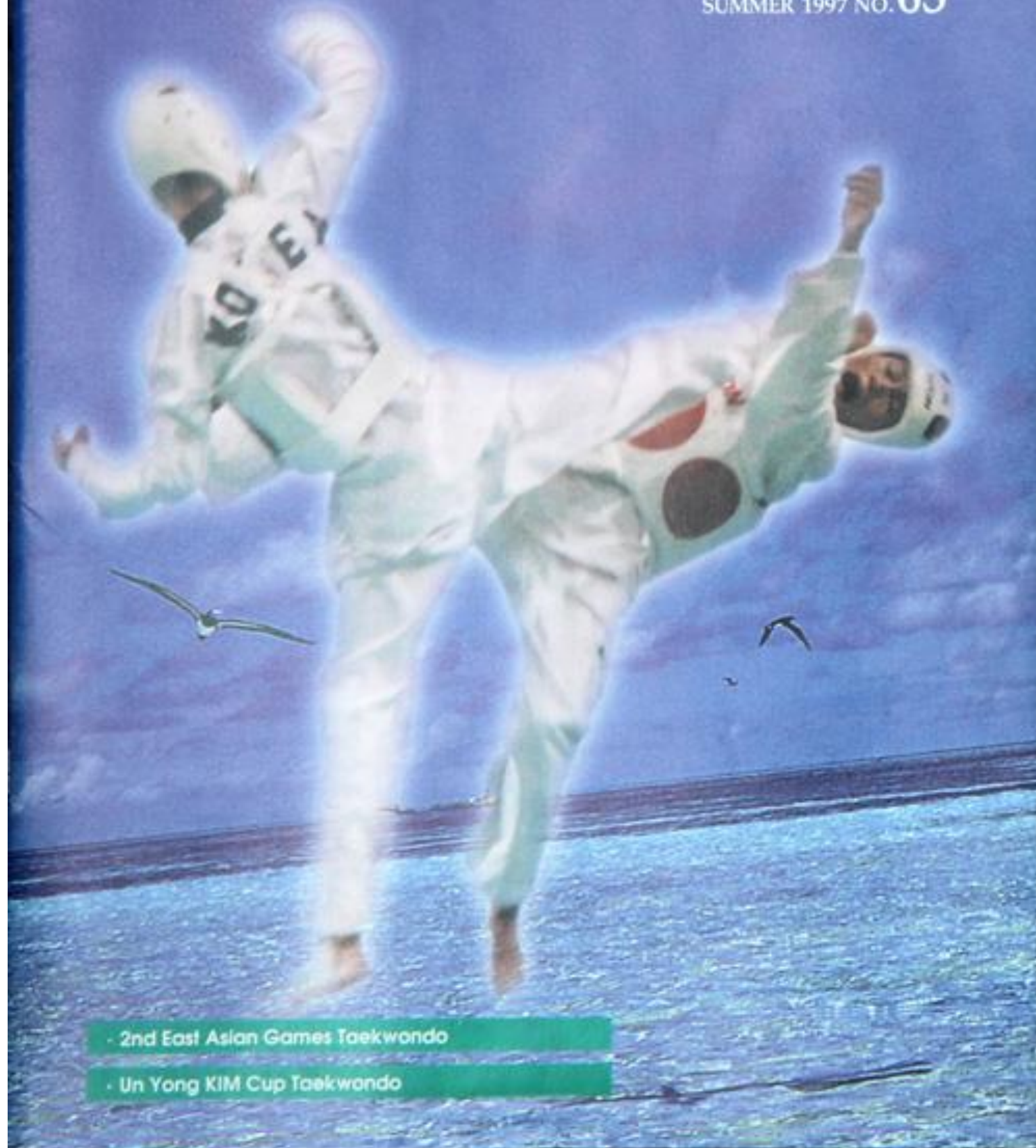


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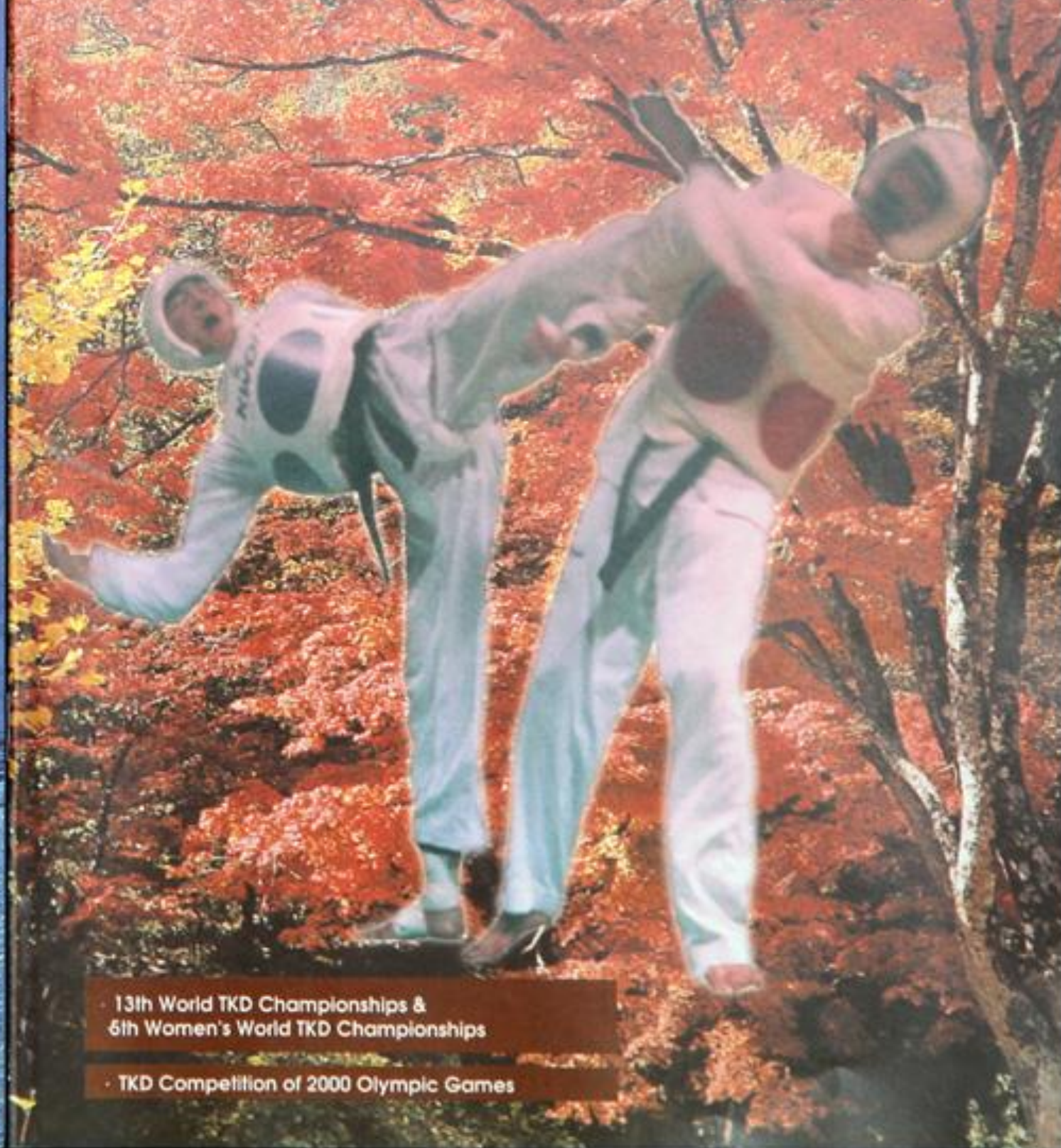
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## URUGUAY

