



# South Korea Tul Tour

April 15-24 2024



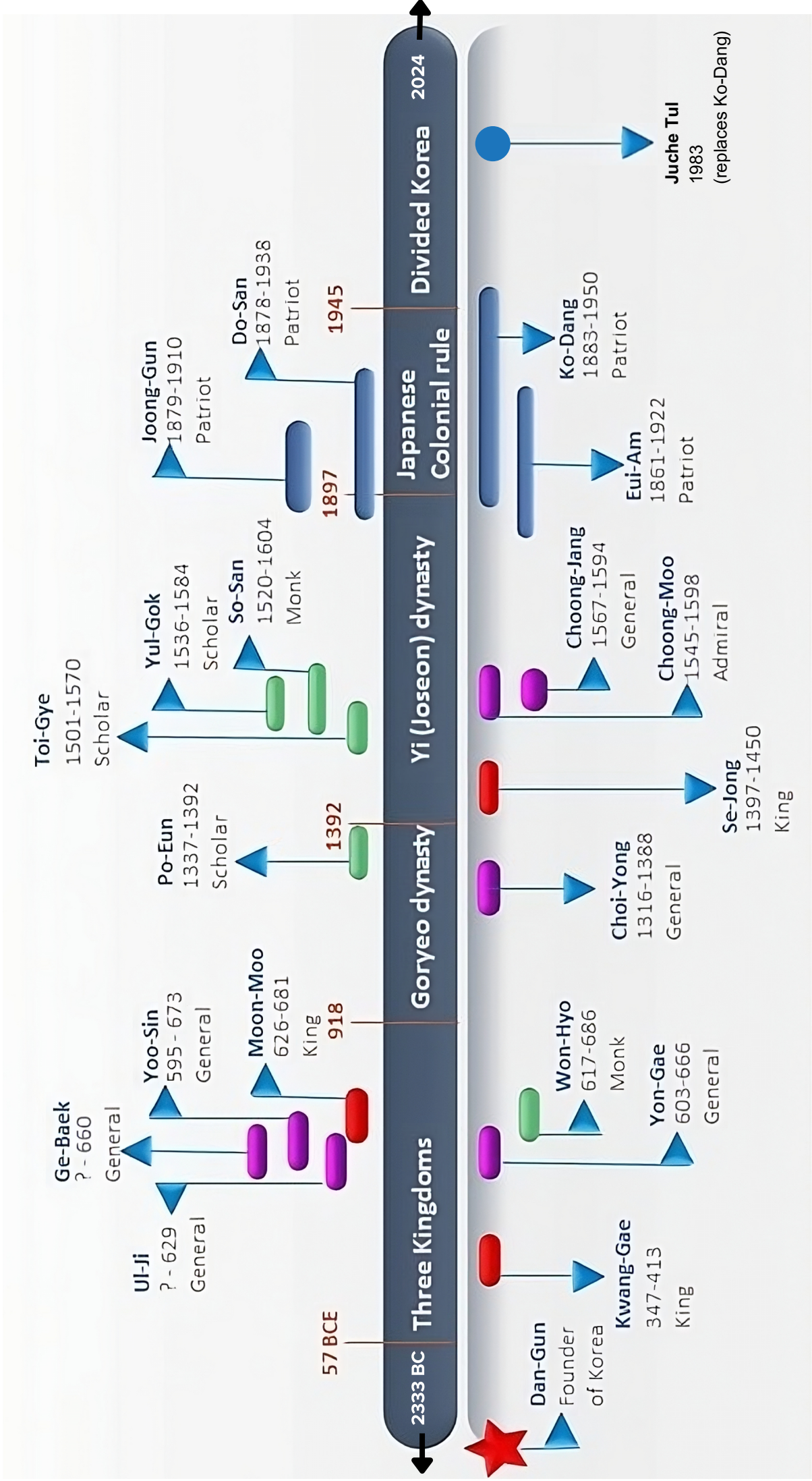
## PATTERN HISTORIES

## An introduction to our Patterns or Tul

Forms, or tul (also teul or 套) in Korean, originally called hyeong, form an important aspect of training in Taekwon-Do. They are equivalent to the kata in karate. The majority of the patterns (except Yul-Gok, Ul-Ji and Tong-Il) start with a defensive move, which emphasizes taekwon-do's defensive nature. All of the patterns start and end at the same location. This ensures that the practitioners' stances are the correct length, width, and in the proper direction. There are 24 patterns in the official ITF "Chang Hon" syllabus as created by our Founder - General Choi Hong Hi; this is symbolic of the 24 hours in a day. One additional pattern, Ko-Dang (or Go-Dang), was retired/replaced by Juche in 1986 by General Choi. Ko-Dang and Juche are similar, and some Taekwon-do organisations have renamed Juche to Ko-Dang though most perform the newer pattern. The names of these patterns typically refer either to events in Korean history or to important people in Korean history. Elements of the patterns may also be historical references, such as the number of moves, the diagram or the way the pattern ends. Below are links to detailed history pages for each of our patterns as created by General Choi Hong Hi.



# A timeline showing the pattern meanings in relation to Korean History



## Pattern History - Chon-Ji Tul

Literal meaning of Chon-ji is “Heaven and Earth,” which in the orient symbolizes the creation of the world and the beginning of human history. Chon-ji, “heavenly” lake, is also the name given a large crater lake on Paektu Mountain, an extinct volcano said to have been the first residence of the legendary founder of Korea, Dan-Gun.

According to the first book of the classic I Ching, which explains all processes of growth and change in the natural world, life is based on a changing changelessness in which all aspects of reality possess the elements of their opposites.

According to ancient philosophers, the universe came into being through the interaction of two opposing elements, which, when combined, formed the basic elements of all matter in the universe. The philosophers conceived that nothing in life is permanent, yet nothing is destroyed.

Chon-ji is appropriately named because creation is the starting point of all things and this pattern establishes a foundation the remaining patterns.

The pattern consists of two similar parts: one part representing heaven and the other earth.

Stances and techniques in this pattern comprise the basic movements required for mastery of all 24 patterns.



## Pattern History - Dan-Gun Tul

Dangun (Tan-Gun) Wanggeom was the legendary founder of Gojoseon, the first kingdom of Korea, in present-day Liaoning, Manchuria, and the Korean Peninsula. He is said to be the grandson of the god of heaven, and to have founded the Kingdom in 2333 BC. Although the term Dangun commonly refers to the founder, some believe it was a title used by all rulers of Gojoseon, and that Wanggeom was the proper name of the founder.

Dangun's ancestry begins with his grandfather Hwanin, the "Lord of Heaven" (a name which also appears in Indian Buddhist texts). Hwanin had a son Hwanung who yearned to live on the earth among the valleys and the mountains. Hwanin permitted Hwanung and 3000 followers to descend onto Baekdu Mountain, then called Taebaek Mountain, where Hwanung founded Sinsi ("City of God"). Along with his ministers of clouds, rain, and wind, he instituted laws and moral codes and taught humans various arts, medicine, and agriculture.

A tiger and a bear prayed to Hwanung that they may become human. Upon hearing their prayers, Hwanung gave them 20 cloves of garlic and a bundle of mugwort, ordering them to eat only this sacred food and remain out of the sunlight for 100 days. The tiger gave up after about twenty days and left the cave. However, the bear remained and was transformed into a woman.

The bear-woman (Ungnyeo) was grateful and made offerings to Hwanung. However, she lacked a husband, and soon became sad and prayed beneath a Sindansu ("Divine Betula") tree to be blessed with a child. Hwanung, moved by her prayers, took her for his wife and soon she gave birth to a son, who was named Dangun Wanggeom. Dangun ascended to the throne, built the walled city of Pyongyang (present capital of North Korea), and called the kingdom Joseon. He then moved his capital to Asadal on Mount Baegak (or Mount Gunghol). Fifteen hundred years later, in the year Kimyo, King Wu of the Zhou Dynasty enfeoffed Jizi to Joseon, and Dangun moved his capital to Jangdangyeong. Finally, he returned to Asadal and became a mountain god at the age of 1,908.

Dating Dangun's rule is usually calculated to begin in 2333 BC, based on the description of the Dongguk Tonggam (1485) as the 50th year of the reign of the legendary Chinese Emperor Yao. Other sources vary somewhat, but also put it during Yao's reign (traditional dates: 2357 BC-2256 BC). Samguk Yusa states Dangun ascended to the throne in the 50th year of Yao's reign, while Sejong Sillok says the first year and Dongguk Tonggam says the 25th year. Until 1961, the official South Korean era (for numbering years) was called the Dangi, which began in 2333 BC. Daejong-gyo considered October 3rd in the Korean calendar as Gaecheonjeol ("Festival of the Opening of Heaven"). This day is now a national holiday in the Gregorian calendar, called National Foundation Day.

### Interpretation

The earliest recorded version of the Dangun legend appears in the 13th century Samguk Yusa, which cites China's Book of Wei and Korea's lost history text Gogi. This is the best known and most studied version, but similar versions are recorded in the Jewang Un-gi by the late Goryeo scholar Yi Seunghyu (1224-1300), as well as the Eungje Siju and Sejong Sillok of the early Joseon dynasty. Scholars today regard the legend as reflecting the sun-worship and totemism common in the origin myths of Northeast Asia. The bear is often found in origin myths of Manchuria and Russian Far East. The legend therefore may hint at the relationships among various tribes that worshiped the sun, bear, and tiger. The story further illustrates the importance of knowledge of weather to the early agricultural peoples of Korea.

## Archaeological Site

In the 1990s, North Korea claimed it had found and excavated parts of the Mausoleum of Dangun. Scholars outside of North Korea are generally skeptical of the dating methods and the extent of renovations, since the government has not permitted independent access and testing.

**Dangun as religion** During the Mongol invasions of Korea, the Dangun legend is thought to have played an important role in national unity and patriotic mobilization against the invaders. Gosindo, a version of Korean shamanism that considered Dangun a god, had a small following, but had largely died out by the 15th century.

In the late 19th and early 20th centuries, with a resurgence in Korean nationalism after repeated Japanese invasions and the beginning of Japanese rule (1910-1945), the movement was revived in Daejonggyo. It was promoted by Na Cheol (1864-1916), but could not survive the repression under the occupation (Taejonggyo (1999)/Tangun), since it conflicted with the Japanese cultural assimilation policy. After the surrender of Japan and Korean liberation, Daejonggyo was revived, although it remains a minor religion.

## Dangun in Taekwon-Do

Dangun is the second pattern or tul in the ITF form of the Korean martial art Taekwon-do. Students learn that the tul represents “The legendary founder of Korea in the year 2333 BC”. Unusually for a tul, all the punches in Dan-Gun are high section (at eye level), symbolising Dangun scaling a mountain.



# Pattern History - Do-San Tul

## Introduction

Ahn Changho, sometimes An Chang-Ho. Hangul: 안창호; hanja: 安昌浩, (November 9, 1878 - March 10, 1938) was a Korean independence activist and one of the early leaders of the Korean-American immigrant community in the United States. He is also referred to as his pen name Do-San (도산; 島山 [tosʰan]). He established the Shinminhoe (New Korea Society) when he returned to Korea from the US in 1907. It was the most important organization to fight the Japanese occupation of Korea. He established the Young Korean Academy (흥사단; 興士團) in San Francisco in 1913 and was a key member in the founding of the Provisional Government of the Republic of Korea in Shanghai in 1919. Ahn is one of two men believed to have written the lyrics of the Aegukga, the South Korean national anthem. Besides his work for the Independence Movement, Dosan wanted to reform the Korean people's character and the entire social system of Korea. Educational reform and modernizing schools were two key efforts of Dosan. He was the father of Philip Ahn and Susan Ahn Cuddy.

## The Early Years

Ahn was born as Ahn Ch'i-sam, on the 6th day of the 10th lunar month 1878. (This equates to 10-November-1878 but Dosan used 9 November 1878 in his Vita), Kangso Pyeongan province, in present-day South Pyongan, North Korea. Ahn is the family name, chi is the generation marker, and sam, as he was the third son of Ahn Kyon-jin (father), and Hwang (Mother). Dosan is of the family of the Sunheung Ahn (순흥안씨; 順興安氏) lineage. It is believed that he changed his name to Chang-ho when he began public speaking as a teenager. His father also changed his name from Ahn Kyon-jin to Ahn Heung-guk, (assumed to be his father's name). In 1894, Ahn moved to Seoul where he attended Save the World School (Gusae Hakdang) in 1895, a Presbyterian missionary-sponsored school in Seoul run by Horace G. Underwood and Rev. F.S. Miller. Dosan eventually converted to Christianity. While Dosan was a student he worked for Dr. Oliver R. Avison at Jejungwon, the first medical institution in Korea which became Severance Hospital and is now part of Yonsei University Medical Center.

On November 8, 2013 Dosan was given an Honorary Diploma by Yonsei University in recognition of his attendance at Gusae Hakdang as a student and for his work there as a teaching assistant; and, for his work at Jejungwon while at Gusae and at Severance Hospital in the early 1900s.

## Immigration to America

In October 1902, Ahn came to San Francisco with his wife Helen (Hye Ryon Lee) in order to get a better education. They were the first married couple to come from Korea to the Mainland. Their passports from King Kojong were numbers 51 and 52. While living in San Francisco, California, he witnessed two Korean Ginseng merchants fighting in the streets over sales turf. Ahn was apparently upset by this display of incivility among his countrymen overseas, so he began to invest time into reforming the local Korean diaspora, rising to become one of the first leaders of the Korean-American community.

He founded the Friendship Society (Chinmoke Hoe) in 1903, the first group that was organized exclusively for Koreans in the United States. April 5, 1905, he established the Mutual Assistance Society (MAS)(Kongnip Hyophoe), the first Korean political organization in the United States. The MAS would eventually merge with the United Korean Society (Hapsong Hyophoe) in Hawaii to become the Korean National Association (Daehan Kungmin Hoe) (대한인국민회; 大韓人國民會) in 1909, the official agent of Koreans in the United States until the end of World War II.

## Return to Korea

In 1926 departing from San Pedro, California by ship, Dosan traveled to China, never returning to the United States. During Dosan's anti-Japanese activism in Korea, he was arrested and put in prison for his patriotism and independence activities more than five times by the Japanese imperialists. He was first arrested in 1909 in connection with Ahn Chung Gun's assassination of Itō Hirobumi, the Japanese Resident General of Korea. Dosan was tortured and punished many times during the years of his activism. In 1932 he was arrested in Shanghai, China in connection with Yun Bong-gil's bombing at Hongkew Park (April 29, 1932). He was a naturalized Chinese citizen at this time and illegally taken back to Korea by the Japanese Police. Convicted of violating Japan's Preservation of Peace Laws Dosan was sentenced to five years in Taejon prison. He never gave up his love for Korea and remained strong and true to the fight for Korea's freedom.

Many consider Ahn Chang-ho to be one of the key moral and philosophical leaders of Korea during the 20th century. In the turmoil immediately before and during the Japanese occupation of Korea, he called for the moral and spiritual renewal of the Korean people through education as one of the important components in their struggle for independence and building a democratic society. Dosan also included economic and military components in his independence movement strategies.

## Death and legacy

In 1937, Japanese authorities arrested Ahn, but due to severe illness, he was released on bail and transferred to the Kyung Sung University hospital where he died on March 10, 1938. A memorial park called Dosan Park (Korean: 도산공원) and hall were built to honor him in Gangnam-gu, Seoul.[3] Another memorial was built in downtown Riverside, California to honor him. Ahn's family home on 36th Place in Los Angeles has been restored by the University of Southern California, on whose campus it sits (albeit in a different location). Dosan never lived in the house on the USC campus. The Federal Government at the request of Congresswoman Diane Watson honored Dosan by dedicating a US Post Office in Koreatown at Harvard and 6th Street naming it Dosan Ahn Chang Ho Station. This was the first USPS naming honoring an Asian.

In 2011, the Ellis Island Foundation installed a plaque honoring Dosan to commemorate the 100th year anniversary of his entrance to the United States through Ellis Island from London on September 3, 1911. He sailed from Glasgow aboard the SS Caledonia. The City of Los Angeles has also declared the nearby intersection of Jefferson Boulevard and Van Buren Place to be "Dosan Ahn Chang Ho Square" in his honor. A main freeway interchange in downtown Los Angeles where the 10 Freeway and 110 Freeway meet is named after Dosan Ahn Chang Ho. One of the patterns of taekwondo is called Do-San or Dosan in his honour.

In 2012, Ahn was posthumously inducted into the International Civil Rights Walk of Fame at the Martin Luther King, Jr. National Historical Site in Atlanta, Georgia. His grandson Philip Cuddy accepted the honor at the ceremony in Atlanta on behalf of Dosan. November 8, 2013 Dosan was given an Honorary Diploma by Yonsei University in recognition of his being a student and teaching assistant at Gusae Hakdang and for his work at Jejungwon and Severance Hospital. Dosan was also a good influence on many Yonsei and Severance Medical School alumni. Susan Cuddy's son accepted the diploma in Seoul on behalf of Dosan.

