

Kajukenbo Coat-of-Arms (A Seven Star Student's Handout¹)

The Kajukenbo coat-of-arms was designed by Sijo Adriano Emperado's black belt student Sifu Al Dacascos in February of 1965 with the assistance of Dr. Sun, a professor of Chinese philosophy and science, as well as input from Sijo Emperado.

The coat-of-arms was originally designed for the School of Chinese Kempo Gung Fu in San Leandro, California. It was approved as the emblem for Kajukenbo by Sijo Emperado in May of 1965, adopted by Grandmaster Charles Gaylord and the Kajukenbo Association of America in January of 1968, and later also adopted by the International Kajukenbo Association. The coat-of-arms remains the most recognized emblem of the Kajukenbo system.

The **five colors** used in its design represent the **five founders** of Kajukenbo: Adriano Emperado, James (Joe) Holck,² Clarence Chang, P.Y.Y. (Peter Young Yil) Choo and Frank Ordonez. The five colors also represent the **five arts** that make up the system: Karate, Judo, Jiu-jitsu, Kempo and Chinese Boxing (Sil-lum Gung Fu) and possibly its five original pinyons. The five colors also symbolize the five basic kung fu systems that make up the Chinese martial arts: Hung, Li, Mo, Choy and Fut.

The original Kajukenbo colors were green for youth and strength and gold for the richness of wisdom that comes with age or time. Later white (the beginner), black (the master) and red (the Professor) were added, with the colors corresponding to the original belt levels.

The **white clover** with its three leaves represents purity of body, mind and spirit.³ The white clover was Sijo Emperado's personal crest which he used as the emblem for the original school, the Kajukenbo Self Defense Institute which was opened in Palama Settlement, Honolulu, Hawaii in 1950.⁴ The three leaves also represent the three phases of learning: primitive, mechanical and spontaneous.

The black and white **yin/yang symbol** signifies complementary opposites of dark and light, soft and hard, which must continually flow within each other to create harmony and balance in the universe. Within the symbol the yin (dark/passive/feminine) and yang (light/active/masculine) flow together to form a continuous circle. The black and white dots within them symbolize the

¹ This is a handout written prior to 1995 which has been revised by student Edie Alexander in 2016 to include additional information.

² Founder Joe Holck suggested the name "Kajukenbo" which is derived from the first letters of the combined styles. When written in Chinese characters, they form the motto "Through this fist way one gains long life and happiness."

³ Body includes physical strength and development. Mind includes discipline, focus, perseverance, awareness and control. Spirit includes oneness, calmness and balance.

⁴ In 1896 Central Union Church opened Palama Chapel as a Protestant house of worship in Honolulu's Chinatown District. In 1900 a fire in Chinatown, set by the Honolulu fire department to stop an outbreak of bubonic plague, grew out of control and left over 4,000 people homeless. The church responded by founding Palama Settlement to help the sick and homeless as well as the waives of new immigrants coming to Honolulu. Palama Settlement eventually became a nonsectarian organization offering a variety of social services and recreational activities to local residents. In 1950 Palama Settlement became the home of Sijo Emperado's first Kajukenbo school. Palama Settlement continues today as a community center for residents of the Kalihi-Palama neighborhoods.

hard that needs to exist within soft and the soft within hard; within dark there is some light and within light there is some dark.

The **red circle** around the yin/yang symbol represents the continuous flow of chi (energy or life force).

The **gold eight-sided octagon** around the red circle represents the eight directions of attack and defense and possibly the student's need to think in all directions. It may also represent the eight original Kajukenbo forms.

The Chinese characters on the left mean **chu'an fa** (which translates to "fist-way" in English or kempo/kenpo in Japanese). The Chinese characters on the right mean **kung fu** (which translates to "skill through hard work" or "skilled person").

The **green reeds** represent a young school or student growing and striving upward for knowledge (toward Sijo Emperado's white clover). The right reed represents the tiger (physical) and the left the dragon (spiritual). Where the stems cross the two are united. The point of crossing symbolizes the martial arts bow or salute.

The right reed also symbolizes Southern Shaolin (or Southern Sil-lum) and the left Northern Shaolin (or Northern Sil-lum), the two main kung fu systems. The **individual leaves** of the reeds represent the many schools and systems that comprise the art of Kajukenbo.

The coat-of-arms **banner** which hangs in Seven Star's main training space was made for Seven Star by one of Anne Moon's original students, Martha Crawford, as a gift at the time of her black belt test.

Seven Star also has a **mosaic** depicting the coat-of-arms which was a gift from Amazon Kung Fu, the school co-founded by Professor Barbara Bones and Joyce Towne in Eugene, Oregon, where Anne Moon trained. The mosaic was created by one of Amazon's students for the school in Eugene and, when Amazon Kung Fu was disbanded in the 1990s, Amazon's teachers Linda MacIntosh and Kitty Reilly brought the mosaic to Seattle and presented it as a gift to Seven Star.