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# "Equally complete in both literary and martial arts" (1)

- an investigatory look at the concepts of literary and martial

Patrick Chew  
趙錦祥

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## 0. Introduction

文武兼備 roughly translates to "equally complete in literary and martial." This aphorism, along with a handful of very similar others, exhibits a long standing reverence for the concurrent cultivation of both literary (viz: academic) arts as well as martial arts. In this day and age where "academic" and "martial/military" are two extremes of the social and ethical scale, it would be interesting to see what caused such aphorisms to come about in East Asia. That is what do 文wen "literary" and 武wu "martial" actually mean.



The character 斌 *bin* is composed of the two characters: 文 *wen* "literary" and 武 *wu* "martial." It is considered to be a variant character rendering for 彬, whose meaning can be roughly translated as "refined, elegant; ornamental." The entry for 斌 in the *Shuowen jiezi*<sup>1</sup> reads as follows:

斌: originally written as 彬 or 份. Complete in both the ornamental and the real. Comes from 文 (literary: refined) pairing with 武 (martial: fierce).

While it is not directly evident that the emphasis is strong on a combination of "literary" and "martial" in the definition, evidently at some point in the history of the Chinese language, the combination of both of these abstract concepts was considered to be a "refined" and "elegant" thing.

Japanese sources give a rendering slightly different in tone for the definition of 斌, or *unawashii* in the Japanese vernacular. *Unawashii* is "a situation of balance and harmony between the exterior pattern or beauty 文, and the interior essence or substance 武."<sup>2</sup> This ideal of *unawashii* is a major theme in the *Heike monogatari*,<sup>3</sup> in which it describes the cultivated warrior, for he who possesses "this quality will be as accomplished in the world of arts as in the world of martial skill and courage."<sup>4</sup>

This ideal is a strong underlying theme through the history of the three major nations of East Asia—China, Korea and Japan. The concepts of 文 "literary" and 武 "martial" are both complex subjects worthy of in-depth studies as entities on their own, but the focus here will be on a brief look at the qualities that both entail in the framework set by the unique character 斌, and of the urgings of similar aphorisms.

## 1. Aphorisms

Aphorisms, synonymous with adages, proverbs, apothegms and axioms, are "pithy, compendious sentence, stating a general doctrine or truth."<sup>5</sup> They tend to be "short, pithy and instructive sayings, and are oftentimes general truths expressed in sentence form." Proverbial in nature, like the maxim, aphorisms are "jewels of wisdom" and are more axiomatic than the adage, which are sayings which have obtained credit by long use.

1) Xu Shen 許慎 (Han: CE 147). Compiled in CE 100, the *Shuowen jiezi* 說文解字 is an etymological dictionary of approximately 9500 graphs plus 1300 variants. An expanded compilation of the various editions and commentaries was made by Ding Fubao 丁福保 (1874-1968) in 1928, called *Shuowen jiezi gujin* 說文解字詁林.

2) Wilson, 1992, p. 25.

3) The *Heike Monogatari* 平家物語 is the most important of the "war tales" 軍記物語 (*gunji monogatari*) of the Kamakura 鎌倉 (1185-1333) and the Muromachi 室町 (1333-1568) periods, abounding in battle, proud warriors' brave deeds and examples of bushido.

4) Wilson, 1992, p. 25.

5) Wm A. Nelson, ed., Webster's New International Dictionary of the English Language, 2d, unabridged (Springfield, Mass.: G & C Merriam, 1939).

The four-character aphorism has had a long and vivacious history in the East Asian context. Due to its structure, the Chinese language lent itself to the parallel phrase structure of a four-character combination. Phrases were of two topic-comments structure, such as 文德武功 *wende wugong* (lit: literary virtuous, martial effective), or more often topic-comment, where the topic is a binomic construct lending to a broadened abstraction<sup>6</sup> and the comment is a bi-character predication, as in 文武兼全 *wenwu jianquan* (lit: literary-martial equally-complete).

These four-character phrases are originally mere sentential phrases recorded in texts, most of which are histories. Later generations take these four-character phrases in a literary allusion manner, allowing the phrase to become aphoristic. Due to the nature of the educational systems, based on memorizing Confucian (and other) classics, this memorization of passages and stock phrases further developed and strengthened these four-character aphoristic phrases.

Out of eight aphorisms, paralleling the structure of the binomic subject -*tonnun*-, the earliest attestation is found in the *Han shu* 漢書.<sup>7</sup> This dates the citation to have been extant at least since the Han dynasty itself (206 BCE-CE 220). The most recent attestation out of the eight is recorded during the Ming dynasty (CE 1368-1644).

While all eight aphorisms are attested in Chinese sources, only one is attested in all three languages. It also happens to be the earliest attested of the aphorisms. Korean and Japanese both attest two separate sets of aphorisms shared with Chinese, but not with each other. It may be surmised that the transmission, borrowing and retention of the aphorisms are attributable to cultural transmissions. The two attested in Japanese (not attested in Korean sources) are borrowed from the Tang dynasty, the era most often attributed with influencing Japanese culture. It is odd, though, that the Korean items are not from one of the other major dynasties, but is to be found even later than the Japanese items. The Korean aphorisms dated to the Yuan dynasty, approximately 300 years later than the Tang items. Possibly the contact between the Koreans and the Mongol dynasty at the time may explain the prevalence of those items. It may be assumed that the other aphorisms, dated in between the Korean and Japanese items, while prevalent amongst Chinese spheres, did not make it to Korea or Japan due to relatively low contact.

6) The Chinese language often employs constructs of two lexical items, whether they be antonymous or synonymous, for either broadening of abstraction or reinforced emphasis, respectively. An example of the broadening can be seen here: 大+小 *daxiao* "size", where 大 means "large" and 小 means "small."

7) The *Han shu* 漢書 (The Standard History of the Former Han, also known as 前漢書) covers the period between 206 BCE-CE 25. It was written by Ban Gu 班固 (CE 32-92), et al.



