed instantly into attacks in Wado-Ryu style karate**, and practitioners of this style tend to employ a large number of feints.

MASTER HIRONORI OTSUKA
June 1, 1892 - January 29, 1982

Still lean and hard at over eighty years of age, Master Hironori Otsuka was a robust example of how the martial arts can give a man a long, healthy life. Master Otsuka was the founder of the Wado-Ryu School of Karate. Before his death, he was also Vice-Chairman of the All-Japan Karate Federation, and Director of the Japan Classical Martial Arts Promotion Society. Master Otsuka is considered by his disciples to be one of the three men responsible for originating the modern Japanese martial arts.

Master Otsuka was born on June 1, 1892 in Shimodate city, Japan. He was the son of Mr. Tokujiro Otsuka, a doctor of medicine. In 1898, when he was six years old, Master Otsuka began practicing Jujitsu under the tutelage of his father. He also studied jujitsu under Chojiro Ebashi. By the age of 13 (1905), he was enrolled in the Shintoyoshin School of Jujitsu, where, along with 35 other young students, he studied under Master Tatsusaburo Nakayama. Whereas most Jujitsu schools specialized in throwing and ground techniques, the Shinto-yoshin-ryu stressed atemi striking and kicking.

In the spring of 1911, when Master Otsuka was 19, he entered Waseda--one of Japan's finest universities. While majoring in Business Administration, Master Otsuka also started training in Atemi-style Kempo and continued his practice in Shinto-yoshin-ryu and other Jujitsu schools. The death of Master Otsuka's father in 1913, during his junior year at Waseda, forced him to withdraw and go to work in a bank in the city of Shimodate. As it turned out, he was never able to return to complete his final year and graduate.

Eight years later, on June 1, 1921, Master Otsuka celebrated his 29th birthday with the award of the coveted menkyo-kaiden, designating him the successor as master of this style, and taking over the mastership of the Shinto-yoshin-ryu from Nakayama upon receipt of a certificate of "full proficiency" in the Jujitsu school.

The next year, (1922) an article in a newspaper reporting on Crown Prince Hirohito's visit to Europe was destined to profoundly affect Master Otsuka's life and provide a new direction in his martial arts career. The article said that the Crown Prince had also visited Okinawa, where he was entertained with a dancing performance and a demonstration of Karate. It added that an Okinawan named Gichin Funakoshi had arrived in Japan and was planning to demonstrate the local martial art at a public ball in Tokyo.

The 30-year-old bank clerk promptly packed himself off to Tokyo to take a first-hand look at what this Okinawan master had to offer. He wound up at Meishojuku, the gymnasium where Funakoshi was training some students in Karate, and wasted no time in introducing himself to the diminutive martial arts master. "Funakoshi-san welcomed me," Master Otsuka recalled, "and said he would gladly teach me Karate. Although most Okinawans appear to be naturally suspicious," Master Otsuka added, "he was surprisingly open and frank -- even innocent." From then on, Master Otsuka practiced Karate virtually every night at the Meishojuku and eventually became Funakoshi's senior student. By 1928, he was assistant instructor at Funakoshi Sensei's Dojo.

From his first introduction to the Okinawan martial art, ideas started whirling through his head about adapting the techniques he had learned in Jujitsu to Karate. However, Funakoshi regarded karate as a true martial art, and felt it could not be practiced in a competitive way and still retain its character. Otsuka disagreed and wanted to test karate techniques through safe competition, so he eventually broke away (1935) and founded Wado-Ryu Karate in 1939.

In 1927, Master Otsuka (35 years old) quit working at the bank and set himself up as a medical specialist in the treatment of persons injured in the martial arts. He continued his training in Karate, and two years later he organized the first school Karate club at Tokyo University. But more importantly, in 1929 he launched a study into a method of arranging Kumite (free-style fighting) into competitive matches, laying the basis for present-day Kumite-style tournaments. As early as 1934, he developed rules and regulations for competitive free-sparring. The first Japanese karate match was held at Otsuka's instigation, and in the end his way prevailed, and karate competition is now widely practiced in all the major karate ryu.