## Family

- Helen Lee (Yi Hye Ryon), 1884 - 1969   Philip Ahn, 1905 - 1978   Philson Ahn, 1912 - 2001  
Susan Ahn Cuddy, 1915 - 2015   Soorah Ahn, 1917 -   Ralph Ahn, 1926 -

## In Taekwon-Do

Dosan is the third pattern or hyeong or tul in the International Taekwon-Do Federation form of the Korean martial art Taekwon-do. Students learn that the hyeong represents " The Pseudonym of the great Korean Patriot and educator An Chang Ho in 1878-1938 C.E." The 24 techniques represent the his entire life which he dedicated to the education of Korea and its independence movement.





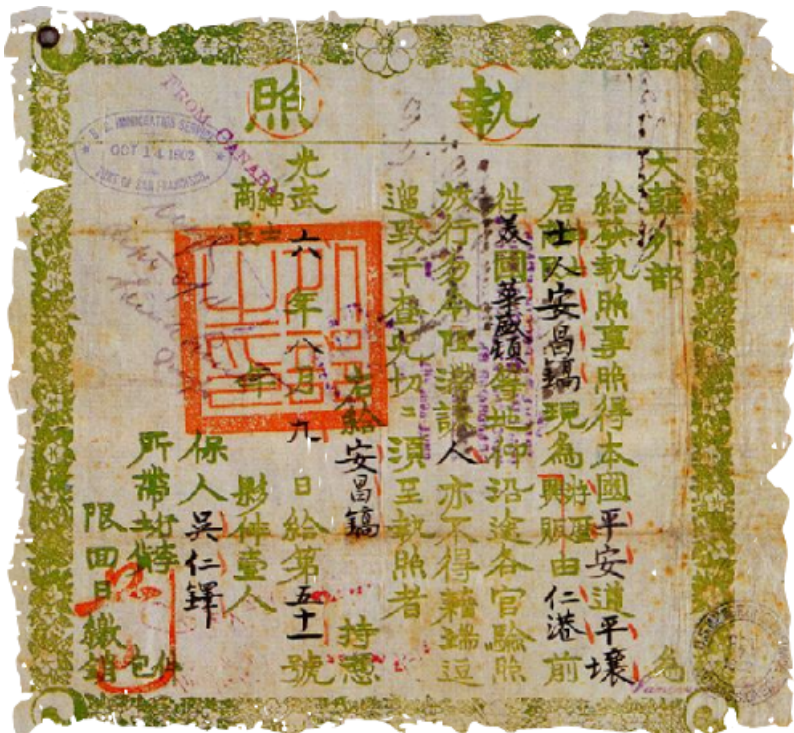
**"Do not recognize anyone as a leader based on vanity... Examine his qualities not by rumors that go around but by looking into his history and actions"**

**- Ahn Chang Ho (Dosan)**



Above: Dosan was arrested by the Japanese for the last time in Seoul in 1937. He was sentenced to prison and released to Seoul National Hospital in December due to failing health. The Japanese did not want Dosan to die in Sodaemun prison fearing it would spark Koreans into patriotic anti-Japanese activity. Dosan looks exhausted from his lifelong painful fight for independence.

Above: Dosan's last picture - 1938. This was taken shortly before Dosan died. He is with Kim Pok-chin left and Yi Kuk-chin right. After Dosan died these two sculptors made a death mask of Dosan but the Japanese confiscated it and took both of them to the police station for harsh interrogation.



Left: Dosan and his wife Helen's passports. Their numbers were 51 and 52 issued by King Kojung. There were only a limited number of passports issued by Koreans before Japanese took control of Korea in 1905.

## Pattern History - Won-Hyo Tul

Won-Hyo (617-686 A.D.) born as Sol-Sedang was said to be wise from birth. The pen-name Won-Hyo meaning 'Dawn' was derived from his nickname (Sedak), which had the same meaning. In Korea people often had many names: an official name, nickname, pen-name, pseudonym, posthumous title and monks or apprentices were often awarded another name from their Master. At 20 years old he became a Buddhist monk and turned his home into a temple. Ilyon claims that 'Won-Hyo's native home, Pulji (Buddha Land), his temple's name, Ch'ogae (First Opening) and his religious name Won-Hyo (Breaking Dawn) all refer to the first dawning of the Buddhist faith on earth.'

Buddhism had been introduced to Silla previously, but had been confined to the Royal family and rejected by the people. With many scrolls that needed to be read only available in Chinese it was not accessible to the general population of the time. Buddhist monks traditionally journeyed to China to complete their study, but it is recorded that Won-Hyo set out on this journey but did not complete it, thus becoming the only monk in his day who did not study in China.

Won-Hyo wrote around 240 volumes covering 100 different types of literature, unfortunately constant invasions mean that much of historical value has been lost and only 25 volumes of 20 of his works survive to this day. One of Won-Hyo's works 'Sipmun Hwajong-Non' or 'Treatise on the Harmonious Understanding of the Ten Doctrines' was a plea for the uniting of the Buddhist sects. Won-Hyo's posthumous title 'Hwajong Kuksa' was derived from this work.

After a Royal invitation to reside at the palace, Won-Hyo married the widowed princess Kwa, a daughter of King Muryol. The King approved this union even though at this time widows were forbidden to remarry, because he felt that any child produced would be of great benefit to the kingdom. Their son Sol-Chong became one of the Ten Confucian Sages of the Silla era. Sol-Chong developed a form of translation for Chinese texts, the Idu system simplifying Chinese characters into phonetic signs which could convey the Korean language; this made them more accessible to the general population. In 661 A.D. Won-Hyo began the 'Chongto' or Pure Land Sect, Won-Hyo believed that salvation could be found through prayer alone, this sect opened Buddhism up to the general populace and in 662 A.D. he left the priesthood to travel the country teaching the people.

Ilyon records Won-Hyo performing the 'Gourd dance' and composing a song which enabled him to bring his teaching to even the most despised of the low born people; he also records that his marriage to a widow, which was forbidden meant that he had to leave the priesthood. In 668 A.D. the Three Kingdoms of Korea were finally united under Silla.

Won-Hyo's efforts made Buddhism finally available to all Koreans and he died in 686 A.D.



## Pattern History - Yul-Gok Tul

Yul-Gok is the pseudonym of the great philosopher Yi I (1536-1584 AD), nicknamed “the Confucius of Korea.” Ojuk-hon “Black Bamboo Shrine” is the birthplace of the prominent Confucian scholar/statesman/poet Yi I, more popularly known by his pen name Yul-Gok “Valley of Chestnuts”. He was one of a select group of Neo-Confucianists who became powerful during the 16th century. Among the many positions he held were royal appointments as Korea’s minister of personnel and war, and rector of the national academy.

Yi I was born on December 26, 1536. He was an infant prodigy who knew Chinese script at the age of three and composed poems in Chinese before the age of seven. By the age of seven, he had finished his lessons in the Confucian Classics. He passed the civil service examination in the literary department at the age of 13. Born near the town of Kang-Nung in Kwangwon-Do province, Yi I (Yul-Gok) was fortunate to have a very talented and artistic mother, Sin Saim-Dang. She was unusually accomplished for a woman of those times and was known as an excellent painter. Well-respected throughout Chulla and Kyongsang provinces during her lifetime, she has become more renowned throughout the world in the last 300 years. It is most likely that her talent had a profound effect on her son’s upbringing, he is said to have been able to write characters as soon as he could speak and to have composed an essay at the age of seven.

At the age of 29, Yi I passed a higher civil service examination with the highest marks, and his government service started in that year. The thesis written by Yi I was a literary masterpiece interwoven with erudite knowledge of history and Confucian philosophy of politics, also reflecting his profound knowledge of Taoism. At age 34, Yi I authored an eleven article treatise devoted to clarifying his conviction that righteous government could be realized even in his days, showing his aspirations for it and also measures to achieve it.



His mother's death, when he was 36 years old, brought him deep sorrow. Being close to his mother, Yi I was very distressed when she died in 1559. According to some sources, as a result of this grief he temporarily renounced the world and took refuge in a Zen Buddhist monastery in the rugged and beautiful Diamond Mountains. During his one-year stay there, he meditated, reflected on Buddhist philosophy, and became well-versed in Buddhist teachings. He may have thought after three years of lamentation that the Buddhist phrase, "life is transient", would ease his sorrow. He may have understood that the Confucian teaching, "preserve your mind and nurture your nature", was synonymous with the Buddhist teaching, "open your mind and see your nature." Finally, he may have regarded it as a pleasure simply to rest in the countryside. After leaving this monastery, he returned to society and devoted his life to studying Confucianism. In later years, as he developed into a renowned philosopher, he acquired the pseudonym Yul-Gok.

In September of the year he turned 40 years of age, he authored "The Essentials of Confucianism", which is rated as a most valuable book showing examples for a good Confucian life. The Yul Gok Chônjip ("The Complete Works of Yul Gok") was compiled after his death on the basis of the writings he bequeathed. Yul-Gok was well-known for his development of a school of thought concerning the philosophy of the 12th century Confucian scholar Chu-Hsi. Chu-Hsi established the concepts of "li" (reason or abstract form) and "chi" (matter or vital force). He proposed that these two concepts were responsible for all human characteristics and the operation of the universe. As he defined the concepts, they are very similar to the concepts of body and soul in found in Western philosophy and religion. The "li," however, is not totally synonymous with the idea of an individual represents groups or models for each form of existence.

Yul-Gok's school of thought supported the concept that the "chi" was the controlling agent in the universe and that the "li" was a supporting component. Experience, education, and practical intellectual activities were stressed in this school of thought. The other major school of thought, stemming from the philosophy of Chu Hsi, was fostered by Yi Hwang (Yi ToiGye), who proposed that the "li" controlled the "chi" and stressed the importance of moral character building. Yul-Gok's school of thought was carried over into his personal life. In fact, he took sincerity very seriously. "A sincere man," he felt, "was a man that knew the realism of heaven." He once wrote that a house could not sustain harmony unless every family member was sincere. He felt that, when confronted with misfortune, a man must carry out a deep self-reflection to find and correct his own mistakes. In addition to his commitment to society, Yul-Gok emphasized the value of practical application. The reason for study, he asserted, was to apply the knowledge one gained. As an example of his dedication to this belief, he is said to have manufactured his own hoes and worked at the bellows, which was not usually done by a person of his stature. This attitude toward life was consistent with his concern for the improvement of the individual as well as for society as a whole.

Yul-Gok's concern for sincerity, loyalty, and the improvement of the individual was manifested in his own actions toward others. His stepmother enjoyed drinking wine, a practice Yul-Gok never approved of. Every morning, year after year, he brought her several cups of wine, never reproaching her for her habit. Finally, she decided on her own to stop drinking without ever having been told of his displeasure. In gratitude for those years of non-judgmental dedication, Yul-Gok's stepmother clad herself in white mourning attire for three years after his death. Yul-Gok was also deeply involved in government and public affairs. He passed the state examinations at the very young age of 24 and was ultimately appointed to several ministerial positions including that of Minister of Defense. He did more for establishing a mechanism to obtain the opinion of the common people, a national consensus, than any man in Korean history. Popular opinion of the masses, he felt, must arise spontaneously from the total population. He knew that the survival and vitality of a kingdom depended directly upon whether public opinion was obtained from all sections of the population. Yul-Gok felt that public resentment could be directly attributed to misrule. Therefore, rulers should pay closer heed to the voices of their subjects. He was convinced that when impoverished people are deprived of their humanity, morality crumbles, and penal systems are rendered ineffective. Because of his beliefs and his fear for the survival of the kingdom, Yul-Gok initiated many attempts at government reform. In one such effort, he sought to establish local government structures that were based on an education according to the philosophy of Chu-Hsi. He drew up a set of village articles (Hyang-Yak) designed to instruct the villagers of Hae-ju in Confucian ethics. This government, however, was run by the elite class (Yang-Ban) and ultimately failed due to corruption.

Yul-Gok was also the first to propose the Tendong (Great Equity) System for solving the financial crisis of the Korean government. Under the Tendong System, taxes would be levied on land rather than on house holds and government would be required to purchase local products with tax dollars. In addition to his active involvement, Yul-Gok was also inadvertently pulled into a serious political squabble by virtue of his philosophy. In 1575, the Korean government became mired in a political stalemate that ultimately contributed to its inability to repulse the invasion by Japan some ten years later. Two distinct factions, polarized within the Korean government, were constantly at each other's throats. These factions riginally arose as a result of a personal quarrel between two men, Sim Ui-Gyom and im Hyo-Won. Ultimately, every official in the government had to align himself with one side or the other or risk attack by both.

Since Kim's residence was in the Eastern quarter of Seoul and Sim's was in the western quarter, these two factions became known as the Easterners and the Westerners, respectively. This feuding continued long after Kim and Sim had disappeared from public life, and often took the guise of schemes designed to have members of the rival faction exiled, removed from office, or executed on false charges. These two factions were not only at odds politically but soon became philosophically opposed, with the easterners following the teachings of Yi-Hwang and the western faction following the teachings of Yul-Gok. These philosophical differences tended to drive the two factions further apart, increased the conflicts, and made the functioning of government virtually impossible.

In 1583, a year before his death, Yul-Gok proposed that the government train and equip a 100,000-man Army Reserve Corps. This suggestion, like others he recommended, was undermined by minor officials who were caught up with the east-west political conflict within the government. It was unfortunate that this suggestion concerning national security was never allowed to be implemented. Nine years later, the Korean military forces and government officials failed in their resistance against the invasion by the Japanese army of Hideyoshi, resulting in the occupation of Korea. Although never really permitted to see his theories and systems applied due to the political environment of the time, Yul-Gok nonetheless was an extraordinary philosopher. Long after his death in 1584, Yul-Gok has continued to have a profound effect upon Korea and the world as a result of his lifelong dedication to Confucianism and theory of government.

Yulgongno, a street in central Seoul, is named after him, and he is depicted on the South Korean 5,000 won note. The Taekwondo pattern Yul-Gok was also named in his honor. This is the pattern required to advance from 5th Kup Green Belt to 4th Kup Blue Belt. The 38 movements of this pattern refer to his birthplace on the 38th degree latitude. The "Yulgok Project", a modernization project for the South Korean military, is named after him as well.



# Pattern History - Joong-Gun Tul

## Introduction

Ahn Jung-Geun or An Jung-geun (September 2, 1879 – March 26, 1910; Baptismal name: Thomas) was a Korean independence activist, nationalist, and pan-Asianist. On October 26, 1909, he assassinated Itō Hirobumi, a four-time Prime Minister of Japan and former Resident-General of Korea, following the signing of the Eulsa Treaty, with Korea on the verge of annexation by Japan. Ahn was posthumously awarded the Republic of Korea Medal of Order of Merit for National Foundation in 1962 by the Korean Government, the most prestigious civil decoration in the Republic of Korea, for his efforts for Korean independence.

## Early accounts

Ahn was born on September 2, 1879, in Haeju, Hwanghae-do, the first son of Ahn Tae-Hun (안태훈; 安泰勳) and Baek Cheon-Jo (백천조; 白川趙), of the family of the Sunheung Ahn (순흥안씨; 順興安氏) lineage. His childhood name was Ahn Eung-chil (안응칠; 安應七; As a boy, he learned Chinese literature and Western sciences, but was more interested in martial arts and marksmanship. Kim Gu (김구; 金九), future leader of the Korean independence movement who had taken refuge in Ahn Tae-Hun's house at the time, wrote that young Ahn Jung-Geun was an excellent marksman, liked to read books, and had strong charisma. At the age of 25, he started a coal business, but devoted himself to education of Korean people after the Eulsa Treaty by establishing private schools in northwestern regions of Korea. In 1907 he exiled himself to Vladivostok to join in with the armed resistance against the Japanese colonial rulers. He was appointed a lieutenant general of an armed Korean resistance group and led several attacks against Japanese forces before his eventual defeat.

## Religion

At the age of 16, Ahn entered the Catholic Church with his father, where he received his baptismal name "Thomas" (多默; 도마), and learned French. While fleeing from the Japanese, Ahn took refuge with a French priest of the Catholic Church in Korea named Wilhelm (Korean name, Hong Seok-ku; 홍석구; 洪錫九) who baptized and hid him in his church for several months. The priest encouraged Ahn to read the Bible and had a series of discussions with him. He maintained his belief in Catholicism until his death, going to the point of even asking his son to become a priest in his last letter to his wife.

## Assassination of Ito Hirobumi

In 1909, Ahn passed the Japanese guards at the Harbin Railway Station. Ito Hirobumi had come back from negotiating with the Russian representative on the train. Ahn shot Ito three times with an FN M1900 pistol on the railway platform. He also shot Kawagami Toshihiko (川上俊彦), the Japanese Consul General, Morita Jiro (森泰二郎), a Secretary of Imperial Household Agency, and Tanaka Seitaro (田中清太郎), an executive of South Manchuria Railway, who were seriously injured. After the shooting, Ahn yelled out for Korean independence in Russian, stating "Корея! Ура!", and waving the Korean flag. Afterwards, Ahn was arrested by Russian guards who held him for two days before turning him over to Japanese colonial authorities. When he heard the news that Ito had died, he made the sign of the cross in gratitude. Ahn was quoted as saying, "I have ventured to commit a serious crime, offering my life for my country. This is the behavior of a noble-minded patriot." Despite the orders from the Bishop of Korea not to administer the Sacraments to Ahn, Fr. Wilhelm disobeyed and went to Ahn to give the Last Sacraments. Ahn insisted that the captors call him by his baptismal name, Thomas. In the court, Ahn insisted that he be treated as a prisoner of war, as a lieutenant general of the Korean resistance army, instead of a criminal, and listed 15 crimes Ito had committed which convinced him to kill Ito.