The eight aphorisms, listed by date of attested texts, are as follows (order of presentation is Chinese, Korean, Japanese):

1. 文武兼備	wenwu jianbei	Han: BCE 206-CE 220
문무겸비	munmu kyeombi	
ぶんぶけんび	bunbu kenbi	
2. 文武兼資	wenwu jianzi	S. Dynasties, Liang: 552-557
3a. 文武二道	wenwu erdao	Tang: 618-907
ぶんぶにどう	bunbu nido	
3b. 文武兩道	wenwu liangdao	
ぶんぶりうどう	bunbu ryodo	
4. 文武全才	wenwu quancai	5 Dynasties, Zhou: 951-960
5a. 文武雙全	wenwu shuangquan	Yuan: 1271-1365
문무쌍전	munmu sangjeon	
5b. 文武兼全	wenwu jianquan	
문무겸전	munmu kyeomjeon	
6. 文武兼濟	wenwu jianji	Ming: 1368-1644

With the exception of 3a and 3b, the aphorisms can all be roughly translated as meaning "equally complete (or talented) in both the literary and martial arts," while 3a and 3b are translated better as "the two Ways/Paths - literary and martial arts." Despite this dichotomy of translation, they all laud the fulfillment of being equally completely talented in both fields.

Along with the fact that Japanese and Korean share only a single item, interestingly they have both incorporated the aphorisms into the language as a whole. That is, in many cases, Sinitic loans will be re-analyzed to some degree in its nativization. The two Korean attestations add the generic verbal agent, 하다 ha-da, to form verbal predicates meaning "to be of the state of ~," while the Japanese items both add に達す ni tassuru "to attain mastery, be well versed in ~."

For our purposes we are only examining eight aphorisms pertaining to the lauding of a balance between literary and martial arts. This does not even begin to include the other similarly constructed aphorisms that begin with wenwu, nor does it encompass all the aphorisms that deal with both the literary and the martial together.

## 2. Wenwu 文武

A simple cursory examination of the aforementioned eight aphorisms would only deal with 文 meaning "literary" and 武 meaning "martial." This, however, may not necessarily be the case. While the Chinese language lends itself to broad abstractions in binomic constructions, these constructions sometimes take on specified meanings. This is also the case for wenwu. The term wenwu has a set of various definitions - and these even differ from dictionary to dictionary and, obviously, between languages.

In each language the choices for wenwu 文武 focus on knowledge, learning, literary arts, talents and virtues and Way for 文 and martial arts, merit, strategy, virtue and Way for 武. Simply presented, the predominant values for 文 and 武 are:

	文	武
Chinese	~德: literary virtue ~才: literary talent	~藝: martial arts ~功: martial merit
Korean	~식(識): literary knowledge ~사(事): literary/civil affairs	~략(略): military strategy ~사(事): military affairs
Japanese	~じ(事): literary/civil affairs ~どう(道): literary Way がくふん(學問): learning	~じ(事): military affairs ~どう(道): martial Way ~げい(藝): martial arts



Both Korean and Japanese exhibit entries for 德 "virtue" and 藝 "art(s)," in the 文 "literary" and 武 "martial" categories, respectively. The viewpoint taken here is the interpretation of 文 "literary" and 武 "martial" as "virtues."

The 文 "literary" and 武 "martial" systems of China, Korea and Japan have undergone drastic changes since their first inceptions. Sources are from textual materials set to serve as ideal guidelines. Strict adherence to the values set were not necessarily the predominant trend in real-life settings. Examples are Confucian and Neo-Confucian values for education (the "gentleman" or *junzi* 君子), the *hwarang* (화랑 花郎) at their zenith during the Silla dynasty and the *bushido* of the Tokugawa period.

### 3. The Literary 文

Often called the "arts of peace," the character 文 and the concept behind it, encompassed 文德 "the virtue of 文" and is more than just academic learning as known in Western cultural frameworks. Moral education as a general all-encompassing, all permeating theme is found in all forms of East Asian learning. The *Shuowen jiezi gulin* has a commentary, "The literary person 文人 is a person of literary virtue."<sup>8</sup>

#### 3.1. China - the Confucian model

Education was of central importance to the State in imperial China. The State was of paramount concern to the learned man as the educating of the people was of paramount concern to the State, for it was the learned man who was the basis for a harmonious State, and by extension, the world. In spite of the hierarchical structure of the Confucian framework, it was ideally believed that almost all men had equal moral potential.

The basis of education and learning in imperial China was based upon the classics written by Confucius and other prominent philosophers. The core of the Confucian Canon lay in "The Four Books" 四書 (Mand.: *sishu*, Kor.: *saseo* 사서, Jap.: *shisho* しし) and the "Five Classics" 五經 (Mand.: *wujing*, Kor.: *ogyong* 오경, Jap.: *gokyo* こきょう). While these were the core of Confucian learning, one cannot ignore the three main primers an elementary school child would have to read from the Song

8) *Shuowen jiezi gulin*, 7-1025a.

9) The Four Books are: 1. The Great Learning 大學, 2. The Analects 論語, 3. The Mean 中庸, and The Mencius 孟子.

10) The Five Classics are: 1. The Book of Odes 詩經, The Book of History 書經, The Book of Changes 易經, The Book of Rites 禮記, and the Spring and Autumn Annals 春秋(左傳).

dynasty on: the "Three Character Classic" (*Sanzi jing*) 三字經, the "Thousand Character Classic" (*Qianzi wen*) 千字文 and the "Hundred Surnames" (*Baijiaxing*) 百家姓. In addition to these literary works, expository and analytical skills were honed, usually by home tutors.

By and large much of the studying done by most scholars was in hopes of passing the imperial official examinations, which would assure one of a good life and social standing. A look at the Tang examinations, though, reveals that there was more to a "learned man" than just the Confucian Classics. Subjects included the classics, law, history and mathematics. The subjects for testing in the Tang era reflect in part the "Six Arts" 六藝 to be learned by the *junzi*, who was the epitome of the "literary virtue."

For the most part the requirements of the "learned person" lie in both blatantly "literary" fields, e.g. classics, mathematics, etc., as well as some martial fields, i.e. archery and charioteering, but it is not just the subjects as subjects themselves which were the core of 文 "literary" to the Chinese. In fact, it is the content of these Confucian classics and the teachings therein which form the concept of 文 "literary."

The *junzi*, who epitomized the ideal of "literary virtue" 文德, was to be found amongst the Confucian classics, set as a role model as the "gentleman." He was perceived as a "man of virtue" who loved to learn and study (*haoxue* 好學), was filially pious (*xiaoshun* 孝順), a man of his words, but most of all, he was benevolent (*ren* 仁).<sup>9</sup> The Four Books and their commentaries enumerate and elucidate the qualities of the *junzi*, which are numerous enough to become a separate book unto themselves. From a commentary on *The Analects*,<sup>10</sup> we learn of the four affairs of the *junzi*: "The Way, loyalty, faithfulness, and learning are the four affairs of the *junzi*." The commentary later expounds upon the "learning" of a *junzi*, "Respecting the wise, avoiding the artful of words, knowledge, fulfilling one's filial duties, to be earnest in one's loyalty, emphasizing one's faithfulness and benevolence, these are the that which is the learning of a *junzi*."<sup>11</sup>

Roughly estimating, half of the items and commentaries on the *junzi* emphasize 仁 *ren* "benevolence." "Learning is the seeking of knowledge, the seeking of knowledge is moreover the seeking of benevolence," benevolence is hence knowledge."<sup>12</sup> The *junzi* will use his knowledge and

11) The Six Arts are: 1. propriety 禮, 2. music 樂, 3. archery 射, 4. charioteering 御, 5. writing 書, and 6. mathematics 數.