After 1930, Master Otsuka went increasingly on his own, setting up a string of Karate clubs at various universities in Tokyo in the manner of Funakoshi. Besides Todai (Tokyo University), they included Rikkyo and Nihon Universities, as well as Tokyo Dental College. The big day in Master Otsuka's life finally arrived in the fall of 1934 (42 years old) when he officially inaugurated his own unique style of Karate. He called his new school the Karate Promotion Club. But it wasn't until 1940, when the Butokukai requested each of its member groups to submit the name of its founder and the official name of the style or school, that Master Otsuka finally devised the name -- Wado-Kai, or the "Way of Harmony". In the 1980's, the name was formally changed to Wado-Ryu.

In 1939, Master Otsuka organized the All Japan Karate-Do Federation, Wado-Kai, with headquarters in Tokyo. In 1967, the government honored him with the Fifth Order of Merit of the Sacred Treasure (the Cordon of the Rising Sun) for his contributions to Karate. He was the first karate master to receive this distinguished award. In 1972, Master Otsuka was awarded the title of "Hanshi" by the emperor, which made him the head of all martial arts systems within the All Japan Karate-Do Federation. This was the first time this title had been awarded to anyone, and no one else was considered for it until after Master Otsuka's death.

Master Otsuka built his Wado-Ryu style of karate around nine basic kata, five of which are regarded as the fundamental techniques. The basic movements are called taisabaki. The techniques of Jujitsu have had a strong influence in the formation of Wado-Ryu karate. Master Otsuka also incorporated the naga-waza (throwing techniques) into his blended style of karate.

Before his death in 1982, Master Otsuka was teaching Karate twice a week at one of the university clubs or company dojo affiliated with Wado-Ryu. The other four days he spent inspecting his string of dojo around Tokyo, taking care of his duties as vice-chairman of the Federation of All Japan Karate-Do Organizations, or pursuing his continuing study of Karate techniques. He also spent time giving special demonstrations of Wado-Ryu Karate and overseeing the annual All-Japan Wado-Ryu Tournament. He even had enough energy to walk up five floors when he instructed at the Tokyo Dental College. Master Otsuka claimed his secret of longevity was to "never fret about the past. I concentrate on the present and plan for the future."

Master Otsuka had four children - two sons and two daughters. His younger son Jiro had taken over most of Master Otsuka's teaching duties since the end of the war (World War 2) and, since his father's death, is currently the head of the Wado-Ryu schools. At 5'8" Jiro stands three inches taller than his father, and at 155 pounds outweighs him by 35 pounds. By 1978, Jiro was also a Sho-Dan in Aikido.

By 1978, there were some 300 Wado-Ryu dojo in Japan, including 70 university clubs and 230 company, government office, and private dojo. Overseas, 80 dojo had been established in the United States, Canada, Brazil, Australia, and other countries around the world. These numbers have grown significantly since then.

JIRO (MASTER HIRONORI OTSUKA)

Master Otsuka's younger son, Jiro, born February 28, 1934, assumed the leadership (as chairman) of the Wado-kai system (officially known as Wado-Ryu Karate-Do Renmei) at age 47 at his father's death. He also assumed his father's name. He is trained in Kendo and Judo in addition to Wado-Ryu. His commitment is "To strive to achieve his father's greatness."

CECIL T. PATTERSON

Cecil Theodore Patterson was born in Sevier County, Sevierville, Tennessee, on June 23, 1930. He was first exposed to and became interested in the art of self defense while attending a law enforcement training school taught by an FBI agent. Mr. Patterson served in the United States Navy and was stationed in Iwakuni, Japan when he enrolled in a Wado-Ryu Karate school. During the month of August 1955, he enrolled under the direct supervision of Master Kazuo Sakura, Go-Dan, and trained for fifteen hours per week for a two year period. At the end of his tour, Mr. Patterson had achieved a rank of Ni-Dan (2nd degree black belt).