## 15 reasons why Ito Hirobumi should be killed.

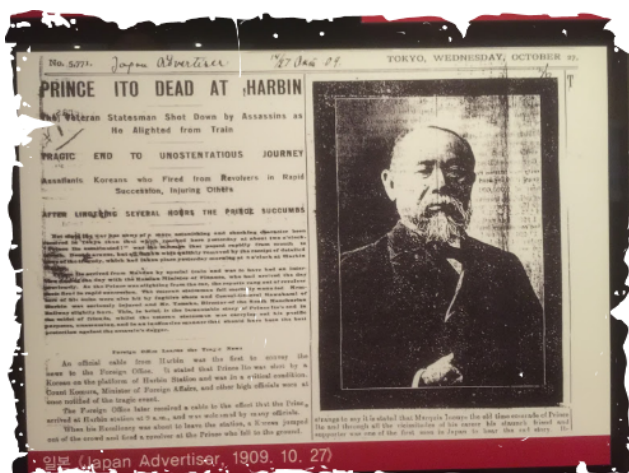
- Assassinating the Korean Empress Myeongseong
- Dethroning the Emperor Gojong
- Forcing 14 unequal treaties on Korea.
- Massacring innocent Koreans
- Usurping the authority of the Korean government by force
- Plundering Korean railroads, mines, forests, and rivers
- Forcing the use of Japanese banknotes
- Disbanding the Korean armed forces
- Obstructing the education of Koreans
- Banning Koreans from studying abroad
- Confiscating and burning Korean textbooks
- Spreading a rumor around the world that Koreans wanted Japanese protection
- Deceiving the Japanese Emperor by saying that the relationship between Korea and Japan was peaceful when in truth it was full of hostility and conflicts
- Breaking the peace of Asia
- Assassinating the Emperor Komei.



"I, as a lieutenant general of the Korean resistance army, killed the criminal Ito Hirobumi because he disturbed the peace of the Orient and estranged the relationship between Korea and Japan. I hoped that if Korea and Japan be friendlier and are ruled peacefully, they would be a model all throughout the five continents. I did not kill Ito misunderstanding his intentions." - Ahn Joong Gun.

## Imprisonment and death

Ahn's Japanese captors showed sympathy to him. He recorded in his autobiography that the public prosecutor, Mizobuchi Takao, exclaimed "From what you have told me, it is clear that you are a righteous man of East Asia. I can't believe a sentence of death will be imposed on a righteous man. There's nothing to worry about." He was also given New Year's delicacies and his calligraphy was highly admired and requested. After six trials, Ahn was sentenced to death by the Japanese colonial court in Ryojun (Port Arthur). Ahn was angered at the sentence, though he expected it. He had hoped to be viewed as a prisoner of war instead of an assassin. On the same day of sentencing at two o'clock in the afternoon, his two brothers Jeong-Geun and Gong-Geun met with him to deliver their mother's message, "Your death is for the sake of your country, and don't ask for your life cowardly. Your brave death for justice is a final filial regards to your mother." Judge Hirashi, who presided over Ahn's trial, had promised Ahn that a stay of execution for at least a few months would be granted, but Tokyo ordered prompt action. Prior to his execution, Ahn made two final requests; that the wardens help him finish his essay, "On Peace in East Asia", and for a set of white silk Korean clothes to die in. The warden was able to grant the second request and resigned shortly afterwards. Ahn requested to be executed as a prisoner of war, by firing squad. But instead it was ordered that he should be hanged as a common criminal. The execution took place in Ryojun, on March 26, 1910. His grave in Harbin hasn't been found.







## Pattern History - Toi-Gye Tul

Yi Hwang (1501–1570) is one of the two most prominent Korean Confucian scholars of the Joseon Dynasty, the other being his younger contemporary Yi I (Yulgok). A key figure of the Neo-Confucian literati, he established the Yeongnam School and set up the Dosan Seowon, a private Confucian academy. Yi Hwang is often referred to by his pen name Toi-Gye ("Retreating Creek"). His courtesy name was Gyeongho.

### Life

Yi Hwang was born in Ongye-ri, Andong, North Gyeongsang Province, in 1501. He belonged to the Jinseong Yi clan, and was the youngest son among eight children. A child prodigy, he learned the Analects of Confucius from his uncle at age twelve and admiring the poetry of Tao Qian, started writing poetry. His poem Yadang (hangul:야당, hanja:野塘, "Pond in the Wild"), written at the age of eighteen, is considered one of his major works. Around the age of twenty, he immersed himself in the study of I Ching and Neo-Confucianism.

He came to Seoul when he was 23 years old and entered the national academy Sungkyunkwan in 1523. In 1527 he passed preliminary exams to become a government official, but re-entered Sungkyunkwan at the age of 33 and socialized with the scholar Kim In-hu. He passed the civil service exams with top honors in 1534 and continued his scholarly pursuits whilst working for the government. He returned to his childhood home at the death of his mother at the age of 37 and mourned her for 3 years. He was appointed various positions from the age of 39 and sometimes held multiple positions including secret royal inspector, or Amhaengeosa (hangul:암행어사, hanja:暗行御史), in 1542. His integrity made him relentless as he took part in purges of corrupt government officials. On numerous occasions he was even exiled from the capital for his firm commitment to principle.



Yi Hwang was disillusioned by the power struggles and discord in the royal court during the later years of King Jungjong's reign and left political office. However, he was continuously brought out of retirement and held several positions away from the royal court and in rural areas. He was the governor of Danyang at 48 and governor of Punggi afterwards. During his days at Punggi he redeveloped and improved the private Neo-Confucian academy Baekundong Seowon established by his predecessor Ju Se-bung.

He was named Daesaseong (대사성, head instructor) of Sungkyunkwan in 1552 but turned down other prominent offices later on. In 1560, he established the Dosan seodang and engrossed himself in meditation, study, and teaching his disciples. King Myeongjong tried to coax him back to political office, but he was steadfast in his devotion to study. He finally returned to the royal court at 67 upon the king's request when envoys from the Ming Dynasty came to Seoul. When King Myeongjong suddenly died, his successor King Seonjo appointed Yi Hwang as Yejo panseo (hangul: 예조판서, hanja: 禮曹判書, minister of rites) but he declined and returned to his home once again.

However, the king continuously called Yi Hwang back and unable to refuse further, he resumed office at the age of 68 and wrote many advisory documents including Seonghak sipdo (hangul: 성학십도, hanja: 聖學十圖, "Ten Diagrams on Sage Learning"). He also gave lectures from the teachings of Song Dynasty Confucian scholars Cheng Yi and Cheng Hao, I Ching, Analects, and Zhang Zai in royal presence. He finally retired from politics at the age of 70 and died in 1570. During forty years of public life he served four kings (Jungjong, Injong, Myeongjong and Seonjo). On his death, Yi Hwang was posthumously promoted to the highest ministerial rank, and his mortuary tablet housed in a Confucian shrine as well as in the shrine of King Seonjo. His disciples and followers reorganized the Dosan seodang to Dosan Seowon in 1574.

### In modern culture

Toegye-Ro, a street in central Seoul, is named after him, and he is depicted on the South Korean 1,000 won note.

The Taekwondo pattern Toi-Gye was named in honor of Yi Hwang.

Many institutes and university research departments devoted to Yi Hwang have been established. The Toegye Studies Institute set up in Seoul in 1970, Kyungpook National University's Toegye Institute opened in 1979, and an institute and library in Dankook University in 1986. There are research institutes in Tokyo, Taiwan, Hamburg and the United States.



## Pattern History - Hwa-Rang Tul

The Hwarang, or "Flowering Knights", were an elite group of male youth in Silla, an ancient Korean kingdom that lasted until the 10th century. There were educational institutions as well as social clubs where members gathered for all aspects of study, originally for arts and culture, and stemming mainly from Buddhism. Few Koreans are said to have known about the history of hwarang until after the liberation of 1945, after which the hwarang became elevated to a symbolic importance.

The Silla king, "concerned about the strengthening of the country issued a decree and chose boys from good families who were of good morals and renamed them hwarang." These youths that were chosen by the Silla Kingdom became the knights and warriors for the Silla Dynasty within the age of the Three Kingdoms of Korea. A close relationship did exist between the Hwarang and Buddhism because Buddhism was accepted as a state religion by the royalty and aristocrats within the Silla Kingdom. The Buddhist monks would often be mentors for the Hwarang in both physical and spiritual ways. The Hwarang would seek the teachings of these Buddhist monks because they knew that the martial arts possessed by these Buddhist monks were a source through which they could strengthen themselves for greater success in the future and for the benefit of the Silla Kingdom.

The monks would train themselves in physical fitness exercises through self-defense techniques, countering the weakening effects of long-term meditation and enabling them to protect themselves from bandits and robbers who tried to steal the donations and charities that were collected by the monks on their pilgrimages. Both the Buddhist monks and the Hwarang would go on journeys to famous mountains to heighten their training and would seek encounters with supernatural beings for protection and success of the Silla Kingdom. Won Gwang Beop Sa (圓光法士) was a Buddhist monk who was asked by the Hwarang to teach them ways in developing ambition, bravery, and honor, in order to protect the Silla Kingdom from the other kingdoms inhabiting the peninsula. Won Gwang trained these youths in three areas: Self-defense capabilities, Self-confidence and Self-control.

Won Gwang taught the youths of the Hwarang to become warriors who could defend their beliefs with martial arts, to be confident in their actions, and to control themselves and their surroundings. Won Gwang gave to these Hwarang, martial arts techniques that combined the secret Buddhist monk's physical exercises, along with Taek Kyeon, the art of foot fighting that existed at that time (also known as: gwonbeop). Won Gwang also proposed 5 principles or guidelines that were later called the Five Precepts for Secular Life {Se Sok O Gye; 세속오계; 世俗五戒} which became a list of ethics that the Hwarang could embrace (this is why he is commonly known as Beop Sa or "lawgiver").



These have since been attributed as a guiding ethos for the Hwarang:

1. Loyalty to one's lord (sagun ichung; 사군이충; 事君以忠; 나라에 충성하고)
2. Love and respect your parents (sachin ihyo; 사친이효; 事親以孝; 부모님께 효도하고)
3. Trust among friends (gyo-u isin; 교우이신; 交友以信; 믿음으로 벗을 사귀고)
4. Never retreat in battle (imjeon mutwae; 임전무퇴; 臨戰無退; 싸움에 나가서는 물러서지 않으며)
5. Never take a life without a just cause (salsaeng yutaek; 살생유택; 殺生有擇; 살아있는 것을 함부로 죽이지 않는다)

The Samguk Yusa also records that Hwarang members learned the Five Cardinal Confucian Virtues, the Six Arts, the Three Scholarly Occupations, and the Six Ways of Government Service (五常六藝 三師六正).

These commandments and teachings of Won Gwang were followed by the Hwarang to protect the Silla Kingdom from rivaling kingdoms and helped unify the nation of Ancient Korea until the fall of the Silla Kingdom. In 520, King Beopheung had instituted Sino-Korean style reforms and formalized the golpum (bone rank) system. In 527, Silla formally adopted Buddhism as a state religion. The establishment of Hwarang took place in the context of tightening central state control, a complement to the golpum system and a symbol of harmony and compromise between the king and the aristocracy.

### A Famous Hwarang Warrior - Gwangchang

Gwangchang was the son of General P'umil who died as a martyr in the wars of unification within the Three Kingdom Era of Ancient Korea. Gwangchang was a Hwarang commander at the age of 16 and second in command of the Hwarang-do who fought against Paekche. After being caught by the Paekche forces, the general of Paekche lifted Gwangchang's helmet to be surprised seeing a child as a high-ranking officer. Thinking of his own son, the general released Gwangchang instead of executing him and allowed him to return to the Silla army. Pleading with his father, Gwangchang was allowed to fight again the next day against Paekche. After a day's battle Gwangchang was defeated and again captured. He broke free from his guards and attacked and killed Paekche's chief commander but was subdued afterwards. Gwangchang was sentenced to death and the general of Paekche attached his head on his horse and sent it to the Silla army. General P'umil grasped his son's head and was proud yet grief-stricken; he shouted, "He was able to die in the service of the king. There is nothing to regret." The Hwarang rode into battle with determination and ferocity, successfully defeating Paekche due to the efforts of Gwangchang during the battle of Hwang San Bul.



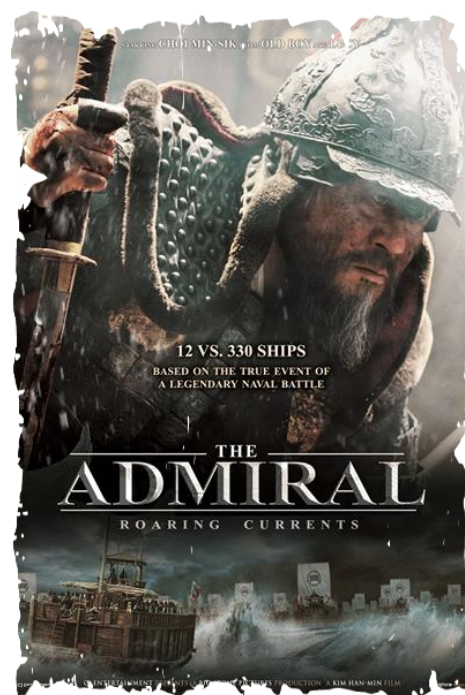


## Pattern History - Choong - Moo Tul

Choong-Moo was the name given to the great Admiral Yi Soon-Sin. In Korean history, which spans over five millennia, there have been many national heroes, but none compares to Yi Soon-Sin who saved Choson Korea from the brink of collapse during the Japanese invasion of 1592. He is still dearly cherished in the hearts of Koreans today. In a nationwide survey conducted by Soonchunhyang University in April 2005, Yi Soon-Sin was chosen as the greatest figure in Korean history by 43.8% of the vote (The Chosun Daily, April 15, 2005). It is, therefore, very regrettable that Yi's noble life and the marvelous deeds he performed for his country and people are not well-known outside of Korea. Admiral Yi achieved a battle record that no one in history has ever matched. Genghis Khan lost two battles out of the twenty that he fought, Napoleon Bonaparte four battles out of twenty three, Emperor Frederick four battles out of twelve, and Hannibal one battle out of five. Yet in all of the twenty three battles that he fought at sea, Admiral Yi was never once defeated. Overcoming formidable odds in terms of numbers of ships and troops, he led his navy to victory in every engagement he fought during seven years of war with the Japanese, losing in total only two ships of his own.

In his book, *The Influence of Sea on the Political History of Japan*, George Alexander Ballard, (1862-1948), a vice-admiral of the British Royal Navy, summarized Yi's life and victories as follows. It is always difficult for Englishmen to admit that Nelson ever had an equal in his profession, but if any man is entitled to be so regarded, it should be this great naval commander of Asiatic race who never knew defeat and died in the presence of the enemy; of whose movements a track-chart might be compiled from the wrecks of hundreds of Japanese ships lying with their valiant crews at the bottom of the sea, off the coasts of the Korean peninsula...and it seems, in truth, no exaggeration to assert that from first to last he never made a mistake, for his work was so complete under each variety of circumstances as to defy criticism... His whole career might be summarized by saying that, although he had no lessons from past history to serve as a guide, he waged war on the sea as it should be waged if it is to produce definite results, and ended by making the supreme sacrifice of a defender of his country.

The following is an extract from a paper published by the Japanese Institute of Korean Studies. Togo returned from the victorious Battle of Tsushima(1905) in which he had defeated the Russian Baltic Fleet, at that time the world's most powerful naval force. He had been instated as Admiral of the Japanese Navy, and at a celebratory gathering, a member of the company exclaimed, "Your great victory is so remarkable that it deserves an everlasting place in history.



You can be regarded the equal of Admiral Nelson, who defeated Napoleon in the Battle of Trafalgar; you are indeed a god of war.” To this Admiral Togo replied “I appreciate your compliment. But,...if there ever were an Admiral worthy of the name of ‘god of war’, that one is Yi Soon-Sin. Next to him, I am little more than a petty officer.”

Japanese scholar Hujizka Akinao mentions in his essay in *Admiration of Admiral Yi Soon-Sin* (“Kyung Hee” Vol. 8. 1977) that Togo regarded Yi as his master, and held a ceremony for him before the Battle of Tsushima (it is a Japanese custom to hold a ceremony for ancestors or historically significant figures before important occasions). Few of the world’s great war heroes have been able to avoid criticism and censure, least of all from those they fought against, enduring such taunts as ‘brutal oppressors’ or ‘starving wolves’. Admiral Yi, in contrast, has been held as an object of admiration and reverence even among the Japanese, whose minds were swayed by his pure and absolute loyalty to his country and people, his brilliant use of strategy and tactics which led invariably to victory, his invincible courage that overcame every adverse circumstance, and his unbending integrity. This admiration is apparent in the many speeches and writings by Japanese military officers and historians which speak of Admiral Yi, and following are some examples.