12) Confucian values were many and found in many various combinations, see section Notes.

13) 仁 *ren* is often translated as "benevolence," but this falls short of the term in itself. It is considered by some to be the distinguishing feature between man and the beasts, for all animals know loyalty, filial piety and respect to varying degrees, but it is the 仁 *ren*, which sets man apart. It is also translated as "humanity," "charity," "love," and "selflessness," yet the concept of 仁 *ren* is still not fully expressed by any single one of these translations.

14) Kwa, 1991, p.3.

15) Ibid, p.5.

16) Ibid, p.6.

17) Kwa, 1991, p.42.



learning for the betterment of the world rather than for his own benefit, which further emphasizes the moral character of the Confucian education system's values. "Those that study will not all necessarily be *junzi*. Those who study for the benefit of the world, that is a *junzi*."<sup>19</sup>

The Zhou shu summarizes 文 as:

經緯天地曰文, 道德博文曰文,  
學勤好問曰文, 慈惠愛民曰文,  
愍民惠禮曰文, 錫民爲位曰文

The warp and woof, heaven and earth, that is 文 *wen*,  
Virtue and extensive learning, that is 文 *wen*,  
Diligent studying and inquisitiveness, that is 文 *wen*,  
Compassion and love of the people, that is 文 *wen*,  
Sympathy for the people and kind propriety, that is 文 *wen*,  
Raising to peerage and rank, that is 文 *wen*.

### 3.2. Korea - embracing the Confucian model

According to most sources, the history of Korean education can be divided into five periods: 1. Confucian era, which ended in the late nineteenth century, 2. introduction of Western schooling by the entrance of Christian missionaries, 3. education under Japanese occupation, 4. the post-1945 north-south schism, and the present-day.<sup>20</sup> The first period saw the Korean development and nativization of 文 "literary" and 武 "martial" come about, and hence shall be the focus of this section.

Basic Korean education throughout most of the imperial era mirrored that of their Chinese Confucian counterparts. Under either private tutelage or at a *seodang* 書堂, or village school, some children received their training in pronunciation of Chinese characters, calligraphy and selections from Chinese and Korean classical literature. Basically, the Korean education system was the same as that of the Chinese,<sup>21</sup> with the exception of the need for learning a completely different language, viz.

<sup>19</sup> Ibid., p.80.

<sup>19</sup> Don Adams, Chapter 8 in *Studies on Korea: A Scholars Guide*, Han-kyo Kim et al., ed. (Honolulu: Univ of Hawaii Press, 1980).

<sup>20</sup> Other subjects besides that of Confucian classics, as in China, were also studied. These include medicine, law, calligraphy, mathematics, history, etc.

classical Chinese, and the addition of native material, e.g. *hyangga* 鄉歌.<sup>22</sup>

During the Three Kingdoms period,<sup>23</sup> one finds beginning in the Silla kingdom, the emergence of the *hwarang*(do)<sup>24</sup> and the education they received, which in turn helped shape the education systems of the time. Literary pursuits complemented the intense martial and moral training the *hwarang* underwent. It was this moral training for the *hwarang*, standing as a model for the populace, which further strengthened the Confucian ethics of the time.

Even when Buddhism was adopted as the state religion in the Koryeo dynasty (918-1392), Confucianism still held a strong and prominent position in academic spheres as well as the education system. Especially when state examinations, modeled after the Chinese, were established in the 10th century, the direction of the education system could be seen as following in the Confucian tradition.

In the 14th century, during the Choseon dynasty (1392-1910), the Seogkyun'gwan 成均館 was established. As the National Confucian Academy, it obviously served as the center of Confucian studies, but was also the highest educational institute. It was established to further train and cultivate those youths who were talented in Confucian studies so that they might foster the morals and ethics and then apply them later in politico-economic situations, i.e. government positions.

While the Confucian ethics focus largely upon 仁 *ren* as the center of a *junzi*'s moral core, it seems that the prevailing ethics that have come down through the ages in Korean society focus more on human interrelatedness. These being, the Five Relationships 五倫 (오륜 *oryun*), decorum 禮儀(예의 *ye'ui*), filial piety 孝(효 *hyo*), and "gracious favor" 恩惠(은혜 *enhyae*). Korean 文 seems to have used 仁 *ren* as a framework, where it is a given, and favored heavily these aforementioned "virtues." These are the signs of a "refined person" in Korean society, hence can be viewed as a Korean version of 文德 *wundeok*.

### 3.3. Japan - rejection of the Confucian model?

The concept of education in the sense of reading and writing presumably began with the

<sup>21</sup> The *hyangga* 鄉歌, "native songs" are the earliest extant materials of native Korean materials. They were mostly penned by the *hwarang*, and represent a transformation from shamanistic incantations to Buddhist supplications.

<sup>22</sup> The Three Kingdoms were: Silla 新羅(57BCE-CE905), Koguryeo 高句麗(37BCE-CE908), Paekje 百濟(18BCE-CE900).

<sup>23</sup> The *hwarang* were an elite group of young men specifically trained for martial and literary talents (cf. main text section 4.2). While a modern-day martial art currently exists which attempts to claim lineage from this elite corps, who were excellent in martial arts, this is a large mistake. The term *hwarang* is shortened from *hwarangdo*, where to [do] it means "disciple" or "follower," and is not the -do 道 often seen as meaning "the Way" found in most names of many martial arts.

<sup>24</sup> Ibid. note 12.



introduction of the Chinese script, which is attributed to the Korean monk Wani (fl. ca. 400). Some of the earliest texts introduced (presumably by Wani) were The Analects of Confucius, The Thousand Character Essay (Jap.: Senjimon), and a collection of Liang dynasty<sup>25</sup> poems. The aristocracy was educated in Confucian and Buddhist thought in the Nara (710-794) and Heian (794-1185), which continued all the way until the modern era. Unlike Korea and China, Japan reached an early level of (relatively) high literacy. This is probably due to the advent of the invention of the *kana* syllabaries, which allowed for ease of learning how to write, especially in the vernacular, as compared to the learning of Chinese characters.<sup>26</sup>

In the 7th century, Tang models for education flourished. This allowed for the appreciation of Chinese poetry, Japanese poetry and music.

Poetry and song were believed to promote peace of mind and harmony and music was considered to be effective in developing public morality. Thus cultural refinement was treated as integral to government, ethics, and politics.<sup>27</sup>

However, in the tenth century, it seems that Confucian scholarship was on the decline, and that a focus more on native aesthetics and refinement emerged. Throughout the following periods, up until the modern era, Confucian training continued, especially amongst the *samurai* and aristocracy. A strong emphasis on vernacular education could be found amongst the populace, but almost always in conjunction with the moral teachings of Confucianism, though now more tempered with Buddhist thought.