Mr. Patterson received his San-Dan (3rd degree Black Belt) in 1959 and was advanced to the degree of Yon-Dan (4th degree Black Belt) in 1964. His Go-Dan (5th degree black belt) was awarded by Master Hironori Otsuka, who held the highest rank in the Wado-Ryu system, on December 1, 1968. Sixth, seventh and eighth Dan were also awarded by the late Master Otsuka. He is presently (1994) a Hachi-Dan (8th degree black belt).

Mr. Patterson is the highest ranking occidental (non-oriental) in the Wado-Ryu system. As a result of his years of training and teaching, and his devotion to the Wado-Ryu system, Mr. Patterson was instructed by Master Otsuka to establish the United States Eastern Wado-Ryu Karate-Do Federation. This Federation was initiated in 1968 with Mr. Patterson as the president and head instructor. As the president, Mr. Patterson is responsible to Master Otsuka for all Wado-Ryu dojos in the eastern United States.

In 1957, Mr. Patterson opened a private club in Sevierville, Tennessee. The first commercial Wado-Ryu Karate school in the eastern United States, and the first known karate school in the state of Tennessee, was opened in 1962 by Mr. Patterson in Nashville, Tennessee. By 1978 there were Wado-Ryu Karate schools in Tennessee, New York, Illinois, Indiana, Florida, Louisiana and Alabama. Mr. Patterson has served as the State Representative, Regional Director, for the United States Karate Association, and is presently on the research board (in reference to the Wado-Ryu system) of the forementioned association. In addition, the Nineteenth General Assembly of the State of Tennessee awarded Mr. Patterson the title "Father of Karate for the State of Tennessee", with the House of Representatives concurring on February 1, 1978.

Mr. Patterson is currently retired from his job as Chief Criminal Arson Investigator for the State of Tennessee. He resides in Nashville, Tennessee with his wife Joan, one daughter, and two sons. The oldest son John, who holds the rank of Shichi-Dan (7th degree black belt) in Wado-Ryu, has trained from the age of six in Judo and Karate. His second son, Shaine, holds the rank of Ni-Dan. His daughter, Vicki, held the rank of San-Kyu in Judo at age 23.

TOM STEVENSON

Date of birth: September 20, 1948

Place of birth: Athens, Alabama (Powers Hospital)

When started training: 1978

Where trained: Lewisburg, Tennessee & Athens, Alabama

What styles: Wado-Ryu Karate, and additional study in Judo, Jujitsu, Aikido, and Aikijujitsu.

First instructor: Ray Cross

Date of first black belt: Sho-Dan in 1982

Date of each subsequent black belt rank:

Ni-Dan (2nd degree) in May 1984.

San-Dan (3rd degree) in June 1987.

Yon-Dan (4th degree) in June 1993.

Go-Dan (5th degree) in September 1994.

Current rank: 5th degree / Go-Dan

Any organizational positions: Head of the Wado-Ryu system in Alabama, Teacher, and Secretary/Treasurer of the Athens Vietnam Veterans Association.

Date opened first school: 1985

Where first school located: Calhoun Community College, Decatur, Alabama. Current school is located in the Athens Recreation Center, Athens, Alabama.

Any other pertinent or relevant information:

1. Taught Karate and Self-Defense at Calhoun Community College.
2. Women's Self-Defense Instructor.
3. Masters Degree in Education.
4. Married Vicki Montgomery in 1971.
5. One son, Will Stevenson. Will currently holds the rank of Green Belt in Wado-Ryu. Will is 15 years old in 1994.
6. Sensei Stevenson has had the privilege of training under the new Master Otsuka.
7. Sensei Stevenson has also had the honor of having Mr. Cecil Patterson as his personal instructor since 1986.
8. Sensei Stevenson was inducted into the Yudansha Society in September 1994.