Throughout history there have been few generals accomplished at the tactics of frontal attack, sudden attack, concentration and dilation. Napoleon, who mastered the art of conquering the part with the whole, can be held to have been such a general, and among admirals, two further tactical geniuses may be named: in the East, Yi Soon-Sin of Korea, and in the West, Horatio Nelson of England. Undoubtedly, Yi is a supreme naval commander even on the basis of the limited literature of the Seven Years War, and despite the fact that his bravery and brilliance are not known to the West, since he had the misfortune to be born in Choson. Anyone who can be compared to Yi should be better than Michiel de Ruyter from Netherlands. Nelson is far behind Yi in terms of personal character and integrity. Yi was the inventor of the iron-clad warship known as the Turtle Ship (Geobukseon). He was a truly great commander and a master of the naval tactics of three hundred years ago.

**Sato Destaro (1866-1942), a vice-admiral of the Japanese Navy, A Military History of the Emperor,**

Yi Soon-Sin is a famous Korean general who defeated the Japanese in every one of the battles at sea when Toyotomi Hideyoshi’s troops invaded Choson Korea. He was unique among Choson civil and military officers for his honesty and incorruptibility, and in terms of leadership and tactics, as well as loyalty and courage, he was an ideal commander almost like a miracle. He was a renowned admiral before the time of Nelson, and has never yet had an equal in world history. Although the existence of this figure grew to be almost forgotten in Korea, the admiration of his memory was handed down in Japan through generations so that his tactics and accomplishments were researched and subjected to close study when the Japanese Navy was established during the Meiji period.

**Siba Ryotaro, “Clouds over the hill” , Sankei Newspaper, March 27, 1972.**

Of Admiral Yi’s twenty-three sea battles, the most crucial were the Battle of Hansan and Battle of Myongnyang. In the Battle of Hansan, considered as among the greatest naval engagements in history, Yi, by means of his famous ‘Crane Wing’ formation, achieved a great victory by sinking and capturing fifty-nine of the seventy-three Japanese ships which opposed him, thereby frustrating Hideyoshi’s plan of advancing along the coast. The Battle of Myongnyang, in which he defeated 130 enemy ships with 13 ships his own, is regarded among maritime historians as nothing less than a miracle.



Yi is often compared with Admiral Nelson and Admiral Togo. All three men were heroes who fought for the destiny of their countries and saved their countrymen from foreign invasion by the securing of key naval victories. However, the circumstances of Nelson's Battle at Trafalgar and of Togo's Battle at Tsushima differ strikingly from those of the Battle of Myongnyang fought by Admiral Yi.

At the Battle of Trafalgar, England, a nation traditionally strong on the sea, was facing an enemy who was at that time inexperienced in naval warfare, and who commanded a fleet not much larger than her own (27 English ships against 33 French and Spanish ships). In the case of the Battle of Tsushima, also, the Japanese navy had the upper hand in many respects. The Russian crews of the Baltic fleet which opposed them were exhausted after a seven-month voyage which had taken them halfway round the world; the Arctic-born Russian crews had suffered greatly from outbreaks of disease as they sailed through the equator area. Taking this into account, it is of little surprise that an intensively trained Japanese Navy, in high morale and fighting near the mainland of Japan, emerged victorious over the dispirited Russian forces.



**Do not weep, do not notify my men of my death. Beat the drum, blow the trumpet, wave the flag for advance. We are still fighting; finish the enemy to the last one.**

# Pattern History - Kwang-Gae Tul

## Introduction to Gwanggaeto the Great

King Gwanggaeto of Goguryeo (374–413) was the nineteenth monarch of Goguryeo, the northernmost of the Three Kingdoms of Korea. His full posthumous name roughly means "Very Greatest King, Broad Expander of Territory, buried in Gukgangsang.", generally abbreviated to Gwanggaeto-wang (King-Broad Expander of Territory) or Hotaewang. He selected Yeongnak as his era name, so is called Yeongnak Taewang (Yeongnak the Great) occasionally. Under Gwanggaeto, Goguryeo once again became a power in East Asia, having once enjoyed such a status in the 2nd century CE. Upon Gwanggaeto's death at thirty-nine years of age in 413, Goguryeo controlled the territory between the Amur and Han Rivers (two thirds of Korea, Manchuria, parts of Russia's Primorsky Krai, and Inner Mongolia). In addition, in 399, Silla submitted to Goguryeo for protection from raids from Baekje. Gwanggaeto captured the Baekje capital in present-day Seoul and made Baekje its vassal. Many consider this loose unification under Goguryeo to have been the only true unification of the Three Kingdoms. Gwanggaeto's accomplishments are recorded on the Gwanggaeto Stele, erected in 414 at the site of his tomb in Ji'an along the present-day China–North Korea border. It is the largest engraved stele in the world.

## Birth and background

At the time of Gwanggaeto's birth, Goguryeo was not as powerful as it once had been. Just prior to his birth, Geunchogo of Baekje had soundly defeated Goguryeo, slaying Gogukwon of Goguryeo. Sosurim of Goguryeo, who succeeded Gogukwon upon the latter's death in 371, kept his foreign policy as isolationist as possible so as to rebuild a state gravely weakened by the Baekje invasion of 371. Gogukyang, who succeeded Sosurim, maintained a similar policy, opting to focus on the rehabilitation and remobilization of Goguryeo forces. After defeating Goguryeo in 371, Baekje had become one of the dominant powers in East Asia, whose influence was not limited to the Korean peninsula, but extended as far as Liaoxi in China. Baekje under Geunchogo's leadership also seems to have had a close relationship with parts of Wa (Japan) and established good relations with that archipelago's natives. Thus Goguryeo, surrounded by a powerful Baekje's forces to its south and west, was inclined to avoid conflict with its peninsular neighbor while cultivating constructive relations with the Xianbei and Rouran, in order to defend itself from future invasions, and even the possible destruction of its state.



Left: The Stele of Gwanggaeto, Independence Hall of Korea, South Korea.

## Rise to power and campaigns against Baekje

Gwanggaeto succeeded his father, King Gogukyang, upon his death in 391. Upon his coronation Gwanggaeto granted himself the title "Supreme King Yeongnak", affirming himself as equal to the rulers of China and to the King of Baekje. He then began to rebuild and retrain Goguryeo's cavalry units and naval fleet, and they were put into action the following year, 392, against Baekje. In 392, with Gwanggaeto in personal command, Goguryeo attacked Baekje with 50,000 cavalry, taking 10 walled cities along the two countries' mutual border. This offensive infuriated King Asin of Baekje and he subsequently planned a counter-offensive against Gwanggaeto, a plan he was forced to abandon when his invasion force was defeated by Goguryeo in 393. King Asin again attacked Goguryeo in 394, and was again defeated. After several heavy defeats, Baekje began to politically crumble and the leadership of Asin came under doubt. Baekje was defeated by Goguryeo again in 395, and was eventually pushed back to a front along the Han River, where Wiryeseong was, then its capital city located in the southern part of modern-day Seoul. In the following year, Gwanggaeto led his huge fleet in an assault on Wiryeseong, approaching by sea and river. Asin was expecting a ground invasion and was caught with his defenses down. Gwanggaeto's forces burnt about 58 walled fortresses under Baekje control, and defeated the forces of King Asin. Asin surrendered to Gwanggaeto, even handing over his brother as a Goguryeo captive as condition for maintaining his own rule over Baekje. Gwanggaeto had finally gained superiority over its longtime rival Baekje on the Korean peninsula.

## Conquest of the North

In 395, during a campaign against Baekje, the King himself attacked and conquered Beili, a small settlement of Kitan people on the Liao River, not far from the Songhua. In 400, Later Yan, founded by the Murong clan of the Xianbei in present-day Liaoning province, attacked Goguryeo. Gwanggaeto responded swiftly, recovering most of the territory seized by the Xianbei and driving most of them from Goguryeo. Then in 402, he decided to launch an attack on Later Yan itself, determined to protect his Kingdom from further threat. In the same year Gwanggaeto defeated the Xienpei, seizing some of their border fortresses. In 404, he invaded Liaodong and took the entire Liaodong Peninsula. The Xianbei did not watch idly as Goguryeo forces took over their lands. In 405, forces of the Later Yan crossed the Liao River, and attacked Goguryeo but were defeated by Gwanggaeto.



The Murong Xianbei invaded once again the following year, but yet again the Goguryeo King was able to repel them. Gwanggaeto led several more campaigns against Xianbei as well as against Kitan tribes in present-day Inner Mongolia, which he brought under his control. In 408, the king sent a peace delegate to Gao Yun, then ruler of Later Yan/Northern Yan, to broker a settlement between the two dynasties, because Gao Yun descended from the Goguryeo royal house as well. Goguryeo control over the Liaoning region remained strong until the Tang Dynasty seized the area as a part of its war against Goguryeo in the late 7th century. In 410 Gwanggaeto began his conquest of the Dongbuyeo. The Dongbuyeo was no match for the massive army of Goguryeo, and it suffered a series of defeats, finally surrendering to Goguryeo after King Gwanggaeto conquered sixty-four walled cities and more than 1,400 villages. Gwanggaeto also attacked several Mohe and Ainu tribes further north, bringing them under Goguryeo domination.

### **Death and legacy**

King Gwanggaeto died of unknown disease in 413, at the age of thirty-nine. Although Gwanggaeto ruled for only twenty-two years and died fairly young, his conquests are said to mark the zenith of Korean history. Except for the period of 200 years beginning with his son and successor, King Jangsu, and the later kingdom of Balhae, Korea never before or since ruled such a vast territory. There is evidence that Goguryeo's maximum extent lay even further west, in present-day Mongolia, bordered by the Rouran and Göktürks. Gwanggaeto is also given credit for establishing the reign titles that were recorded for the first time in Korean history, a symbolic gesture elevating Goguryeo monarchs as equals to their Chinese counterparts. Today, King Gwanggaeto the Great is one of two rulers of Korea who were given the title 'Great' after their name (the other one being King Sejong the Great of Joseon, who created the Hangul). He is regarded by Koreans as one of the greatest heroes of their history, and is often taken as a potent symbol of Korean nationalism. The Gwanggaeto Stele, a six-meter monument erected by Jangsu of Goguryeo in 414, was rediscovered in Jilin in 1875 by a Chinese scholar. The stele was inscribed with information about his reign, but not all characters are preserved. Korean and Japanese scholars disagree as to their interpretation in regards to the Wa (Japan).

### **Depiction in arts and media**

In 2007, Taewang Sasingi (also known as The Legend of the King's Four Gods), a fantasy historical drama, based partly on the life of Gwanggaeto the Great and partly on that of the mythological king Tangun, broadcast in Korea. Yoo Seung-ho played the child version and Bae Yong-joon the adult version of the main protagonist. This drama became a huge success in Korea due to its high-profile lead actor, Bae Yong-joon, and its amazing CGI effects that incorporated Korean legend with the history. The drama spanned the time period from the birth of Gwanggaeto the Great, to the midpoint of his reign at the end of the 4th century AD.

The further legacy of Gwanggaeto is his immortalisation as the eponymous ITF Taekwondo Tul (pattern) created by General Choi Hong-Hi along with the creative influence of his right hand-man, Nam Tae-Hi. The diagram represents the expansion and recovery of lost territory. The 39 movements refer to the first two figures of 391 A.D., the year he came to the throne.



Left: Entry to the tomb of King Kwang-Gae the Great

## Pattern History - Po-Eun Tul

Jeong Mong-ju (1337 – 1392), also known by his pen name Po-Eun (Korean: 포은), was a Korean civil minister and scholar from the end period of the Goryeo Dynasty. Jeong Mong-ju was born in Yeongcheon, Gyeongsang province to a family from the Yeongil Jeong clan. At the age of 23, he took three different civil service literary examinations (Gwageo) and received the highest marks possible on each of them. In 1367, he became an instructor in Neo-Confucianism at the Gukjagam, then called "Seonggyungwan", whilst simultaneously holding a government position, and was a faithful public servant to King U.

The king had great confidence in his wide knowledge and good judgement, and so he participated in various national projects and his scholarly works earned him great respect in the Goryeo court. In 1372, Jeong Mong-ju visited China, as a diplomatic envoy. Around the time, as waegu (Japanese pirate)'s invasions to the Korean Peninsula were extreme, Jeong Mong-ju was dispatched as a delegate to Kyūshū in 1377. His negotiations led to promises of Japanese aid in defeating the pirates. He traveled to the Chinese capital city in 1384 and negotiations with the Ming Dynasty led to peace with China in 1385. He also founded an institute devoted to the theories of Confucianism.

Jeong Mong-ju was murdered in 1392 by five men on the Sonjukkyo Bridge in Gaeseong following a banquet held for him by Yi Bang-won (later Taejong of Joseon), the fifth son of Yi Seong-gye, who overthrew the Goryeo Dynasty, in order to found the Joseon Dynasty. Jeong Mong-ju was murdered because he refused to betray his loyalty to the Goryeo Dynasty. Yi Bang-won recited a poem to dissuade Jeong Mong-ju from remaining loyal to the Goryeo court, but Jeong Mong-ju answered with another poem (Dansimga, 단심가/丹心歌) that affirmed his loyalty.

### Yi Bang-won's poem

하여가 (何如歌)

이런들 어떠하리 저런들 어떠하리 此亦何如彼亦何如 (차역하여피역하여)  
만수산 드렁칫이 얽어진들 어떠하리 城隍堂後垣頽落亦何如 (성황당후원퇴락역하여)  
우리도 이같이 얽어져 백년까지 누리리라 我輩若此爲不死亦何如 (아배약차위불사역하여)

Does it matter, whether you go this way or that?  
The Mansu arrowroots are tangled together, this way:  
Tangled likewise, let us prosper a hundred years.

### Jeong Mong-ju's sijo (Dansimga)

단심가 (丹心歌)

이몸이 죽고 죽어 일백 번 고쳐 죽어 此身死了死了一百番更死了 (차신사료사료일백번갱사료)  
백골이 진토되어 닳이라도 있고 없고 白骨爲塵土魂魄有無也 (백골위진토혼백유무야)  
임 향한 일편 단심이야 가실 줄이 있으랴 鄉主一片丹心寧有改理歟 (향주일편단심유개리야)

Though I die and die again a hundred times,  
That my bones turn to dust, whether my soul remains or not,  
Ever loyal to my Lord, how can this red heart ever fade away?

Yi Seong-gye is said to have lamented Jeong Mong-ju's death and rebuked his son because Jeong Mong-ju was a highly regarded politician by the courts of China and Japan. The bridge where Jeong Mong-ju was murdered, now in North Korea, has now become a national monument of that country. A brown spot on one of the stones is said to be Jeong Mong-ju's bloodstain, and is said to become red whenever it rains. Currently, his direct surviving descendants are his 21st and 22nd generation, all of whom reside in South Korea and the United States.

The 474-year-old Goryeo Dynasty symbolically ended with Jeong Mong-ju's death, and was followed by the Joseon Dynasty for 505 years (1392 – 1897). Jeong Mong-ju's noble death symbolises his faithful allegiance to the king, and he was later venerated even by Joseon monarchs. In 1517, 125 years after his death, he was canonised into the National Academy alongside other Korean sages such as Yi I (Yulgok) and Yi Hwang (Toegye).

The 11th pattern of ITF Taekwon-Do is named after Po Eun. The pattern is performed as part of the testing syllabus for the level of 2nd degree black belt. The diagram ( - ) represents his unerring loyalty to the king and country towards the end of the Goryeo Dynasty.



## Pattern History - Ge-Baek Tul

Gyebaek (died 9 July 660) was a general in the ancient Korean kingdom of Baekje during the early to mid 7th century. Little else is known of his personal life - including the year and location of his birth. In 660, Baekje was invaded by a force of 50,000 from Silla, supported by 144,000 Tang soldiers. Gyebaek, with only 5,000 troops under his command, met them in the battlefield of Hwangsanbeol. Before entering the battlefield, Gyebaek reportedly killed his wife and children to prevent the thought of them influencing his actions or causing him to falter in battle.

His forces won four initial battles, causing severe casualties to Silla forces. General GyeBaek fought very courageously and killed many Silla soldiers (Silla's commander - Kim Yu Shin). However, in the end, exhausted and surrounded, Gyebaek's army was outnumbered and overwhelmed. Baekje's forces were annihilated in battle along with their leader Gyebaek.

Baekje was destroyed after 678 years of rule shortly after Gyebaek's defeat and death at Hwangsanbeol. As Neo-Confucian philosophy became more influential in the later Korean Dynasties, Gyebaek was recognized by historians and scholars as exemplifying the Confucian ideals of patriotism and devotion to his King and praised as such. Although not much else is known about Gyebaek's life, his actions leading up to his last battle are well known to many Koreans.

Ge-Baek Tul is the 12th pattern or hyeong in the International Taekwon-Do Federation form of the Korean martial art Taekwon-Do. It is part of the criteria for the 2nd Dan black belt. The diagram (II) represents his severe and strict military discipline.



Above: Master Kane Raukura (NZ) and Mr. Brendan Doogan (NZ) at Buyeo, the capital city of the ancient Baekje Kingdom.

## Pattern History - Eui-Am Tul

Son Byong-hi or by his respected title of Eui-am Seong-sa, was born April 8, 1861 and died May 19, 1922. He was a Korean nationalist and Korean independence activist. He was born in Cheongju, in the Chungcheong province. In 1884 he heard of the Donghak religion and its ideals of supporting the nation and comforting the people, and decided to become a member. After joining Donghak, Son entered into a period of profound training that included reading and reciting the Donghak "Incantation of Twenty-One Letters" thirty thousand times a day. In addition he made straw sandals, which he sold at the market in Cheongju. He is thought to have lived in this manner for roughly three years.