It is interesting to note, though, that the Japanese adapted the Confucian (and even Buddhist) thought to fit their own *yamato damashii*, or soul of Japan,<sup>28</sup> rather than the strict adherence as with the Koreans. Hayash Razan (1583-1657) was a strong Neo-Confucian supporter and wrote much on its benefits. Five points brought out in the Neo-Confucianist thought of Zhu Xi lend themselves well to Japanese adaptation: 1. rationalism - fostered study of underlying reasons, 2. the focus on interpersonal relationships - congenial to the feudal society of Japan and its strict hierarchy, 3. historicism - which instilled a sense for reviving interest in their own neglected past, 4. ethnocentrism - seen in the intense loyalty to the throne and the following xenophobia, 5. traditional isolationism - conviction in self-

<sup>25</sup>The Liang 'Li' dynasty: 502-557.

<sup>26</sup>The *kana* syllabaries were introduced to the populace in the 10th century, some 5 centuries before the official creation of the Korean *han'gul* script. This lent the Japanese a head start on vernacular literacy.

<sup>27</sup>Tomihiko Kurosawa in Kodansha Encyclopedia of Japan. (Tokyo, Japan: Kodansha, 1983).

sufficiency and superiority.

Seemingly, there is a shift in emphasis in the values set forth by Confucianism. It seems that a broader sense emerged, as seen in the prevalence of music and arts, especially native arts, that characterizes the Japanese view of 文徳 *bundoku*.

<sup>28</sup>Sho Ikushima in The Martial Arts Monograph, Min, Ken Kyung-ho, ed. (Washington, DC: University of California Martial Arts program, 1994.)

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## MEDIA

### TAEKWONDO MI LIBRO

by Carlos Colmenero Firvida (Spanish)

This is a unique Taekwondo textbook. As we can guess from its title 'Taekwondo, My Book', it functions as a textbook and a personal checkup book at the same time for youngsters as they are promoted from beginners to Poom belt levels. The book is accompanied by a total of 80 colorful peel-off pictures which show various hand and foot techniques and stances of 1 to 8 Chapters (Jangs) of Taeguk Poomsae. Owner of the book can check up and indicate the status of his/her learning by sticking pictures numbered from 1 to 80 onto pertinent spots in the book one by one. This book also explains the brief history of Taekwondo, physical and psychological benefits of Taekwondo practice, etc. It has a folio for identification in the first page, pages for recording the results of various friendship

competitions, tables for promotion tests, and Korean-Spanish Taekwondo lexicon.

The author, 6th Dan and WTF-registered international referee, is a member of the European Technical Committee and Director of Technical Area of the Spanish Taekwondo Federation. Illustrations were made by Ionan Berasaluce Laiuno. Published by V.M.G. Ediciones, S.L. at Iparraguirre, 66-11B, 48012-Bilbao-Vizcaya, Spain (tel/fax : 34 94 444 02 61) in 1997. ISBN 84-605-6514-9. Distributed by V.M.G. Ediciones, S.L. or Tagoya at Sixto Celorrio, 40 bajo, 50015 Zaragoza, Spain (tel : 34 976 52 16 36 fax : 34 976 52 84 18). Recommended by the Spanish Taekwondo Federation.

### TAEKWONDO

by Kyong Myong LEE (Korean)

This book deals with the basic movements of Taekwondo, Taeguk Poomsae, Kyorugi and competition Taekwondo as well as the history and the philosophy of Taekwondo. It also touches the promotion test system. The author explains Taekwondo philosophy is based on the philosophy of 'Han(One, Oneness)', insisting that Taeguk mark of Korea is different from the one in I Ching [Book of Changes]. It is said the original Korean Taeguk consisted of three circles representing heaven, earth and human, which symbolizes the harmonious world. The author uses this concept of 'Han' in his study of the martial art philosophy nested in Taekwondo stances, uniforms and belts, etc.. The book has

explanations of the terms which will help readers better understand Taekwondo.

The author is Deputy Secretary General of the WTF and had instructed Taekwondo in Europe for 20 years. He has written many books on Taekwondo, which are translated in English, German, Polish, etc. Photographs by Seung Joon OH, photographer of the weekly 'Inside'. Published by Daewonsa Publishing Co., Ltd. at 358-17 Huam-dong, Yongsan-gu, Seoul 140-190 Korea (tel : 82 02 757 6717-9 fax : 82 02 775 8043) in August 1997 as the Colorful Books Series No. 204-10. ISBN 89-369-0199-0 00690. 3,500 won per copy.

## "Equally complete in both literary and martial arts" (2)

- an investigatory look at the concepts of literary and martial

Patrick Chew  
趙錦洋

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### 4.The Martial 武

The etymology of the character 武 "martial" is an ironic one. The main entry in the *Shuowen jizi* reads, "King Zhuang of Chu said, '武 "martial" is the setting of one's merit, endeavoring to cease hostilities, therefore 武 "martial" is the stopping of the halberd.' The following commentary runs as: As for 武 "martial", it prevents violence, ceases hostilities, protects the greatness [of the nation], sets one's merits, pacifies the people, calms the masses and makes wealth and fortune abundant." A simple break down of the character's components, 止 zhi "to stop" and 戈 ge "halberd", render the meaning quite transparent. That is, that in effect, the "martial" is a way for disarming and preventing violence.



One of the commentaries in the *Shuowen jieri gulin's* commentaries, however, seems more ironic: "King Zhuang of Chu, in explaining the meaning of 武, 'martial', says that 武, 'martial' is the use of the arts of peace 文 ('literary') in stopping the halberd."

#### 4.1. China-Confucius and the military annals

Other than professional soldiers, China never had a distinct separate social class or subset of the population solely dedicated as a warrior class, unlike the *hwarang* of Korea or the *samurai* of Japan. Martial pursuits were almost always in conjunction with some other social function, as can be seen paradoxically in the case of the 士 *shi*.

The Confucian treatises do not directly identify what is entailed in 武, 'martial', unlike all of the precepts the epitome of "literary virtue", the *junzi*, which are listed one after the other. However, we find in most sources and commentaries the interchangeable use of 士 *shi* for 君子 *junzi*. Oftentimes in places where 士 *shi* is found in the original text, the commentary will make it clear that the 士 *shi* means 君子 *junzi*.

If we get an idea of what a 君子 *junzi* is by way of 文德 *wende* "literary virtue", then what does that mean for the definition of 士 *shi*? According to historical sources, those who were called 士 *shi* originated in the late Zhou<sup>29</sup> and Warring States period<sup>30</sup> as "superfluous landed descendants of nobility-well-educated and armed..."<sup>31</sup> By the time of the Han dynasty, the *shi* are found as the leading class in the four tiered hierarchy of the time. "The *shi*, the farmer, the craftsman and the tradesman, these are the four occupations of the people. He who occupies his position by means of learning is called a *shi*."<sup>32</sup> While a learned man, one must keep in mind that a distinguishing feature was the fact that he was armed and martially trained.

While the *junzi* is unambiguously presented as a man of "refinement", as another interpretation of 文 *wen*, the *shi* is an ambiguous class, it seems: 勇士 *yongshi* (lit. 'brave *shi*') is translatable as "warrior", while 博士 *boshi* (lit. 'extensive *shi*') is the name given to a licentiate, or learned person.<sup>33</sup> "The ideal Chinese warrior was not a professional or specialized man of arms, but a cultivated man of spirit and culture who was trained in martial arts and strategy, who manifested as a warrior only when it became necessary."<sup>34</sup>

29) The Zhou 周 dynasty: BCE 1122-256.