BILL HARDYMAN

Date of birth: January 17, 1956
Place of birth: Moulton, Alabama
When started training: 1981
Where trained: Athens, Alabama
What styles: Wado-Ryu with additional training in Judo, Jujitsu, Aikido, and Aikijujitsu.

First instructor: Don Hendrix
Date of first black belt: Sho-Dan in 1985
Date of each subsequent black belt rank:
 Ni-Dan (2nd degree) in 1993.
 San-Dan (3rd degree) in 1994.
 Yon-Dan (4th degree) on March 9, 1996

Current rank: Yon-Dan (4th degree)
Any organizational positions: Assistant to the State Representative; Sensei Stevenson.

Date opened first school: 1994
Where first school located: Ardmore, Alabama

Any other pertinent or relevant information:

1. Taught Karate for Calhoun Community College, in Huntsville, Alabama from 1984 to 1990.
2. Assistant instructor under Sensei Stevenson, Athens Recreation Center, from 1990-1994.
3. Women's Self-Defense instructor.
4. Second highest ranking Wado-Ryu Black Belt in the State of Alabama.
5. Holds a Masters Degree in Education.
6. Trained under the New Master Otsuka.
7. Regular instruction under Mr. Cecil T. Patterson.
8. Married Pamela Kay Setterlund (Green belt - Wado system) on June 15, 1996. Has one stepdaughter, Angela (Blue belt - Wado system)

THE IMPORTANCE OF ETIQUETTE

In Karate-Do, as with all traditional Japanese martial arts, exercise and training begin with and are concluded by a formal bow, either standing or sitting, depending on the circumstances. This formal bow is probably the most visible sign of the system of etiquette known in Japan as REIGI. It is fundamental both to the fighting systems and to the people of Japan, and yet is almost always misunderstood even by quite experienced and physically capable students of the martial arts.

The etiquette as manifested by the traditional bow and the reasons for which it is performed are as follows. When you bow, you not only show respect for your opponent and the training hall, but by gathering and controlling your inner power and by remaining calm and dignified in manner, you emanate an aura of quiet confidence and invulnerability that will allow you to influence those around you and exercise a degree of control over them. By understanding this, and developing it as an essential and not just a superficial part of the training program, the bow will become almost like a formal Karate stance in which you quickly take control of any situation you face while remaining ready to defend yourself without the need to be constantly tense.

This may seem to be no more than a ploy to unsettle an opponent in order to make him easier to defeat, or an attempt to upset his concentration and exert psychological pressure in order to gain an easy victory. While this does happen in modern sports, and has become almost a tradition in some, it is not true in the case of the martial arts, as there was, and often is, too much at stake to risk the outcome of physical combat on a trick. In fact we all have the instinctive ability, together with most other members of the animal kingdom, to recognize the leader of any group, whether we are a member of that group or not. He may not be the oldest, or the most experienced, but all recognize him as the leader and defer to him. Some people are born with this power, others have to acquire it; the serious study of Karate-Do is an excellent way of developing this ability, and at the same time building a strong healthy body and learning to defend yourself.

When you prepare to bow, this is the sort of force you must exert - a combination of confidence, strength of character, dignity and awareness. If you can do this successfully you will possess a powerful weapon, as your calmness will be communicated to those around you through your body language, and they will understand your latent strength and invulnerability. It was by the use of this force, and not through threats or violence or naked aggression, that the Samurai of Japan's past ages controlled large groups of people, keeping order when disorder was threatened, and arresting wrongdoers without even drawing their swords.