After this period, Son Byong-Hi became the student of Choe Si-hyeong, who was the second leader of Donghak, and entered a life of devoted study. In 1894 Choe Si-hyeong led the Donghak Peasant Revolution in protest at the corruption of the Joseon government, and Son Byong-Hi served as a commander. This revolution quickly grew into a resistance struggle against foreign invasion and occupation, in which Japan was the principal target. Choe's forces met defeat in 1895, however, and the revolution was put down at the hands of Japan's superior modern weaponry. After living for some years as a fugitive, Choe Si-hyeong was captured by pursuing government troops in 1898 and executed, although he had foreseen that his time was marked, and on December 24, 1897 he ordained Son Byong-Hi as the 3rd Great Leader of Donghak.



Above: Statue of Son Byong-Hi (Eui-Am) at Cheongwon-gun Memorial and his place of birth. Participants of the 9th Tul Tour!

In 1898, following the execution of Choe Si-hyeong, Son Byong-Hi sought political asylum in Japan. After the Russo-Japanese War in 1904, he returned to Korea and established the Jinbohoe ("progressive society"), a new cultural and reformist movement designed to reverse the declining fortunes of the nation and to create a new society. Through Donghak he conducted a nationwide movement that aimed at social improvement through the renovation of old customs and ways of life. Hundreds of thousands members of Donghak cut their long hair short and initiated the wearing of simple, modest clothing. Non-violent demonstrations for social improvement organised by members of Donghak took place throughout 1904. This coordinated series of activities was known as the Gapjin reform movement.

Members of Donghak were severely persecuted by the Japanese government, and so, on December 1, 1905, Son decided to modernise the religion and usher in an era of openness and transparency in order to legitimise it in the eyes of the Japanese. As a result, he officially changed the name of Dong Hak to Cheondogyo ("Heavenly Way"). The following year, Cheondogyo was established as a modern religious organisation. Its central headquarters were based in Seoul.



Over the years of Japanese colonial rule since the annexation in 1910, Son Byong-Hi, like all Koreans, longed for freedom and independence. As a result of these years of oppression, he helped to set up a systematic underground anti-Japanese movement throughout 1918 which saw unprecedented cooperation between Cheondogyo, Christians and Buddhists as they united under a common cause. Son's Cheondogyo gave financial support to the whole movement, and he insisted that the independence movement must be popular in nature and non-violent. A Declaration of Independence was prepared and 33 national leaders selected, 15 of which were members of Cheondogyo. Son Byong-Hi was the most prominent of these.

The climax came on March 1, 1919 when, during a period of public mourning for the recently deceased Emperor Gojong, the Declaration of Independence was publicly proclaimed at Pagoda Park in Seoul—this was known as the March 1st Movement, or Samil Movement. This spark ignited the public, who took to the streets and demonstrated, calling for Korean independence. This initiated a nationwide movement in which many people took part, regardless of locality and social status, but the Japanese immediately mobilised their police and army and brutally put down the demonstrations, despite their peaceful nature. More than 7,500 Koreans were killed, nearly 17,000 wounded, and around 47,000 arrested, including Son Byong-Hi.

While in prison, Son became ill and was eventually released from custody on sick bail. His illness worsened, however, and in 1922 he died at home in Sangchunwon, just outside the Dongdaemun gate.

The Taekwondo pattern Eui-Am was named in honor of Son Byong-Hi after his respectful title of Eui-am Seong-sa.



## Pattern History - Choong-Jang Tul

Choong-Jang is one of the 2nd degree black belt forms used in our ITF (Chang-Hun) style of Taekwon-Do. Choong Jang is said to be the pseudonym given to General Kim Duk Ryang who lived during the Yi Dynasty (14th Century). This pattern ends with a left-hand attack, intending to symbolize the tragedy of his death at age 27 in prison.

Kim Duk Ryang (possibly also Chung Ki Ryong or Kim Duk Nyung) was born in 1567; he was a commander in the army during the Yi Dynasty. In 1592 when Toyotomi Hideyoshi began the Japanese invasion of Korea known as the Imjin Wars, Kim Duk Ryang was promoted to General. The invading Japanese were armed with around 300,000 imported muskets and faced Korean forces mostly armed with swords, bows, arrows and spears in guerrilla groups. On land the Korean forces struggled, while at sea the naval forces of Admiral Yi Sun-Sin were victorious.

In 1594 Kim Duk Ryang was promoted to Commander in Chief of the Honam Province, under his great leadership and with a fellow commander Ja Wu Kwak the army was able to repel the Japanese forces from the province. The Japanese greatly feared Kim Duk Ryang and gave him the name General Ho-Ik meaning Tiger Wing. The bitter rivalries at court also had their impact on Kim Duk Ryang, when he was arrested in 1595 in connection with the killing of a slave girl.

His success on the battlefield may have led to the King's intervention and his release by royal decree. He was finally killed in 1596, by poisoning; after allegations that he took part in the Mong Hak Lee (Yi) rebellion, he was posthumously cleared of all charges and dishonor.



## Pattern History - Juche Tul

Juche was introduced in 1983, as a replacement for Ko-Dang. General Choi developed the pattern to reflect some of the new techniques that had been perfected in more recent years; while it contains many of the same movements as Ko-Dang it also includes the slow motion kicks, two direction kick, dodging kicks and flying hand attacks. It is also said to challenge the 2nd degree more, as Kodang was considered to be comparatively easy.

In an interview conducted during a visit to Britain in November 1999, General Choi stated: "As new techniques were developed they needed to be represented in the patterns. The pattern Kodang was replaced simply because it represented the latest Korean history, basically last in first out."

General Choi's final years were marked by his efforts to end the separation between North and South Korea. He introduced Taekwon-Do to North Korea in 1980, and in 1983 he won further favour with the North Korean leader, Kim Il-sung, by changing one pattern from Ko-Dang (named after Cho Man-sik, a North Korean democratic Christian moderate) to Juche (after the isolationist policy of "self-reliance" invented and advocated by Kim Il-sung. Though Choi's intention had presumably been reconciliatory, due to the political climate it went down rather badly in South Korea (which, incidentally, was a repressive military dictatorship at the time under General Chun Doo-hwan, who had seized power in a coup d'état in 1980).



Above: Our Founder, General Choi Hong Hi and North Korean President Kim Il Sung (1912 - 1992)

Other commentators, however, point to a more practical motive, claiming the change was made to seek favour with Kim Il-sung in return for financial backing. There is still considerable discussion revolving around the use of these two patterns. While Juche is the official pattern given in the ITF syllabus, some clubs (generally the more traditional ones) teach Ko-Dang instead, while some others teach both. The situation is further complicated when organisations require Juche, but allow students to perform Ko-Dang under certain conditions related to age or physical disability.

### **So what is the philosophical idea behind JUCHE?**

Juche - usually translated as "self-reliance", is the official political ideology of North Korea, described by the regime as Kim Il-Sung's "original, brilliant and revolutionary contribution to national and international thought". The idea states that an individual is "the master of his destiny" and that the North Korean masses are to act as the "masters of the revolution and construction".

Kim Il-Sung (1912-1994) developed the ideology – originally viewed as a variant of Marxism-Leninism – to become distinctly "Korean" in character, breaking ranks with the deterministic and materialist ideas of Marxism-Leninism and strongly emphasising the individual, the nation state and its sovereignty. Consequentially, Juche was adopted into a set of principles that the North Korean government has used to justify its policy decisions from the 1950s onwards. Such principles include moving the nation towards "chaju" (independence), through the construction of "charip" (national economy) and an emphasis upon "chawi" (self-defence), in order to establish socialism.

The Juche ideology has been criticized by scholars and observers as a mechanism for sustaining the authoritarian rule of the North Korean regime, justifying the country's heavy-handed isolationism. It has also been attested to be a form of Korean ethnic nationalism, acting in order to promote the Kim family as the saviours of the "Korean Race" and acting as a foundation of the subsequent personality cult surrounding them. In contrast to such criticism and to accusations of seclusion, the North Korean government claims that Juche has become an internationally influential idea and movement, stressing its "influence" in other nations.



Above: The Juche Idea Tower on the North Korean 50 Won note.

## Pattern History - Sam-il Tul

Sam-II is one of the 3rd degree black belt patterns used in our ITF (Chang Hun) style of Taekwon-Do. Sam II, literally meaning "3/1" or March 1, denotes the date of the Korean independence movement (i.e., the Samil Movement) which began on the 1st of March 1919. The 33 movements in the pattern stand for the 33 patriots who planned the movement.

The inspiration for the Samil Movement came from the repressive nature of Japanese policies under its military administration of Korea following 1905, and the Fourteen Points outlining the right of national "self-determination" proclaimed by President Woodrow Wilson at the Paris Peace Conference in January 1919. After hearing news of Wilson's speech, Korean students studying in Tokyo published a statement demanding Korean independence.

At 2 P.M. on the 1 March 1919, the 33 nationalists who formed the core of the Samil Movement convened at Taehwagwan Restaurant in Seoul, and read the Korean Declaration of Independence that had been drawn up by the historian/writer Choe Nam-seon and the poet/Buddhist monk Manhae (also known as Han Yongun). The nationalists initially planned to assemble at Tapgol Park in downtown Seoul, but they chose a more private location out of fear that the gathering might turn into a riot.

The leaders of the movement signed the document and sent a copy to the Japanese Governor General, with their compliments:

*"We herewith proclaim the independence of Korea and the liberty of the Korean people. We tell it to the world in witness of the equality of all nations and we pass it on to our posterity as their inherent right. We make this proclamation, having back of us 5,000 year of history, and 20,000,000 of a united loyal people. We take this step to insure to our children for all time to come, personal liberty in accord with the awakening consciousness of this new era. This is the clear leading of God, the moving principle of the present age, the whole human race's just claim. It is something that cannot be stamped out, or stifled, or gagged, or suppressed by any means."*



Above: A proud and independent Korea today. Ms. Young, Mr. Raukura and Mr. Doogan (9th Tul Tour Participants 2015). Hanging with local kids at Gyongbokgung Palace, Seoul, South Korea.



They then telephoned the central police station to inform them of their actions and were arrested afterwards. Despite the nationalists' concerns, massive crowds assembled in the Pagoda Park to hear a student, Chung Jae-yong, read the declaration publicly. Afterwards, the gathering formed into a procession, which the Japanese police attempted to suppress. Coinciding with these events, special delegates associated with the movement also read copies of the independence proclamation from appointed places throughout the country at 2 PM on that same day, but the nationwide uprisings that resulted were also brutally put down by the Japanese police and army.



# 대한독립만세

Independence Movement Day (Samiljeol) is a national holiday commemorating nonviolent demonstrations for liberation which began on March 1st, 1919 during the Japanese colonial period. Starting in Seoul, the demonstrations lasted until early April with the participation of almost all Koreans nationwide. Koreans abroad also demonstrated all over the world, making known their will for independence.

On March 1, 1919, a series of demonstrations took place across Korea rallying for liberation from Japanese occupation. Koreans took to the streets, marching and shouting "Mansei!", which means "long live Korea" or "may Korea live 10,000 years." The Japanese worked to suppress the movement, which 12 months later was fully contained.

The fight was not without cost. During the movement, about 7,000 people were killed by the Japanese police and soldiers, and 16,000 were wounded. Many lost property as well, with more than 700 private houses, 40-plus churches, and a couple of school buildings being destroyed by fire.



# Pattern History - Yoo-Sin Tul

## Introduction

Kim Yoo-Sin / Kim Yusin (595 – 18 August 673) was a general in 7th-century Silla. He led the unification of the Korean peninsula by Silla under the reign of King Muyeol of Silla and King Munmu of Silla. He is said to have been the great-grandchild of King Guhae of Geumgwan Gaya, the last ruler of the Geumgwan Gaya state. This would have given him a very high position in the Silla bone rank system, which governed the political and military status that a person could attain. Much of what we know about Kim's life comes from the detailed account in the Samguk Sagi, Yeoljeon 1-3, and the much briefer record in the Samguk Yusa, vol. 1.

## Early years

Kim Yusin was the son of General Kim Seohyeon (the second son of General Kim Mu-ryeok) and Lady Manmyeong, who was a daughter of Kim Sukheuljong (hangul 김숙흙종 hanja 金肅訖宗, King Jinheung of Silla's younger brother). He was born in Gyeyang, Jincheon County in 595, became a Hwarang warrior at just 15 and was an accomplished swordsman and a Gukseon (국선, 國仙; Hwarang leader) by the time he was 18 years old. By the age of 34 (in 629) he had been given total command of the Silla armed forces. Three years later, Kim Yusin's cousin, Princess Deokman, became Queen Seondeok of Silla and kept Kim Yusin as commander in chief of the royal army. During the reign of Queen Seondeok of Silla (632-647), Kim Yusin owned ten thousands private soldiers, won many battles against Baekje and became one of the most powerful men in Silla.



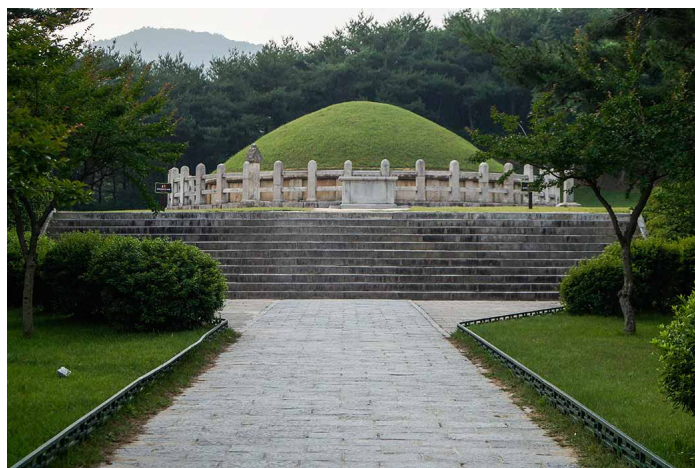
## Military accomplishments

Kim's first military engagement in command is believed to have occurred around 629 AD, and through it he quickly proved his capabilities as a warrior. Silla was in a constant struggle with its neighbor to the west, Baekje, over territory. There had been gains and losses on both sides, and the struggle lasted for many years. It was during this period that Kim rose through the ranks of the military, rising to the position of general and becoming a skilled field commander.

Baekje and Silla had formed an alliance to counter Goguryeo's power and its intentions to push southwards, and together they launched a successful attack on it, Silla taking the northern territory and Baekje the one south of the Han river. But Silla broke the alliance and attacked Baekje in order to claim both territories for itself. After this betrayal, Baekje allied with Goguryeo. When Goguryeo and Baekje attacked Silla in 655, Silla joined forces with Tang Dynasty China to battle the invaders. Although it is not clear when Kim first became a general, he was certainly commanding the Silla forces by this time. Eventually, with the help of the Silla navy and some 130,000 Tang forces, Kim attacked the Baekje capital, Sabi, in 660, in one of the most famous battles of that century, the Battle of Hwangsanbeol. The Baekje defenders were commanded by none other than General Gyebaek, although the Baekje forces consisted of about 5,000 men and were no match for Kim's warriors, which numbered about ten times as many. Baekje, which had already been experiencing internal political problems, crumbled. Kim's Silla forces and their Tang allies now moved on Goguryeo from two directions, and in 661 they attacked the seemingly impregnable Goguryeo kingdom, but were repelled. The attack had weakened Goguryeo, though. In 667 another offensive was launched which, in 668, finally destroyed Goguryeo. Silla still had to subdue various pockets of resistance, but their efforts were then focused on ensuring that their Tang allies did not overstay their welcome on the peninsula. After some difficult conflicts, Silla eventually forced out the Tang troops and united the peninsula under their rule

### Legends

Many stories exist about Kim Yusin. It is told that he once was ordered to subdue a rebel army, but his troops refused to fight as they had seen a large star fall from the sky and took this to be a bad omen. To regain the confidence of his troops, the General used a large kite to carry a fire ball into the sky. The soldiers, seeing the star return to heaven, rallied and defeated the rebels. It is also related how General Kim ingeniously used kites as a means of communication between his troops when they had become divided between islands and the mainland. Another story relates how, while Silla was allied with the Tang Dynasty against Baekje, an argument broke out between Kim's commander and So Jung-Bang, a Tang general. As the argument escalated into a potentially bloody confrontation, Kim's sword was said to have leaped from its scabbard into his hand. Because the sword of a warrior was believed to be his soul, this occurrence so frightened the Tang general that he immediately apologized to the Silla officers.







### **His final years**

Throughout his life Kim Yusin had felt that Baekje, Goguryeo, and Silla should not be separate countries but united. He is regarded as the driving force in the unification of the Korean Peninsula, and is the most famous of all the generals in the unification wars of the Three Kingdoms. Tomb of General Kim Yusin in Gyeongju Kim Yusin was rewarded handsomely for his efforts in the campaigns. In 668, King Munmu bestowed upon him the honorary title of Taedaegakgan (태대각간, 太大角干), something like "Supreme Herald of Defense" (literally "greatest-great-trumpet-shield"). He reportedly received a village of over 500 households, and in 669 was given some 142 separate horse farms, spread throughout the kingdom. He died four years later, leaving behind ten children. Kim Yusin lived to the age of 79 and is considered to be one of the most famous generals and masters of Korean swords in Korean history. He is the focus of numerous stories and legends, and is familiar to most Koreans from a very early age. Following his death on 18 August (the 1st day of the 7th lunar month) 673, General Kim was awarded the honorary title of King Heungmu, and was buried at the foot of Songhwa Mountain,  $35.8456477^{\circ}\text{N } 129.1911292^{\circ}\text{E}$  near Gyeongju in southeastern Korea, in a tomb as splendid as that of kings.