30) The Warring States Period 戰國時代: BCE 475-221.

31) Wm S. Wilson, *Ideals of the Samurai: Writings of Japanese Warriors* (Berkeley, Calif.: Chans Publications, 1982).

32) "士農工商 四民有學 學以居位曰士", *Han shu* 漢書, 24a juan, p.2. Ban Gu 班固. *Han shu* 漢書, 100. repr. Shanghai, P.R. China: Zhonghua shu, 中華書局, 1962. v. 3, pp. 1117-8.

33) The use of this term, *boshi* 博士, has survived and continues to this day in the modern languages, but has adapted itself to modern times as the term for Ph.D. (Kor. 박사 *paksa*, Jap. 博士 *hakushi*).

34) Fields, *The Code of the Warrior*, p. 130.

Confucius divides the *shi* into four classes: 1. the refined *junzi*, those who are known for their filial piety and brotherly submissin, 3. those who are sincere, earnest, generous and genuine, and 4. those who utilize flattery to obtain official pay and neglect the duties of an office while accepting the pay.<sup>35</sup> The first three are considered to be true *shi*, to which those of the other three professions (farmer, craftsman, tradesman) come close to in their earnest and sincere endeavors, while the last is for those who have attained rank, but are notwithstanding in the moral category. When asked what does it take to be a *shi*, Confucius answers that the *shi* behaves himself with humility, can be sent anywhere on [government] business and does not shame his lord's name. He is filial to kindred, and submitting to the village elders, his words must be sincere and his actions must be certain and determined. Zengzi<sup>36</sup> says of the *shi*, "A *shi* cannot be liberal-minded and constantly enduring..."<sup>37</sup> He would even sacrifice his life for the ideals he holds up to, "The determined *shi* is a virtuous man," he does not seek life in compromising his virtues, and would sacrifice his body for fulfillment of his virtues.<sup>38</sup> While dignified and martial in his composure, the *junzi* must also watch his behavior, "The resolute *shi* cultivates the will of the 仁人 *renren* 'refined person,' in prosperity, one may not be licentious; in being stern, one may not be surly."<sup>39</sup>

Often, in various "martial" dominant places in China, there are attributes and characteristics written on the walls or on plaques, serving to remind those present of the qualities one had to strive for. The characters most often seen are: 勇 *yong* "bravery", 猛 *meng* "ferocity", 嚴 *yan* "strictness", 威 *wei* "dignity", 忠 *zhong* "loyalty", 義 *yi* "righteousness, duty", 剛 *gang* "hardfastness", and 毅 *yi* "constancy". Of these, the attribute most often emphasized with the *shi* or *junzi* is 勇 *yong* "bravery". Asked if the *junzi* was the epitome of bravery, Confucius answered that, "the *junzi*'s duty is to his superior(s). A *junzi* who is brave but without duty serves chaos."<sup>40</sup>

Confucius lists three classes of *junzi*. They embody 1. 仁 *ren* "benevolence", 2. 知 *zhi* "knowledge", and 3. 勇 *yong* "bravery", where those that are brave are free from fear. The commentary on the passage reads, "In exhibiting duty and being brave, one is seeking benevolence (仁 *ren*) and obtains it. Hence one is free from fear."<sup>41</sup>

Confucian thoughts and values have long influenced the concept of 武 *wu* "martial" in China. It is the base core of the concept itself. Military annals, such as the 武功集 *Wugong ji* "The Collection of

35) Kwei, p. 203.

36) Zengzi-Zeng Shen, one of Confucius' disciples.

37) Kwei, p. 115.

38) Here the original uses 仁人 *renren*, a person of 仁 *ren*, which has been touched upon as "benevolent," but does not fit semantically here as such.

39) Kwei, p. 247.

40) "志士仁人之實志也 富貴不能淫 威武不能屈" Kwei, p. 277.

41) 君子處其上 君子有勇而無禮則亂 Kwei, p. 295.

42) Kwei, p. 229.



Military Merit," and the 司馬法仁本 *Sima fa Renben* "The Book on Benevolence in the Arts of Sima" emphasize both 仁 *ren* "benevolence" and 義 *yi* "righteousness" as well as other Confucian values,<sup>43</sup> such as 忠 *zhong* "loyalty", 信 *xin* "sincerity", etc. One source states, "The heart of martial virtue(武德) is benevolence(仁). Confucius explains [仁 *ren* "benevolence"] as the path of loyalty and reciprocity."<sup>44</sup>

While the Confucian 仁 (*ren* "benevolence") dominates the Chinese concept of martial virtue(武德), Buddhism too has its place. The Shaolin 少林 are the most widely known Buddhist martial artists in China and are attributed with originating the unarmed martial arts extant in East Asia today. By and large, the Buddhist influence supplements and bolsters the already existing Confucian values. This can be seen in the parallelism of the Confucian 仁 (*ren* "benevolence") and the Buddhists' avoidance of taking life, wanton violence, modesty and perseverance. The emphasis on virtues are exemplified in:

習武者先習德 以德教為首 以武技為副

Those who practice the martial must practice virtue-  
taking virtuous teachings to be primary,  
and martial technique to be secondary.

Other more direct Buddhist values are also quite evident as well. These include, the need to undergo hardship while training, as well as inner meditation, which leads to the "realizing mind, making clear all principles, preserving a pure heart."<sup>45</sup>

Hence, 武德(*wude* "Martial virtue") has its dominant composition in Confucian values with Buddhism supplementing it. This is to have a profound influence on the development of 武德(*wude* "Martial virtue") in the rest of East Asia as well.

#### 4.2. Korea-the code of the *hwarang*

The *hwarang* are the epitome of the Korean martial virtue. Primarily military in purpose, they were balanced with both academic and moral training. The *hwarang* originated in the Silla dynasty under the reign of King Chinheung(540-576) as chronicled in the *Samguk Yusa*. These young men cultivated the arts of war in times of peace, and joined in on the front lines in times of war. These *hwarang* "cultivated an ethos of loyalty, service and strong moral values."<sup>46</sup>

King Chinheung had the *hwarang* trained in the Confucian Five Constant Virtues,<sup>47</sup> the Six Arts,<sup>48</sup> the

43) cf. Notes.

44) "武德的中心是"仁" "孔子解釋"忠恕之道" Xing [Zhichong], p.125.

45) "修心即通理 故保其純淨之心" ZuMing, p.1.

46) Ecker, et al, *Korea Old and New*, p. 55.

47) cf. Notes.

48) cf. footnote 11.

Three Scholarships,<sup>49</sup> and the Six Ways of Service.<sup>50</sup> He also commanded the monk Weon' gwang(圓光法師 원광법사 Weon' gwang peopsa) to create a set of secular injunction for the *hwarang*. This resulted in the Five Secular Injunctions(世俗五戒 세속오계 sesok ogje):

事君以忠 "to serve one's sovereign with loyalty,"  
事親以孝 "to serve one's parents with filial piety,"  
交友以信 "to be sincere with one's friends,"  
臨戰無退 "not to retreat when approaching battle,"  
殺生有擇 "to be discriminating when taking life."