This power or ability must never be confused with aggression, which in my opinion is a negative emotion caused by fear, and is therefore counter-productive. It is also a sign of weakness, in that your opponent has instilled fear in you and you have reacted by becoming aggressive. He therefore gains a superior position, having discovered that he can exercise a degree of control over you. A dog that is frightened will growl and threaten, his hair will stand up, and he will present a fearsome appearance to his enemy. The courageous dog will attack without warning. Fear is unknown to him and he wisely does not want to lose the element of surprise.

Powerful positive action should never be mistaken for aggression, and aggression should never be taken for strength. When you understand this and have experienced it, you will realize the importance of etiquette, and why it's observance is insisted upon by all good instructors.

GLOSSARY

- ATTACK LINE - The line that you or your opponent use to move toward each other
- BUSHIDO (boo-she-doe) - Warrior's way
- CHUDAN (chew-dan) - Middle (This is generally used to indicate the chest or stomach area)
- DACHI (da-chee) - Stance
- DOJO (do-joe) - The practice area where you study karate at your school, but can be used to indicate any area where you work to discipline the mind and body
- EMPI (em-pe) - The elbow, or any technique with the elbow
- GEDAN (gay-dan) - Low (this generally indicates the groin area)
- FUMIKOMI GERI (foo-ma-ko-me-gerry) - Stamping kick
- GEDAN BARAI (gay-dan-ba-rye) - Another name for low block
- GEDAN UKE (gay-dan-oo-key) - Low block
- GERI (gerry) - Kick
- GYAKUZUKI (ya-ka-zoo-key) - Reverse punch, with the rear hand
- HAESHU (hi-oo-shoe) - A blow with the back of the open hand
- HAMNI DACHI (haam-knee-da-chee) - ~~The stance of the technique junzuki-no-tsukomi~~  *stance* (lunge punch)
- HAITO (high-toe) - A strike made to the temple with the inside edge of the hand as in Ippon Kata #7 (Ridge hand). The thumb must be folded onto the palm of the hand, touching between the ring and middle fingers
- HAJIME (ha-ja-may) - Begin
- HAKU GERI (ha-koo-gerry) - Thrust kick with the heel
- HEIKO DACHI (he-ko-da-chee) - "At rest" position (the 2nd and 4th moves), a resting but ready position, with feet apart the length of one foot and parallel, and with closed fists hanging naturally by the sides
- HIKITE (hi-ki-tay) - This is the position of the rear hand when doing formal techniques
- HIZA (he-za) - The knee, or any technique with the knee
- IPPON (ip-pon) - Generally means one, as in Ippon Kata (one step kata)
- JODAN (joe-dan) - High (This is generally used to indicate the chin)
- JODAN UKE (joe-dan-oo-key) - High block
- JUNZUKI (june-zoo-key) - Straight punch made with the front hand
- JUNZUKI-NO-TSUKOME (june-zoo-key-no-sue-ko-me) - Lunge punch made with the front hand
- KAIHI (ki-hi) - Dues
- KAME (kaa-may) - The ready position, or fighting position, of the hands while standing in zenkutsu dachi
- KATA (kaa-ta) - The prearranged series of blocks, striking movements, and sometimes kicking movements that are performed while moving as training exercises
- KEKOMI GERI (key-ko-me-gerry) - A knee-high side thrust kick with the edge of the foot
- KIAI (key-eye) - The yell that is made while executing some karate techniques, especially during the count at "ju" (ten)
- KIBA DACHI (key-ba-da-chee) - A low stance, sometimes referred to as the "horse stance". The stance is very wide, the toes should point inward, knees are pushed away from each other and bent at least 60 degrees, arms are usually in hikite, and the body is upright
- KIHON (key-hone) - Basic
- KIOTSUKE (key-ot-sue-key) - Attention
- KOHAI (co-hi) - Junior
- KOSHI (co-she) - Hips
- KUMITE (koo-ma-tay) - The freestyle sparring between two students
- KYU RANK (Q rank) - All ranks below black belt
- MAE GERI (mae-gerry) - Front kick
- MAE TOBI GERI (may-toe-be-gerry) - Flying front kick
- MATE (ma-tay) - Stop