### **Family**

Kim Yusin had two sisters, Kim Bohui and Kim Munhui (Hangul: 김문희, Hanja: 金文姬). Kim Munhui, later known as Queen Munmyeong (Hangul: 문명왕후, Hanja: 文明王后), married Yusin's childhood friend King Muyeol of Silla, who is credited for having led the unification of the Korean peninsula under Silla. Muyeol and Munmyeong were the parents of King Munmu of Silla and Kim Inmun. Kim Yusin's third wife, Lady Jiso (智炤夫人), was the third daughter of King Muyeol of Silla. Yusin had ten children. His second son, Kim Wonsul, would later play a central role in completing the independence of Silla from the Tang Dynasty.

### **Legacy**

Kim Yusin is remembered by his people to have been one of the greatest generals in Korean history. His ultimate legacy is the unifying of the Korean nation. One of his ten children, his second son Kim Wonsul, became a general during the time of King Munmu of Silla, and he was essential in unifying Silla.

The ITF Taekwon-Do pattern of the Chang-Hun pattern set created by General Choi Hong Hi, Yoo-Sin Tul, is named in his honour. The 68 movements of this pattern refer to the last two figures of 668 A.D., the year Korea was united.

## Pattern History - Choi-Yong Tul

CHOI-YONG is named after General Choi Yong, premier and commander in chief of the armed forces during the 14th century Koryo Dynasty. Choi Yong was greatly respected for his loyalty, patriotism, and humility. He was executed by his subordinate commanders headed by general Yi Sung Gae, who later became the first King of the Lee Dynasty.

Despite being born into a relatively wealthy family, his beginnings were humble, and his lifestyle would best be described as spartan. He paid little heed to his own clothes and meals, and eschewed fine garments or other comforts even when he became famous and could easily have enjoyed them. He disliked men who desired expensive articles, and he viewed simplicity as a virtue. His motto, left to him by his father, was "Do not be covetous of gold".

### Military career

Such a man was well suited for military service, and Choi quickly gained the confidence of both his men and his king during numerous battles with Japanese pirates who began raiding the Korean coast around 1350. At 36 years of age he became a national hero when he successfully put down a rebellion by Cho Il-shin after the insurgents had surrounded the palace, killed many officials and had proclaimed Cho king. Then, in 1355, the Red Turban Rebellion took place in areas of the troubled Mongol Yuan Dynasty that occupied China. As Goryeo was a tributary state of the Yuan since 13th century, Choi Yong was sent to help the Mongols squash the rebellion, and his success in nearly thirty different battles won him even more fame and favour at home. Upon returning to Korea, he dutifully reported to King Gongmin the internal problems experienced by the waning Yuan Dynasty, which gave the king the idea that the time was right to reclaim some of the northern territories previously lost to the Mongols. Choi fought to recover various towns west of the Yalu River, to the great delight of his king. He served briefly as the Mayor of P'yŏngyang, where his efforts at increasing crop production and mitigating famine won him even more attention as a national hero. In 1363, he distinguished himself further when a powerful minister named Kim Yon-an tried to overthrow the government. Choi gathered up his forces and defeated a Mongol force of 10,000 which subsequently attacked Goryeo in support of the rebellion.



## **Betrayal and redemption**

Following a dream that he thought predicted that a Buddhist monk would save his life, King Gongmin promoted a monk named Shin Don to a lofty position within his court, and allowed him considerable influence. At first Shin Ton toiled to improve the lives of the peasants with great opposition from the ministers. However with the king's support he grew increasingly ruthless and corrupt, and Choi – who vigorously opposed corruption in the kingdom – found himself at odds with him. Subsequently, Shin Ton engineered false accusations of misconduct against Choi that resulted in a punishment of six years in exile, and brought him dangerously close to execution. However, when Shin Ton died, Choi Yong was restored to his previous position and was immediately asked to prepare a fleet to fight the Japanese pirates and eliminate the remaining Mongol forces on Jeju Island. He engaged the Mongols first, who fought tenaciously, but Choi's forces eventually freed the island. Then, in 1376, the Wokou pirates advanced into Goryeo and captured the city of Gongju. Chong Mong-Chu secured assistance from the Japanese Shogun to eliminate these pirates, but the Japanese were of little help. With the new gunpowder discovered by scientist Choe Mu-seon, General Choi Yong and his subordinate Yi Seonggye managed to rout and eventually defeat the pirates and reclaim Gongju.

## **Final years**

The Ming Dynasty in China had become powerful during the 14th century, and had driven back the Yuan to Mongolia and occupied Manchuria and parts of north-eastern Goryeo. In 1388, General Yi Seonggye was ordered to use his armies to push the Ming armies out of the Korean peninsula and invade Liaodong. However, Yi, knowing the support he enjoyed from both the high-ranking government officials and the general populace, he decided to return to the capital, Kaesŏng, and trigger a coup d'etat. This incident later became famous as the Wihwado Retreat, and became the first sign of the change of dynasty. When Yi returned to the capital, Choe Yong put up a gallant fight at the palace, but was overwhelmed by Yi's forces. Records differ as to what happened next, although it seems likely that after his defeat, Choi was banished to Goyang. He was later beheaded in the name of the government controlled by Yi Seonggye. Before the execution, he was famously known to have predicted that grass would never grow on his grave, due to his unjust demise. Interestingly, grass never did grow on his grave, and it was known as joekbun, which means red grave, because of the red soil. In 1979, the first sprouts of grass were found growing from General Choi's grave.

## **Legacy**

There have been many judgements about General Choi as there had been about Yi Seonggye. Some people consider him a great general who was wholeheartedly devoted to the protection of his country, while others consider him to be a strict conservative tyrant who usurped the government. However, he risked his life many times for Goryeo, and his unswerving loyalty eventually cost him his life.



## Pattern History - Yong-Gae Tul



Yeon Gaesomun (Yon-Gae) (연개소문; 淵蓋蘇文) (603 - 665) was a powerful and controversial general and military dictator in the waning days of Goguryeo, one of the Three Kingdoms of ancient Korea. In 642, Yeon discovered that King Yeongnyu and some of his officials were plotting to kill some of the more powerful military officers, including himself, because they were seen as a threat to the throne. He immediately went to Pyongyang, where his forces killed the king and one hundred government ministers. He placed the king's nephew, Bojang (r. 642-668), on the throne and had himself appointed to the post of Dae Mangniji (대막리지; 大莫離支), the highest possible rank of Goguryeo, assuming control over Goguryeo military and political affairs. He successfully repelled invasions of the Tang dynasty in 645, and of a Tang-Silla alliance in 681. After his death in 666, a power struggle broke out among his three sons. The eldest, Yeon Namsaeng, defected to Tang and then led the Tang invasion which ultimately ended Goguryeo in 668. Yeon Gaesomun has long been a focus of historical controversy. Many historians hold him responsible for the fall of Goguryeo to the Tang. He has become a hero of modern Korean nationalists, for whom he is a symbol of the time when, at the height of their power, the Koreans unambiguously triumphed over the Chinese.

### Background

Goguryeo was the largest of the three kingdoms into which ancient Korea was divided until 668. According to tradition, it was founded in 37 B.C.E., in the Tongge River basin of northern Korea by Chu-mong, leader of one of the Puyo tribes native to the area. Modern historians have dated its origins to the second century B.C.E. A royal hereditary system had been established by the reign of King T'aejo (53–146 C.E.). King Sosurim (reigned 371–384) centralized the authority of the throne and made Goguryeo into a strong political state. Goguryeo expanded its territory during the reigns of King Kwanggaet'o (391–412) and King Changsu (reigned 413–491), and at the height of its influence, the entire northern half of the Korean peninsula, the Liaotung Peninsula, and a considerable portion of Manchuria (Northeast Provinces) were under Goguryeo (Koguryo) rule. During the Sui (581–618) and T'ang (618–907) dynasties in China, Goguryeo (Koguryo) began to suffer encroachment from China. In 668, allied forces of the southern Korean kingdom of Silla and the T'ang dynasty conquered Goguryeo, and the entire peninsula came under the Unified Silla dynasty (668–935).



## **King Yeongnyu of Goguryeo**

King Yeongnyu (영류왕; 榮留王; r. 618-642) was the 27th king of Goguryeo, younger half-brother of the 26th king, Yeong-yang (영양왕; 嬰陽王), and son of the 25th king, Pyeongwon (평원왕; 平原王). He assumed the throne when Yeong-yang died in 618. That same year, the Tang Dynasty replaced the Sui Dynasty in China. Since Goguryeo was recovering from the Goguryeo-Sui War, and the new Tang emperor was still completing the unification of China, and neither country was in a position to initiate new hostilities, Goguryeo and Tang exchanged emissaries. At the request of Tang, a prisoner exchange was carried out in 622, and in 624, Tang officially presented Taoism to the Goguryeo court, which sent scholars to China the following year to study Taoism and Buddhism.

### **Early life**

Yeon Gaesomun was born to an illustrious family who had traditionally been influential in national defense and political affairs. According to one legend, the progenitor of Yeon Gaesomun was a spirit of the lake. From early childhood, Yeon was aggressive, showing no willingness to compromise, and had an overweening pride. According to tradition, at the age of nine years he already carried five swords, and would have men prostrate themselves so that he might use their backs to mount or dismount his horse. Yeon was born at Goguryeo mountain, which had five beautiful springs of running water, where Yeon practiced martial arts every day. Later, Mongol invaders completely blocked its flow. At fifteen, Yeon tried to inherit his father's political position of "Mangniji." The aristocracy objected, saying that Yeon was cruel and oppressive, upon which Yeon apologized with tears for his defects. The noblemen were touched by Yeon's apology and agreed to appoint Yeon, "Mangniji'."

### **Rise to power**

Very little is known of Yeon's early days, until he became the Governor of the Western province (西部). In 629, Silla's Kim Yu-sin took Goguryeo's Nangbi-seong. In 631, as Tang gained strength under Li Shimin (Tang Taizong), it sent a small force to destroy a monument commemorating Goguryeo's victory over their predecessors, the Sui. The campaign was unsuccessful for the Chinese, who failed to capture strategic points in numerous attacks. In response, Goguryeo built the Cheolli Jangseong (천리장성; 千里長城) a network of military garrisons to defend the western border of the Liaodong area from Tang invaders. The project began in 631, under the supervision of Yeon Gaesomun, and the preparation and coordination was completed sixteen years later in 647. During this time, Goguryeo continued its battles to recover its lost territory from the southern Korean Silla kingdom.

There had been a long-standing power struggle between the military generals and the officials of the Goguryeo court. King Yeongnyu and some of the government officials felt that the army was becoming a serious threat, and plotted to kill some of the more powerful military officers, intending to kill Yeon Gaesomun, whose power and influence were rapidly overtaking the throne's, first. In 642, Yeon discovered the plot, and immediately went to Pyongyang, where he invited one hundred government ministers to a lavish banquet to celebrate his rise to the position of Eastern Governor. Yeon's soldiers ambushed and killed all the ministers present at the banquet. Yeon then proceeded to the palace and murdered the king. According to traditional Chinese and Korean sources, Yeon's men dismembered the dead king's corpse and discarded the pieces. Yeon Gaesomun took control of the court and placed the king's nephew, Bojang (r. 642-668), on the throne. Yeon then had himself appointed to the post of Dae Mangniji (대막리지; 大莫離支), the highest possible rank of Goguryeo, making him responsible for Goguryeo military and political affairs. Yeon assumed de facto control over Goguryeo affairs of state until his death around 666.

### **Goguryeo-Tang War and Tang-Silla alliance**

After defeating Goguryeo's western ally, the Göktürks, the Tang forged an alliance with Goguryeo's rival, Silla. This increased tensions between Tang and Goguryeo. In the beginning of Bojang's rule, Yeon was briefly conciliatory toward Tang China.

Taizong's forces, caught between Yang's army in the front and Yeon's counter-attack closing in behind them, and suffering from the harsh winter and dangerously low food supplies, were forced to retreat to China. During the retreat, a large number of Taizong's soldiers were slain by Yeon and his pursuing army, but Taizong and the bulk of the invading army escaped. Taizong inflicted heavy casualties to both soldiers and civilians on Goguryeo's side, and Goguryeo was never again able to launch attacks on China, as it once had during the height of its power. Historians speculate that after Taizong's failure to conquer Goguryeo, Taizong and his son, Gaozong, became involved in a personal rivalry with Yeon. After Emperor Taizong's death in 649, Gaozong launched two more unsuccessful invasions of Goguryeo in 661 and 667. Yeon's legendary defeat of the Tang forces in 662, at the Sasu River (蛇水, probably present-day Botong river), during which the invading general and all thirteen of his sons were killed in battle, is considered by many Koreans to be one of the three greatest military victories in Korean history. Eventually, faced with increasing domestic problems in China, Tang was forced to retreat. However, the three invasions inflicted severe damage on its economy and the population, and Goguryeo never recovered. Both Silla and Tang continued their invasions for over eight years, ultimately leading to the demise of Goguryeo. As long as Yeon Gaesomun was alive, though, Tang and Silla were not able to conquer Goguryeo.

### Death

The most likely date of Yeon's death is that recorded on the tomb stele of Namsaeng, Yeon Gaesomun's eldest son: The twenty-fourth year of the reign of Bojang (665). However, the Samguk Sagi records the year as 666, and the Japanese history Nihonshoki gives the year as the twenty-third year of the reign of King Bojang (664). He apparently died of natural causes.



## Pattern History - Ul-Ji Tul

Eulji Mundeok (Ul-Ji Moon Dok) was a military leader of early 7th century Goguryeo, one of the Three Kingdoms of Korea, who successfully defended Goguryeo against Sui China. He is often numbered among the greatest heroes in the military history of Korea. Eulji was born in the mid-6th century and died sometime after 618, although the exact date is unknown. Haedong myeongjangjeon "Biographies of famed Korean Generals", written in 18th century, states that he was from the Mountain Seokda (hanja: 石多山 ) near Pyongyang. At the time of his birth, the kingdom of Goguryeo had grown to be a powerful and belligerent state, constantly warring with its neighbours, Chinese states to its north and west, and its fellow Korean kingdoms Silla and Baekje to its southeast and southwest respectively. In 589, the Sui had reunified China for the first time since the fall of the Han dynasty three centuries before. Early on, the Sui launched several large military campaigns against Goguryeo which was unwilling to submit to Sui dominance. Eulji Mundeok was an educated man, skilled in both martial and literary arts. He eventually rose to become the supreme commander of Goguryeo. His first name, Eulji, may actually be a Goguryeo title.

After the founding of the Sui in 589, a precarious peace obtained for several years between the new Chinese dynasty and Goguryeo. In 597, Yeongyang of Goguryeo launched raids across the Liao River, the traditional border. In response, the Sui invaded Goguryeo, but the invasion force was scattered by a typhoon and it failed. In the early 7th century, however, Emperor Yang of Sui learned of secret Goguryeo correspondence with the Eastern Turkic Khaganate. Emperor Yang demanded King Yeongyang come and submit personally to Sui or face an "imperial tour of his territories". When he failed to do so, Emperor Yang prepared for war. He mustered an army of over 1,133,000 troops and more than 2 million auxiliaries and personally led them against Goguryeo in 612. They quickly overran Goguryeo's border defenses, camped on the banks of the Liao and prepared to bridge it.



Above: The South Korean Destroyer - The Eulji Mundeok DDH-972 at Pearl Harbor, Hawaii during RIMPAC 04.

Eulji Mundeok, commissioned as a Field Marshal, was called upon to assist in the defence of the nation, and prepared his troops to meet the superior Sui forces with a strategy of false retreat, deception and attack. After the Sui forces crossed the Liao River, a small contingent was sent to attack the city of Yodong, but Eulji's forces drove them out. As the rainy season progressed, the Sui forces launched other small probing attacks, but held off from making any large moves before the end of the rainy season. When the rains stopped, Emperor Yang moved his forces to the banks of the Yalu River in northwestern Korea and prepared for a major battle. Fighting only small engagements at times and places of his choosing, Eulji drew the Sui forces further and further from their supply centers. A Sui advance force of over 305,000 men was sent to take the city of Pyongyang. After allowing the force to approach the city, Field Marshal Eulji ambushed it. His forces attacked from all sides, driving the Sui troops back in utter confusion. His troops pursued the retreating army, slaughtering them at will; records claim that only 2,800 men of the massive force returned alive to the main Chinese army. This battle, the Battle of Salsu, came to be known as one of the most glorious military triumphs in Korea's national history. After the battle, winter began to set in and the Sui forces, short on provisions, were forced to return home.

Eulji Mundeok managed to protect Sin Fortress from a Sui invasion force, but he died not long after. The Sui Dynasty was beginning to disintegrate and Emperor Yang decided that he urgently needed to expand his empire in order to regain power, but two more attacks on Goguryeo by Emperor Yang the following spring met with similar disaster, and eventually internal rebellion in China forced the Sui to abandon their desire for Goguryeo. By 618, the relatively short-lived Sui Dynasty was replaced by the Tang Dynasty. Field Marshal Eulji Mundeok's strategy and leadership had protected Goguryeo from the Chinese expansion to the Korean peninsula.