These Five Secular Injunctions were supposedly based solely on Confucian values, but critical analysis shows that Buddhist interpretations can be accounted for in the Confucian values.<sup>51</sup>

The *Samguk sagi* records three characteristics of *hwarang* life-style:

1. Mutual training of morality 道義相磨
2. Mutual enjoyment of songs and music 歌樂相悅
3. Visits to the sea and mountains 山水遊娛 無遠不至

Ironically, one of the three characteristics of *hwarang* life "道義相磨" is interpreted primarily as "mutual training of morality," but can also be interpreted as 1. "the mutual refinement of reason and right," and 2. "mutual friction between duty and the path," the latter possibly being a reflection of the Confucian-Buddhist ideological conflicts at the time.<sup>52</sup>

King Kyeongmun(reigned 861-874) summarizes "martial" with quoting the *Zhou shu*

剛理宜曰武, 威嚴曰武,  
克定禍亂曰武, 形民克服曰武,  
奇志多磨曰武

Hardfast resolution of uprightness of principle, that is martial,  
Dignified resolution of sagacious virtue, that is martial,

49) The Three Scholarships 三館 掌事 : 太師 太師 royal teacher, 太傅 太傅 royal instructor, 太保 太保 royal tutor.

50) The Six Ways of Service 六正 육정 : 聖臣 聖臣 holy minister, 忠臣 忠臣 good minister, 孝臣 孝臣 loyal minister, 智臣 智臣 wise minister, 貞臣 貞臣 virtuous minister and 直臣 直臣 honest minister.

51) "The Five Basic Buddhist Injunctions are [with their Confucian counterparts] : 1. 不殺生 do not kill(仁 benevolence), 2. 不偷盜 do not steal(義 righteousness), 3. 不邪淫 do not licentious(禮 propriety), 4. 不妄言 do not be flippant in speech(信 sincerity) and 5. 不飲酒 do not imbibe alcohol(智 wisdom)." *Silla hwarang yongu*, p. 55.

52) Weon'gwang replies to King Chinheung's command to ask for Chinese assistance in repelling Koguryeo advances by saying, "Destroying others in seeking for self-existence is not the deed of Buddhism...[but] how can I disobey your command?" Ha, p. 129.



Competently fixing calamities and chaos, that is martial.  
 In implementing the law on the people, competent service, that is martial.  
 Emphasizing determination and more privation, that is martial.

This is, in conjunction with the *hwarang*, the Korean 武德 *muldeok* "martial virtue."

#### 4.3. Japan-bushido

Of the three major East Asian nations, Japan has codified and developed the notion of the martial society to an extent which neither China nor Korea ever had. While China had its warrior-administrators, the *shi*, and Korea had the *hwarang*, neither became so distinct a social class, nor did they ever wield such social and political influence as samurai had in Japan.

The term *bushido* (ぶしどう 武士道) came about during the relatively stable Tokugawa period (徳川 1600-1868). Japanese warrior ethics shifted with the eras, and it was not until the Tokugawa period that they were statically dogmatized. Warrior ethics of the previous Kamakura era (鎌倉 1185-1333) "amounted to little more than a semi-tribal loyalty between a lord and his warriors on the battlefield."<sup>53</sup> The *bushido* that developed in the Tokugawa period was a product of the Tokugawa bakufu using Neo-Confucian values and ethics to codify the warrior class' life-style so that they would be 1. easier to control, and 2. to legitimize the warrior class' social status.<sup>54</sup>

Bushido not only involved martial spirit and skill, but also, like the Korean *hwarang*, cultivated a deep sense of ethos. Neo-Confucian values, refined and purified in the Japanese way, led to a set of ethical values that stressed absolute loyalty to one's lord, strong sense of personal honor, devotion to duty, courage and the willingness to sacrifice one's own life if need be. In Miyamoto Musashi's *Book of Five Rings* (Gorin no sho 五輪の書) and Yamamoto Tsunetomo's *Hagakure* 葉隠, the summation of bushido was "to lie in the resolute acceptance of death," and "Bushido is a way of dying." The difference between the two lies in one's urge for self-assertion and conquest and the complete desire to sacrifice one's self for one's lord.

However, in the legitimizing of their existence-the moral and political leadership of society-"they were to be exponents of civilian as well as military arts who would embody both Confucian and feudal virtues."<sup>55</sup>

[T]he Confucian writers on Bushido put forth the samurai as the exemplary Confucian

53) Fukushima, "Tokugawa Bushido..." in the *Martial Arts Monograph*, p. 71.

54) cf. Tsunoda, vol. 1, p. 380 for a passage on the reasons for the legitimate existence of the non-productive samurai class.

55) Kodama, p. 222.

warrior-administrator, a man devoted to duty, loyal, austere, temperate, self-disciplined, serene, sincere, and magnanimous, as well as courageous, discerning, and firm, and possessed of a knowledge both of the Confucian classics and the traditional martial arts-a model for all, an example whose devotion to duty would make him the respected teacher of all three classes of society.<sup>56</sup>

Nitobe(1983) organizes his book *Gendaigo de yomu : Bushido* (現代語で読む 武士道. Bushido, in a modern reading) using ethical values as the topics for each chapter. The ethics used are : 義(ぎ gi) "duty," 勇気(ゆうき yuuki) "bravery," 仁(にん nin) "benevolence," 禮(れい rei) "propriety," 誠(せい sei, まこと makoto) "sincerity," 名譽(めいよ meiyō) "honor," and 忠義(ちゅうぎ chūgi) "loyalty." Nitobe's in-depth explanations of these ethics is a definite standard from which to look at *bushido*. Hayashi(1943) gives other more detailed insights into what bushido entails(i.e. respect, filial piety, etc). Interestingly, Nitobe and Hayashi both place "duty" as first and foremost.

Callaghan(1983) states, "The central ideal of the warrior code(*bushido*) was the concept of *giri* (義理 ぎり), which can also be translated as 'duty', 'obligation', 'justice', or 'social courtesy'.<sup>57</sup> Narrowly seen as a retainer's service and loyalty toward his lord, this concept has its origins in the Neo-Confucian moral sense of interpersonal relations.

*Giri* (義理 ぎり) "social obligation" contrasts with *ninjo* (人情 にんじょう) "human feelings," where *giri* applies to people with whom one has social relations, as compared to the universal human feelings of *ninjo*, like love, affection, piety, etc.

*Giri* is a norm that obliges the observance of reciprocal relations-to help those who have helped one, to do favors for those from whom one has received favors, and so forth.

The concept implies a moral force that compels members of society to engage in socially expected reciprocal activities even when their natural inclination (*ninjo*) may be to do otherwise.<sup>58</sup>

While the *giri* of the warriors referred largely to the obligation to serve their lord to the utmost, even the sacrifice of one's own life, as well as repay the *on* (恩 おん favor) one received, i.e. land, stipend, etc., the concept extended out to the general populace, yet never reached the importance it had amongst the warrior class. Neglect of *giri*'s reciprocal requirements is to lose from those who expect it, eventually losing their supports as well.