- MAWASHI GERI (ma-wa-she-gerry) - Roundhouse kick
- ME (my) - Eye
- MOKUSO (mo-koo-so) - Meditation
- MUSUBI DACHI (ma-sue-ba-da-chee) - The attention position. Heels are together, feet are at a 45 degree angle, body is erect, hands are open and hanging naturally at the sides, eyes are ahead or looking at the instructor
- MUWATE (ma-wa-tay) - Turn
- MUWATE KAME HAJIME (ma-wa-tay kaa-may ha-ja-may) - The command to turn with hands in fighting position. Wait to turn until the "begin" command is given (hajime) unless told otherwise
- NAOREI (no-ray) - The command given when you move from heiko dachi (rest) to musubi dachi (attention)
- NEKO ASHI DACHI (knee-co-ah-she-da-chee) - Cat stance. A stance at the same length as zenkutsu dachi with the heels in line, the front foot pointed forward and the back at 90 degrees, knees bent with more weight on the back leg, front heel slightly raised (1st move in Pinan Nidan)
- NEKO DACHI (knee-co-da-chee) - Short cat stance. Same as Neko dachi except shorter by about one foot length (4th move in Pinan Nidan)
- NUKITE (nu-ka-tay) - An open handed strike using the finger tips, specifically the index finger, as in Ippon Kata #5
- OBI (o-be) - Belt
- PINAN (pin-an) - This word is used in connection with a kata, example: Pinan Shodan, meaning formal kata number 2
- REI (ray) - Bow
- RYU (rue) - School or Style
- SEIRETSU (say-ret-sue) - The command to line up
- SEIZA (say-za) - The command to kneel
- SEIKEN (say-kin) - The closed fist
- SENPAI (sin-pie) - Senior instructor under the Sensei
- SENSEI (sin-say) - The chief instructor
- SIESAN (say-saan) - The stance of the technique gyakuzuki
- SHEKO DACHI (she-co-da-chee) - A low stance, sometimes referred to as the "barrel stance". The stance is very wide and is the same as kiba dachi except the feet will rotate outward to a 45-60 degree angle (knees are pushed away from each other and bent at least 60 degrees, arms are usually in hikite, and the body is upright)
- SHOTEI (show-tay) - A strike made with the heel of the hand (as in Ippon Kata #4 - heel palm strike)
- SOTO UKE (so-toe-oo-key) - The basic center block, blocking from the inside to the outside
- SHUTO (shoe-toe) - A strike made with the edge of the hand, with the hand turning inward and down, for example, to the collarbone as in Ippon Kata #1 (Karate chop)
- SHUTO UKE (shoe-toe-oo-key) - Knife hand block, A block made with the edge of the hand, with the hand turning outward and up, for example, in Pinan Nidan. The other hand is open and palm up across the chest except in a combat shuto uke in which the other hand is in hikite position
- TACHI REI (taa-chee-ray) - Standing bow
- TAISABAKI (tie-sa-ba-key) - A natural balanced movement from one position to another to avoid an opponent's attack
- TAE UKE (tay-oo-key) - A formal hand position where one arm is across the chest parallel to it and the floor, and the other hand is in hikite. This is the beginning position of the Omoto Kata after the introductory moves
- TATE (taa-tay) - A vertical fist strike as in Ippon Kata #3 (Vertical punch)
- TETSUI (tet-sue-e) - A strike made with the bottom of the closed fist, to the temple, as in Ippon Kata #2 (Hammer fist)
- TETSUI UKE (tet-sue-e-oo-key) - A hand move made the same way as tetsui but used as a block, as in the first move of Pinan Nidan
- TOBI GERI (toe-be-gerry) - Jumping kick