One of the most distinguished military leaders of the Goguryeo period, Eulji's leadership and tactical acumen was the decisive factor in defeating the Sui invasion. Facing numerically superior forces, he developed a strategy that allowed him to secure a decisive victory. Such tactical success was sufficient to earn him a permanent place among Korea's most famous leaders. Kim Bu-sik, the author of the *Samguk Sagi*, also attributed the victory over Sui to Eulji. In Korea, Eulji Mundeok has been recognized as one of the greatest figures in its national history. During the reign of Hyeonjong in the Goryeo period, a shrine of Eulji Mundeok was built near Pyongyang. In the succeeding Joseon period, he remained just as revered a figure. Yang Seong-ji, a scholar and high-ranking bureaucrat of the Early Joseon, and An Jeong-bok, a *Silhak* historian of Late Joseon, both thought highly of him. Furthermore, King Sukjong of Joseon ordered the construction of another shrine in honor of Eulji Mundeok in 1680.



Above: Eulji Mundeok Stamp - South Korea.



At a time when Korea was suffering under the yoke of Japanese Imperialism, a fuller assessment of Eulji commenced with the Korean historian Shin Chaeho (신채호, 申采浩, 1880–1936), who published a biography of Eulji in 1908 and held him out as an example of Korea's traditional nationalist spirit. Eulji Mundeok is still celebrated as a Korean hero. One of the most preeminent Korean scholars of the 20th century, Lee Ki-baik, noted that Eulji's efforts in halting the Sui attempt at conquest stand as one of the earliest examples of Korean attempts to fend off foreign domination.

Today a main thoroughfare in downtown Seoul, Euljiro, is named after Eulji Mundeok. The second highest Military Decoration of South Korea, Field Marshal Lord Eulji's Order of Military Merit, is also named in his honor. Eulji Mundeok's literary work, the Eulji Mundeok Hansi, is one of the oldest surviving poems in Korean literature. One of the biannual Combined Forces Command exercises between South Korea and the United States was called Ulchi-Focus Lens (UFL) in honor of Eulji Mundeok. It has now been renamed Ulchi-Freedom Guardian (UFG). UFG is the world's largest computerized command and control exercises, focusing on how U.S. and South Korean forces would defend against a North Korean attack. Overall, Eulji Mundeok is remembered as a general that saved Goguryeo from the Sui.



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## Pattern History - Moon-Moo Tul

Munmu (Moon-Moo) of Silla (626–681) (reigned 661–681) was the thirtieth king of the Korean kingdom of Silla. He is usually considered to have been the first ruler of the Unified Silla period. Munmu was the son of King Muyeol and Munmyeong, who was the younger sister of Kim Yu-shin. Under his father's reign, he held the office of pajinchan, who apparently was responsible for maritime affairs, and played a key role in developing the country's diplomatic links with T'ang China. He was born Prince Beopmin (법민, 法敏), and took the name Munmu when he succeeded his father to the throne.

King Munmu took the throne in the midst of a long conflict against Baekje and Goguryeo, shortly after General Gyebaek and Baekje had been defeated at Sabi by General Kim Yu-shin in 660. In these struggles, Silla was heavily aided by the Tang. The first years of his reign were spent trying to defeat Goguryeo, following an abortive attempt in 661. Finally, in 667, he ordered another attack which led to the defeat of Goguryeo in 668. After the small isolated pockets of resistance were eliminated, Munmu was the first ruler ever to see the Korean peninsula completely unified.

King Munmu then faced the challenge of freeing his country from Tang domination. After the fall of Goguryeo, Tang created the Protectorate General to Pacify the East and attempted to place the entire Korean peninsula, including Silla, under its rule. To prevent this, Munmu forged alliances with Goguryeo resistance leaders such as Geom Mojam and Anseung, and launched a frontal attack on the Tang forces occupying former Baekje territories. The struggle lasted through the early 670s. In 674, Tang and its former ally, Silla, were in constant battle, as King Munmu had taken over much of former Baekje and Goguryeo territory from the T'ang and fostered resistance against them. Emperor Gaozong, in anger, arbitrarily declared King Munmu's brother Kim Inmun the king Munmu and commissioned Liu Rengui with an army to attack Silla. However, King Munmu formally apologized and offered tribute, Emperor Gaozong ordered a withdrawal and recalled Kim Inmun.

In 675, Li Jinxing (李謹行) reached Silla territory with Mohe forces that submitted to Tang. However, the Tang forces were defeated by the Silla army at the Maeso fortress (Tang sources claim that the Tang forces won this and other battles in Silla). Emperor Gaozong ordered withdrawal of Tang forces from the Korean Peninsula entirely and moved the Protectorate General to Pacify the East to Liaodong, allowing Silla to eventually expel Tang out of the Korean Peninsula and unify the parts of the peninsula south of the Taedong River. This victory, and the maintenance of Silla's independence, is generally regarded as a critical turning point in Korean history



Munmu ruled over unified Silla for twenty years, until he fell ill in 681. On his deathbed, he left his last will and testament, and abdicated to his son, Prince Sinmun. Before he died he said: "A country should not be without a king at any time. Let the Prince have my crown before he has my coffin. Cremate my remains and scatter the ashes in the sea where the whales live. I will become a dragon and thwart foreign invasion." King Sinmun did as his father asked, and scattered his ashes over Daewangam (the Rock of the Great King), a small rocky islet a hundred metres or so off the Korean coast. Moreover, King Sinmun built the Gomun Temple (the Temple of Appreciated Blessing) and dedicated it to his father, he built a waterway for the sea dragon to come to and from the sea and land, and he built a pavilion, Eegun, overlooking the islet so that future kings could pay their respects to the great King Munmu.

In a dream, King Munmu and the famous general Kim Yu-shin appeared to King Sinmun and said to him: "Blowing on a bamboo flute will calm the heavens and the earth." King Sinmun awoke from the dream, rode out to the sea and received the bamboo flute Monposikjuk. It was said that the blowing of the bamboo flute invoked the spirits of King Munmu and General Kim Yu-shin and would push back enemy troops, cure illnesses, bring rain during drought and halt the rains in floods.



**Above:** Video of Anapji Pond. King Munmu (the king responsible for unifying the Shilla, Koguryo, and Paekche kingdoms) built Anapji Pond in 674 as a pleasure garden. He designed the pond so that one cannot view the entire pond at once. Only a small portion of the original palace remains. In 1975 when the pond was drained for repairs, workers found a wealth of treasures that had been underwater. The relics have been restored and many are on display at the National Museum, a short walk away.

## Pattern History - So-San Tul

Little is known of the early life of So-San, the Korean Seon Master Hyujeong (Hangul: 휴정; 1520-1604) other than that he was born in 1520 and that he became a monk. As was common for monks in this time, he travelled from place to place, living in a succession of monasteries. Buddhist monks had been forced to keep a low profile since General Yi Seonggye had been forced to eject Buddhism from its state of total permeation of government in order to gain the support of Neo-Confucian scholar-officials to consolidate his position against his Buddhist political opponents when he overthrew Gongyang of Goryeo in 1392 to become King Taejo of Joseon.

Before ever having tested his hand as a military commander, Hyujeong was a first-rate Seon master and the author of a number of important religious texts, the most important of which is probably his Seongagwigam, a guide to Seon practice studied by Korean monks even today. Like most monks of the Joseon period, Hyujeong had been initially educated in Neo-Confucian philosophy. Dissatisfied, though, he wandered through the mountain monasteries. Later, after making a name for himself as a teacher, he was made arbiter of the Seon school by Myeongjong of Joseon, who was sympathetic towards Buddhism. He soon resigned from this responsibility, though, returning to the itinerant life, advancing his Seon studies and teaching at monasteries all around Korea. At the beginning of the 1590s, Toyotomi Hideyoshi, after stabilising Sengoku-era Japan under his Shogunate, made preparations for a large-scale invasion of Joseon. Joseon was unaware and was unprepared for the Japanese invasion. In 1592, after Japan's request for aid conquering Ming China was rebuffed, approximately 200,000 Japanese soldiers invaded Joseon, and the Japanese invasions of Korea (1592–98) began.

At the beginning of the first invasion, Seonjo of Joseon fled the capital, leaving a weak, poorly trained army to defend the country. In desperation he called on Hyujeong to organise monks into guerilla units. Even at 73 years of age he managed to recruit and deploy some 5,000 of these warrior monks, who enjoyed some instrumental successes. At first, the government armies of Joseon suffered repeated defeats, and the Japanese armies marched north up to Pyongyang and Hamgyong Province. At sea, however, the Joseon navy, under the command of Admiral Yi Sun-sin, enjoyed successive victories. Throughout the country, loyal volunteer armies formed and fought against the Japanese together with the warrior monks and the government armies of Joseon. The presence of Hyujeong's monk army, operating out of the Heungguksa deep in the mountain of Yeongchwisan, was a critical factor in the eventual expulsion of the Japanese invaders in 1593 and again in 1598.

The ITF Taekwon-Do pattern So-San is named in his honor.



**Above:** Participants of the 9th Tul Tour 2015 in Sokrisan National Park South Korea. Entrance gate to Temple Road.

## Pattern History - Se-Jong Tul

King Sejong was a new kind of king. His visionary concerns were rooted in Neo-Confucian principles of benevolence, pursuit of knowledge, and improvement of society. This led to many scientific, technological, artistic and administrative innovations but none as singularly revolutionary as the invention of the Korean alphabet, which would liberate the written word from nobility down to the masses. In August 1418 CE, Sejong became the fourth king of the Chosŏn Kingdom. He was the grandson of the founder of the Chosŏn Kingdom, Yi Sŏngkye. Sejong's reign lasted 32 years (1418 – 1450). He became the king when he was twenty two years old. Sejong was the third son and not intended to succeed his father. His older brother was appointed as prince but he was notorious. Sejong was a literary person, always reading and studious, opposite from the older brother. He particularly studied the works of Mencius, a Confucian disciple and philosopher who promoted benevolence.

### A New Kind of King

The Chosŏn Kingdom was newly established and basic structures were still required. Yi Sŏngkye had chosen Neo-Confucianism as the guiding philosophy of the kingdom and he moved the new capital to Hanyang. Korea was experiencing a time of turmoil and political feuding among the princes. It was an ideal time for a progressive king with the motivation, intelligence and sincere interest to empower the lower uneducated class and create a peaceful and stable society. In his inauguration speech, he said that he would govern the people with genuine benevolence, which is the core of Mencius' teaching. Confucius believed that benevolence would bring together all classes - politicians, merchants, farmers - to contribute to a harmonious state.

On the second day of his reign, Sejong said something very unusual for a king. He said to his advisers and scholars, "Let's have a discussion." He was willing to listen and held regular meetings with lower ranking government officials to get their input. He also established a petition system to hear directly from the people. He felt that a king could always learn more and surrounded himself with scholars and met with them daily and read Confucian texts. The Neo-Confucian vision of the world was one where men lived in harmony with man and nature, not against or apart from them both. Sejong shared the Neo-Confucian belief that if people knew what they should do, they would do it and that ignorance was the biggest societal problem.



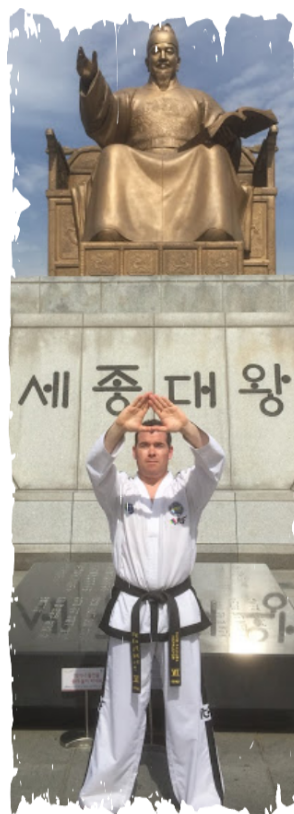
**Above:** The entire 9th Tul Tour Team 2015 with the statue of King Se-Jong the Great, Seoul, South Korea.

With this perspective on his subjects and with his belief in serving them to improve their lives, King Sejong made enormous contributions to establishing legal, education and other basic foundations of the new kingdom. This, he believed, would lay a strong foundation of Chosŏn society — which ultimately lasted over 500 years. His agricultural innovations — including rain gauges and astronomical devices — as well as his promotion of the use of dykes, the water wheel and other irrigation equipment helped increase both farming land and productivity. He revised the tax system to make it reflect the changes in agriculture brought about by those new agricultural techniques. A more accurate agricultural calendar based on improved astronomical instruments was adopted. Legal reforms showed his very modern concern for human rights.

### The Invention of Hangul

His most significant contribution, however, was the Korean alphabet, Han'gŭl. Until this time, Korean scholars and bureaucrats relied on the use of the Chinese alphabet. Writing and reading were skills exclusive to nobility and not the common man. Universal literacy was not considered necessary or even desirable. It was seen as reckless to put such a politically important and elite tool as writing into the hands of the people. Sejong wanted people to have direct access to their ruler and that could only happen through writing and reading. An easy writing system would allow information to flow. He also wanted to spread Confucian ethics, and to do so he would have to print books with a simple Korean alphabet to ensure that they would reach ordinary people.

Sejong surprised his government officials when in the winter of 1443, he unveiled his first invention, Han'gŭl. He worked on it like a secret mission because it was first opposed by his top scholars. Before long, women and the lower class used Han'gŭl to write letters and novels and read public announcements that until then been incomprehensible and inaccessible. Sejong remained committed to helping improve access to ideas and knowledge by making improvements in the printing technology. Korea had produced movable type before Sejong but his craftsmen produced an improved font that would be more firmly attached to the printing plate and could thus produce dozens of sheets a day. He then published a number of works from agriculture, medicine and geography, history, and the Confucian classics. These developments and Han'gŭl contributed to a stronger sense of Korean sovereignty and unique Confucian identity distinct from China.

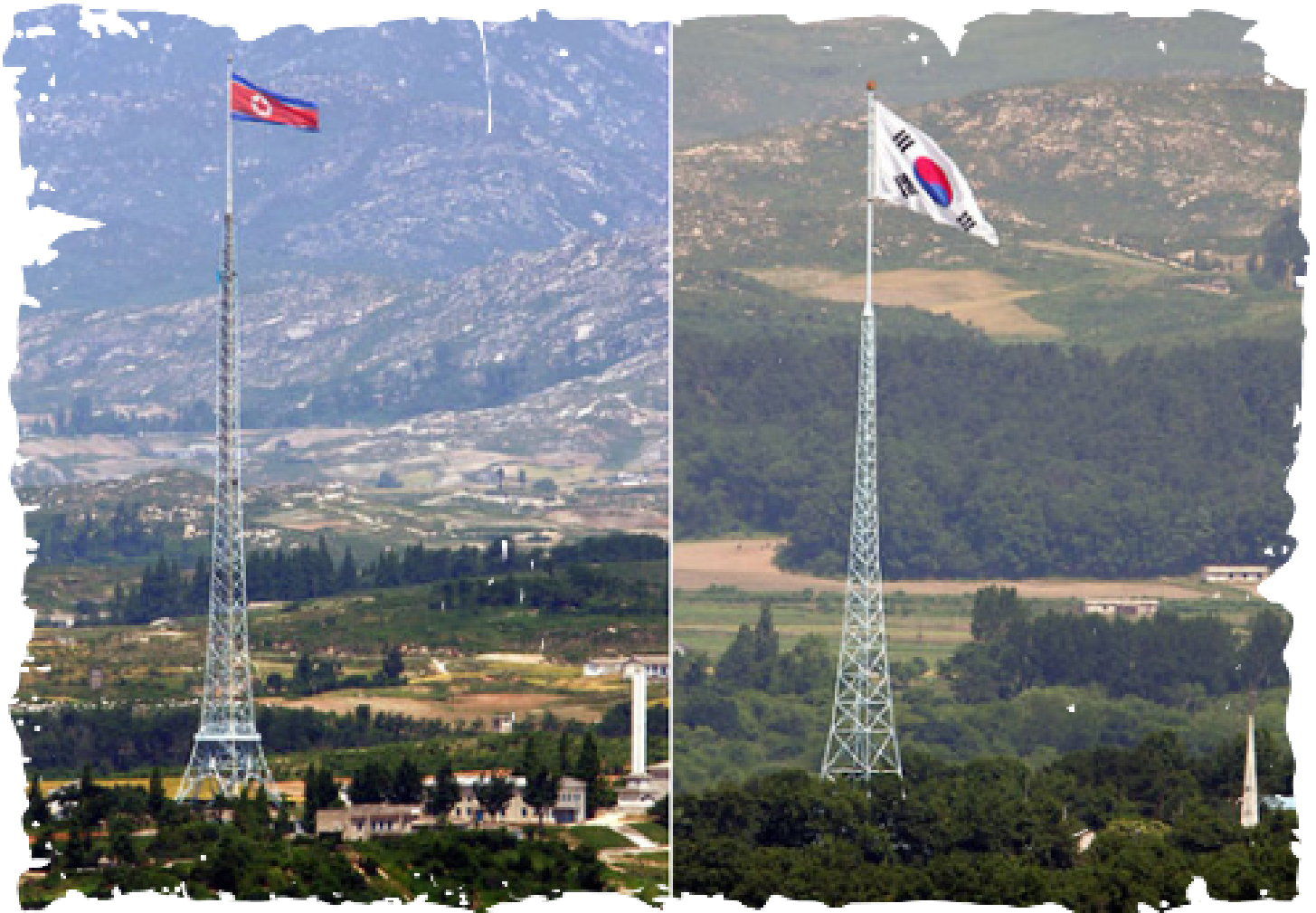


## Pattern History - Tong-II Tul

Tong-II is the 6th degree black belt form used in ITF-style taekwondo, the last of the ITF forms. Tong II denotes the resolution of the unification of Korea that has been divided since 1945. The word Tong-II in Korean literally translates as "unification". Movement 38 of this Tul symbolically represents the smashing or breaking of the 38th Parallel dividing the two Korea's.

After Japan occupied Korea in 1910, the country remained part of the Japanese Empire until 1945. Following Japan's surrender at the end of World War II, Korea was liberated from the Japanese. As it was liberated by both Soviet and US forces, the responsibility for overseeing the rebuilding and rehabilitation of Korea was divided between the two sides, and the country was divided along the 38th parallel. The USSR occupied Korea north of this line, the USA occupied the south. Under the auspices of the UN, a democratic government established the Republic of Korea (South Korea) in 1948, with its capital in Seoul.

The Soviets established the communist Democratic People's Republic of Korea (North Korea) with its capital in Pyongyang. The peninsula remains divided in this way to this day. Korea has not been truly free since Japan started to encroach in 1876, and has been divided since 1945, not just in terms of being two separate states - the ideologies and politics of the two countries are also vastly different. It was the dream of our Founder, General Choi Hong Hi, to see a unified Korea.



**Above:** The two Korea's today. On the left, the North Korean Flag viewed across the DMZ. On the right, the South Korean Flag positioned near the closest South Korean Village to the border.



**Above:** General Choi Hong Hi symbolically smashing the 38th Parallel (Pattern Tong-II Tul : Movement 38). It was the Founder's dream, that one day, Korea might be whole again.

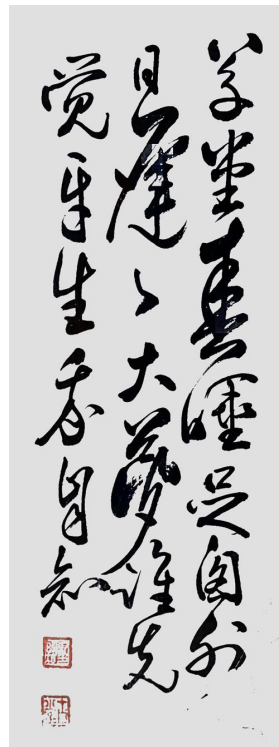


## Pattern History - Ko-Dang Tul (The Replaced Pattern)

The pattern Ko-Dang has 39 movements, and the pattern diagram is a capitol T. Ko-Dang was replaced by the pattern Juche in 1983. Ko-Dang is the pseudonym of Cho Man-sik (1883-1950 C.E.), who was a nationalist activist in the independence movement of Korea. After World War 2, North Korea went through months of power struggle and Cho Man-sik was asked by the Japanese governor of Pyongyang to organize a political committee to help with the struggle.

When the Soviet Union arrived in Korea after the Japanese were defeated, they pressured Cho to add more communists into this committee, one of them being a Korean communist by the name of Kim Il Sung, the grandfather of the current North Korean President Kim Jong-un. Because Cho and Kim had opposing ideologies, they clashed and the forced power sharing between them turned bad very quickly. The Soviet-Union originally supported Cho to be the eventual ruler of North Korea, but because he opposed trusteeship and Kim Il-sung's ideology, he was forced from power by the Soviet-backed communists in the north.

Cho was put on house arrest in 1946 at the comfortable Koryo Hotel where he kept voicing his opposing views and ideology before he was later transferred to a prison in Pyongyang where it is believed that he was executed on the 15th of October in 1950.



The patterns Ko-Dang and Juche can be connected by Kim Il-sung. Kim was the Korean communist that opposed Cho Man-sik, who's pseudonym name was Ko-Dang, and replaced him as committee leader. Kim was also the one who implemented the ideology of Juche to his reign. Because the Juche ideology is a communist based ideology, people wouldn't think that it is as similar to Cho's philosophy as it actually is. Cho was a Christian communist himself, and if thought about, Cho's ideology was very similar to Kim Il-sung's. Cho's ideology has been described as self-sufficiency. In other words, not needing to rely on outside help, being able to survive without the help of others. In this instance, surviving without needing help from other nations. Kim's ideology of Juche that he implemented in his rule is described as "selfreliance" and "spirit of independence" and as stated in the previous paragraph, Juche is the idea that man is the master of everything, and it rejects the dependence of others. So, comparing the basis of these two side by side, they don't seem too different. They both have communism overtones, and both talk about not needing help from anyone but oneself. To add to that, both Cho and Kim were some kind of communist. The difference between them being that Kim was backed by the Russian communists and Cho was fighting for the independence of his Korean people

# Pattern Movements - Ko-Dang Tul

## Closed Ready Stance C

1. Step the right foot toward AC to form a Sitting Stance facing AD. Left Middle Palm Pushing Block to AD.
2. Execute a Right Middle Punch to AD, maintaining a Sitting Stance facing AD.
3. Move the right foot on line CD, forming a Right L-Stance (i.e., left foot forward) facing D. Middle Guarding Block to D.
4. Execute a Right Outer Forearm Low Block to AD and a Left Inner Forearm Middle Side Block to D, maintaining a Right L-Stance (i.e., left foot forward) facing D.
5. Step the left foot toward BC into a Sitting Stance facing BD. Left Middle Palm Pushing Block to BD with the right palm.
6. Execute a Right Middle Punch to BD, maintaining a Sitting Stance facing BD.
7. Move the left foot on line CD, forming a Left L-Stance (i.e., right foot forward) facing D. Middle Guarding Block to D.
8. Execute a Left Outer Forearm Low Block to BD and a Right Inner Forearm Middle Side Block to D, maintaining a Left L-Stance (i.e., right foot forward) facing D.
9. Turn the face toward C into a left Bending Ready Stance Type B toward D.
10. Execute a Right Middle Back Kick to C. Lower the right foot to C, forming a Right L-Stance (i.e., left foot forward) facing D. Left Knifehand Middle Block to D.
11. Turn the face toward C into a right Bending Ready Stance Type B toward D.
12. Execute a Left Middle Back Kick to C.
13. Lower the left foot to C, forming a Left L-Stance (i.e., right foot forward) facing D. Right Knifehand Middle Block to D.
14. Step the right foot toward C, forming a Right L-Stance (i.e., left foot forward) facing D. Left Downward Elbow Strike to D.
15. Step the left foot toward C, forming a Left L-Stance (i.e., right foot forward) facing D. Right Downward Elbow Strike to D.
16. Step the left foot toward D to form a Left Walking Stance facing D. Right Pressing Palm Block to D.
17. Step the right foot toward D to form a Right Walking Stance facing D. Left Pressing Palm Block to D.
18. Step the right foot toward C into a Right L-Stance (i.e., left foot forward) facing D. Left Outer Forearm Downward Block to D.
19. Step the right foot toward D into a Left L-Stance (i.e., right foot forward) facing D. Right Outer Forearm Downward Block to D.
20. Step the left foot toward D, forming a Right Rear Foot Stance facing D. Left Upward Palm Block to D.
21. Step the right foot toward D, forming a Left Rear Foot Stance facing D. Right Upward Palm Block to D.
22. Left to-the-side Middle Front Snap Kick toward D with the left foot, keeping the position of the hands as they were in 22.
23. Perform 24 and 25 in a continuous motion:
24. Lower the left foot to D, forming a Left Walking Stance facing D. High Twin Knifehand Inward Strike to D.
25. Execute a Left Knifehand Rising Block, maintaining a Left Walking Stance facing D.
26. Execute a Low Knifehand Guarding Block to D, pulling the right foot into a Right L-Stance (i.e., left foot forward) facing D.
27. Execute a Right Downward Punch to D, while going into a Left Walking Stance facing D.
28. Step the left foot toward the side rear of the right foot and then slide the right foot toward C, forming a Right L-Stance (i.e., left foot forward) facing D. Middle Knifehand Guarding Block to D.
29. Jump and land on the same spot, forming a Right L-Stance (i.e., left foot forward) facing D. Middle Knifehand Guarding Block to D.
30. Jump to D to form a Right Cross Stance (cross stance) facing BD, while executing a Right High Backfist Side Strike to D.
31. Step the left foot toward C, forming a Left Walking Stance facing C. Left High Outer Forearm Side Block to C.
32. Move the left foot onto line CD, forming a Right Walking Stance facing D. Right High Outer Forearm Side Block to D.
33. Step the left foot toward D, forming a Right L-Stance (i.e., left foot forward) facing D. Right Uppercut to D and bring the left side fist in front of the right shoulder.
34. Execute a Right Middle Hook Kick to A.
35. Lower the right foot to A, forming a Left L-Stance (i.e., right foot forward) facing A. Right High Knifehand Strike to A.
36. Bring the right foot to the left foot, and then execute a Left Middle Hook Kick to B.
37. Lower the left foot to B, forming a Right L-Stance (i.e., left foot forward) facing B. Left High Knifehand Strike to A.
38. Bring the left foot to the right foot, and then step the right foot toward A into a Left L-Stance (i.e., right foot forward) facing A. High Knifehand Guarding Block to A.
39. Bring the right foot to the left foot, and then step the left foot toward B into a Right L-Stance (i.e., left foot forward) facing B. High Knifehand Guarding Block to B.

## Pattern History - U-Nam (Woo-Nam) Tul (The Lost Pattern)

In July 2013, senior Taekwondo practitioners discovered that the “lost” form Woo-Nam was contained in the first book ever written on taekwon-do. The book was Choi Hong Hi's Tae Kwon Do Teaching Manual published in 1959. This discovery led to translations and analyses of the previously forgotten pattern, preserving it for future taekwon-do students worldwide.

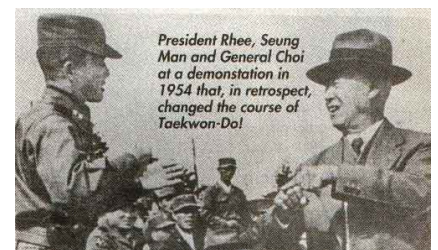
WOO-NAM was created prior to 1959 apparently to honor and gain favor with the former President Syngman Rhee (whose pen name was U-Nam). This pattern was developed around the same time as Sam Il and is therefore among the first six Chang Hon forms from the years 1955-1959. So far, the only known publication of Woo-nam is in the 1959 edition of the Tae Kwon Do Teaching Manual and it was already eliminated in the next edition.

WOO-NAM would still be lost if not for the efforts of Master George Vitale Ph.D. He, along with WTF Master Nathan Doggett, WTF Grandmaster Al Cole, Grandmaster Jung Woo Jin, and Grandmaster C.K. Choi (Chang Keun) made this video possible. Grand Master C.K. Choi later revised this form in 2017

The pattern Woo-Nam has 42 movements and the same pattern diagram as Choong-Jang. For a number of years this pattern was considered lost or forgotten. But, in 2013, scholars and Taekwon-Do senior officials found it in the 1959 edition of the published Taekwon-Do Teaching Manual that General Choi Hong Hi authored. U-Nam was created sometime between 1955 and 1959, making it one of the first 6 patterns created. The first three patterns to be created were Hwa-Rang (by General Choi, Captain Nam and Sergeant Han), Choong-Moo (by General Choi and Captain Nam) and Ul-Ji (by General Choi and Sergeant Han).

The fourth and fifth patterns were Woo-Nam and Sam-il. At this current time, I do not know who was involved in the creation of these two patterns but can be certain that General Choi had a major part in their creation. I am also currently unsure what the sixth pattern was. Woo-Nam was the pen name of the former South Korean president Syngman Rhee. The pattern was created to honor the former president who approved Taekwon-Do as a Korean martial art, and to gain favour with him. Designed to develop agility by focusing on advancing and retreating, Woo-Nam was removed from the syllabus almost as fast as it was added. In 1960, President Rhee was forced to resign due to nationwide protests against his government.

Because of this, General Choi left the pattern WooNam out of the 1960 copy of the Taekwon-Do Teaching Manuel and hence removed it from the syllabus all together. Grand Master C. K. Choi, using his experience of creating Gae-Bek with General Choi in 1961, finished creating the pattern Woo-Nam because of the continued interest in the pattern. Based on his experience with creating Gae-Bek with General Choi, Grand Master Choi found the original copy that was published in the 1959 Teaching Manual to only be a draft. Grand Master Choi completed the pattern with minimal changes to adhere to General Choi's creation to make sure it started and finished in the same spot and kept its natural flow and beauty that the General would want.



## Pattern Movements - U-Nam Tul

Close ready stance A.

1. Move the right foot to A, forming a sitting stance while at the same time, execute a high block to A with the right outer forearm and a low block to D with the left outer forearm.
2. Change the positions of the hands to the opposite side.
3. Bring the right foot to the left foot, forming a close stance toward D while bringing the left fist in front of the right chest horizontally and the right fist to the right waist. Perform in a slow motion.
4. Move the left foot to D, forming a left walking stance while executing a high vertical punch to D with the twin fists.
5. Move the right foot to D, forming a right walking stance while executing a front strike to D with the right back fist and bringing back the left back hand under the right elbow.
6. Execute a high strike to C with the right back fist and low block to D with the left outer forearm. Return to #5 position.
7. Move the left foot to D, forming a left walking stance while executing a rising block to D with the left outer forearm.
8. Move the right foot to D, forming a right walking stance while executing a high punch to D with the right fist.
9. Move the right foot to C, turning counterclockwise to form a right L-stance toward D, at the same time, execute a middle guarding block with the forearm.
10. Execute a low front kick to D with the right foot.
11. Lower the right foot to D, forming a right low walking stance, at the same time, execute a middle punch to D with the right fist.
12. Lower the body to touch the ground with both hands using the left knee to support the body, at the same time, execute a high turning kick to D with the right foot.
13. Lower the right foot to the ground and then execute a high punch to D with the right fist while pressing the ground with the left hand.
14. Stand up and move the left foot to D, forming a left L-stance toward C, at the same time, thrust to D with the left side elbow.
15. Move the left foot to C, turning clockwise to form a left L-stance, at the same time, execute a middle strike to D with the right knife-hand.
16. Move the right foot to C, forming a right L-stance, at the same time, execute a scooping block to D with the left palm.
17. Move the left foot to C, forming a left L-stance, at the same time, execute a middle block to D with the knife-hand.
18. Move the left foot to D, forming a left walking stance, at the same time, execute a pressing block with the x-fist.
19. Execute a front kick to D with the right knee while pulling both hands in the opposite direction as if grabbing the opponent.
20. Move the right foot to C, forming a right L-stance while executing a left middle knife-hand strike to D.
21. Move the right foot to D, forming a right L-stance toward C in a sliding motion while executing a right elbow strike to D.
22. Bring the left foot to the right knee joint toward D, forming a right one-leg stance, at the same time, bringing both fists to the right waist.
23. Execute a side kick to B.
24. Lower the left foot to D, forming a right L-stance while executing a pressing block to D with the twin palms.
25. Move the right foot to D, forming a right walking stance while executing a high front block to D with the outer forearm followed by a high side strike to D with the right back fist.
26. Move the right foot to C, forming a right L-stance while executing a high thrust to D with a left-hand flat fingertip thrust.
27. Execute a front kick to D with the right foot while bringing the right-hand palm on top of the left back hand.
28. Lower the right foot to D, forming a left walking stance toward C, pivoting counterclockwise with the left foot while bringing both fists to the right waist.
29. Move the right foot to C in a stomping motion, turning counter-clockwise to form a sitting stance toward A while executing a W-shape block with the outer forearm.
30. Move the left foot to C, forming a left walking stance while executing a rising block with the left forearm.
31. Move the right foot to D in a sliding motion, forming a right L-stance toward C while executing an x-fist block.
32. Move the right foot to C, forming a right walking stance while executing a rising block with the right forearm.
33. Move the left foot to C, forming a left walking stance while executing a rising block with the left forearm.
34. Move the right foot to C, forming a right walking stance while executing a rising block with the right forearm.
35. Execute a side kick to C with the left foot and then lower the foot to C forming a left walking stance.
36. Execute a middle punch to C with the right fist.
37. Execute a middle punch to C with the left fist.
38. Move the right foot to C, forming a right L-stance toward D while executing a thrust to C with the right elbow.
39. Move the left foot to B, turning counter-clockwise to form a fixed stance toward B while executing a Ushape grasp block.
40. Move the right foot to B, forming a right walking stance while executing a high block to B with the left inner forearm and low block with the right outer forearm at the same time.
41. Move the right foot to A, turning clockwise to form a left L-stance while executing a middle guarding block with the knife-hand.
42. Move the left foot to A, forming a left walking stance while executing a middle thrust with the left straight fingertip and blocking downwards with the right palm under the left elbow.

Bring the left foot back to a close ready stance A.



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Here I leave  
Taekwon-Do for  
mankind as a trace  
of man of the late  
20th century. The 24  
patterns represent  
24 hours, one day, or  
all my life

GENERAL CHOI HONG HI



**South Korea Tul Tour**

**April 15-24 2024**