- TORRE (tor-re) -Attacker
- UCHI UKE (oo-chee-oo-key) - A center block where the block moves from the outside to the inside, with the same arm and foot forward
- UKE (oo-key) - Block or Defender
- UDE UKE (ood-oo-key) - A center block where the block moves from the outside to the inside, with the opposite arm and foot forward
- URAKEN (oo-rah-kin) - A strike made with the back of the closed fist (for example, to the bridge of the nose as in the Ippon Kata)
- USHURI GERI (u-sure-re-gerry) - Back kick
- WADO RYU (wa-doe-rue) - Wado style. The word literally translated means "way of harmony" or "way of peace". The emblem, with the wing tips of the dove surrounding a clenched fist, symbolizes that peace has strength.
- YAMEI (yah-may) - The command given when you move from the last move of a kata or from any stance to heiko dachi (rest/ready)
- YOI (yoy) - The command given when you move from musubi dachi (attention) to heiko dachi (rest/ready)
- ZANSHIN (zan-shin) - This word is the most important idea you will try to learn in karate and means keenness of mind or mental alertness at all times.
- ZENKUTSU DACHI (zen-koot-sue-da-chee) - Fighting stance, Zens, the stance of the technique junzuki. Front foot points forward, back foot one foot length over to the side and a natural length back, with the back foot turned out 45-60 degrees, knees bent, front fist points to opponent's chin, rear fist points to opponent's solar plexus
- ZUKI (zoo-key) - Punch

MISCELLANEOUS INFORMATION

NUMBERS

ONE - ICHI (ee-chee)
 TWO - NI (knee)
 THREE - SAN (saan)
 FOUR - SHI (chee)
 FIVE - GO (go)
 SIX - ROKU (row-koo)
 SEVEN - SHICHI (she-chee)
 EIGHT - HACHI (hi-chee)
 NINE - KU (koo)
 TEN - JU (joo)

BLACK BELT RANKS

Sho-Dan / 1st Degree
 Ni-Dan / 2nd
 San-Dan / 3rd
 Yon-Don / 4th
 Go-Dan / 5th
 Roku-Dan / 6th
 Shichi-Dan / 7th
 Hachi-Dan / 8th
 Ku-Dan / 9th
 Ju-Dan / 10th

KYU RANKS

1st Brown / Ichi-Kyu
 2nd Brown / Ni-Kyu
 3rd Brown / San-Kyu
 Green / Shi-Kyu
 Purple / Go-Kyu
 Blue / Roku-Kyu
 Orange / Shichi-Kyu
 Yellow / Hachi-Kyu
 White

KATA

WHITE BELT (to yellow)

Ippon Kata #1 - #14:

#1-7 - Right foot back, left hand high block

#8-14 - Left foot back, right hand high block

Shuto - Karate Chop (1, 8)

Tetsui - Hammer Fist (2, 9)

Tate - Vertical Fist (3, 10)

Shotei - Heel Palm Strike (4, 11)

Ippon Nukite - Spear Finger (5, 12)

No name (6, 13)

2 Haito - Ridge Hand (7, 14)

1st Basic, 3rd Basic (20 moves)

YELLOW BELT (to orange)

3 2nd Basic (12 moves), Pinan Nidan (21 moves, 30 techniques)

ORANGE BELT (to blue)

Pinan Shodan (24 moves, 39 techniques)

BLUE BELT (to purple)

Pinan Sandan (18 moves, 32 techniques), Omoto Kata

PURPLE BELT (to green)

Pinan Yondan (23 moves, 49 techniques), Kiso Kumite

GREEN BELT (to brown)

Pinan Godan (21 moves, 39 techniques), Kihon Kata

BROWN BELT (to black)

Nai Han Shi (34 moves, 50 techniques), Ku Shan Ku (60 moves, 104 techniques),
 Teisu No Waza

NOTE: The number of moves in the above kata includes only hand techniques and kicks - not stances. The count is started after "Rei" at "Yoi" and is ended with "Naorei".