*Giri*, in its extreme form is most often seen in the duty owed a lord by a vassal. That is, the ultimate

56) Field, p. 189.

57) Callaghan, p. 10.

58) Kodama, v. 3, p. 34.



sacrifice of life, regardless of self-considerations, most espoused in the *Hagakure*. In addition to the ever-readiness to sacrifice one's life for one's lord, the samurai is expected to keep his own honor, as well as his lord's honor unsullied. The samurai is required to observe all proprieties as well as clearing any real or imagined insults that could be damaging to one's honor.

If the samurai, however, failed in any case or other, the matter became one not only of *giri*, "duty," but also of *makoto* (誠, まこと), "sincerity."

Sincerity was, of course, one of the chief Confucian virtues. For the Chinese it denoted honesty, both with oneself and with others. But for the Japanese, sincerity was a virtue denoting purity of motive, a rejection of self-serving, 'practical' objectives, and complete moral fastidiousness.<sup>59</sup>

While Neo-Confucian morals, by and large, serve as an ethical framework for bushido, Buddhism has also had a large influence in bushido's development. While Japan adopted (Neo-)Confucianism as a state religion off and on, Buddhism has always had a very strong base in Japan, as compared to the pre-eminence of Confucian thought over Buddhism in China and Korea.

The five principles of Buddhism that became essential elements in bushido, the samurai ethic, are: pacification of the emotions; tranquil compliance with the inevitable; self-control in the face of any event; a more intimate exploration of death than life; pure poverty.<sup>60</sup>

Bushido, while based in basic Confucian and Buddhist thoughts and values, evolved in a distinctly Japanese manner. However, we see basically the roots of the budoku 武徳 of Japan.

## 5. Conclusion

In conclusion, it is evident that the literary and the martial are both considered to be integral in their complementing each other. This is seen as something integral to being a whole person.

"The civil is the essence and the martial is the function," wrote tai chi master Yang. "A single hand cannot make a clapping sound. This is not only true of civil essence and martial practice but of all things in the world... Whether for practical pursuits or simply the way of being a human being, how dare we neglect the words-*wen* and *wu*, civil and martial?"<sup>61</sup>

59) Fields, p. 179.

60) Abbot in *The Martial Arts Monographs*, p. 79.

61) Fields, p. 130.

While in this day and age living as a warrior as well as being educated and having gainful employment is no easy task, the aphorisms passed down to us from ancient Asian history still call out to us to be talented both martially as well as academically. There are many today who are professional academics and professional martial artists, and by extension, military, but the question one must pose to oneself is, in striving towards perfection in each or both of these fields, is it merely technique or knowledge for its own sake, or is there substance behind it all, as can be seen in *wende* and *wude*. *Wende* and *wude* both do not stress the overt physical manifestations of learning, either academic or martial arts. They take the book-learning and physical training to be a granted, merely a shadow, and concentrate on the spirit behind it all that makes it substantial.

It is here that we can seriously introspect and ask ourselves if we are actually striving for the "right" things, or if we are striving for a mere shadow or substance.

## 6. Notes

A list of Confucian "virtues" are as follows:

四科 *sike* "the four classes"

德行 *dexing* "virtuous behavior"

言語 *yanyu* "able speech"

政事 *zhengshi* "administrative abilities"

文學 *wenxue* "literary attainments"

四端 *siduan* "the four fundamental principals"

仁 *ren* "benevolence"

義 *yi* "righteousness"

禮 *li* "propriety"

智 *zhi* "wisdom"

四維 *siwei* "the four social bonds"

禮 *li* "propriety"

義 *yi* "righteousness"

廉 *lian* "modesty"

恥 *chi* "sense of shame"

五倫 (倫常 人倫 天倫) "the five relations"

君臣 *jun-chen* "ruler-vassal"

父子 *fu-zi* "father-son"

夫婦 *fu-fu* "husband-wife"



- 兄弟 xiong-di "brothers"  
 朋友 peng-you "friends"  
 五常 "the five constant virtues"  
 仁 ren "benevolence"  
 義 yi "righteousness"  
 禮 li "propriety"  
 智 zhi "wisdom"  
 信 xin "sincerity"  
 六德 "the six virtues"  
 智 zhi "wisdom"  
 仁 ren "benevolence"  
 信 xin "sincerity"  
 義 yi "righteousness"  
 中 zhong "moderation"  
 和 he "conciliation"  
 六行 "the six behaviors"  
 孝 xiao "filial piety"  
 友 you "amiability"  
 睦 mu "kindness"  
 悌 ti "love of kin"  
 任 ren "tolerance on behalf of others"  
 恤 xu "charity"  
 十義 "the ten moral obligations"  
 君仁臣忠 junren-cherzhong "benevolent lord-loyal vassal"  
 父慈子孝 fuci-zixiao "compassionate father-filial son"  
 兄友弟恭 xiongyou digong "friendly older brother-respectful younger brother"  
 夫唱婦隨 fuchang-fusui "good husband-obedient wife"  
 長惠幼順 zhanghui-youashun "kind elder-obedient youth"

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## TAEKWONDO EVENTS CALENDAR

(As of September 22, 1997)

### 1997

9th World Military TKD Champ.	Oct. 2-9	Roma-Nettuno-Ariccia, Italy
19th Southeast Asian Games TKD	Oct. 11-15 (11-19)	Jakarta, Indonesia
• 31st GAISF Congress & General Assembly	Oct. 16-19	Duisburg, Germany
13th Bolivarian Games Taekwondo	Oct. 18-20 (17-26)	Arequipa, Peru
• 13th General Assembly of the WTF	Nov. 18	Hong Kong, China
13th (6th Women's) World TKD Champ.	Nov. 19-23	Hong Kong, China
6th Central American Sports Games (TKD)	Dec. 5-14	San Pedro Sula, Honduras

### 1998

13th Asian TKD Champ.	May 15-17	Hochiminh City, Vietnam
6th South American Games (TKD)	May 30 - June 10	Cuenca, Ecuador
World Cup Taekwondo 1998	June 5-7	Sindelfingen, Germany
2nd World Junior TKD Champ.		
4th African TKD Champ.	Aug. 7-9	Kenya
18th Central American & Caribbean Games (TKD)	Aug. 8-22	Maracaibo, Venezuela
10th World Military TKD Champ.	Sep.	San Diego, U.S.A.
12th European Senior Champ.		Nijmegen, Netherlands
11th Pan Am TKD Champ.		Lima, Peru
• 32nd GAISF Congress & Gen/Assem.	Oct. 14-17	Monte Carlo, Monaco
6th World University TKD Champ.	Nov. 23-27	Mexico City, Mexico
13th Asian Games (TKD)	Dec. 6-20	Bangkok, Thailand
5th Southeast Asian TKD Champ.		Indonesia

(• No Taekwondo competition in the 4th New York Goodwill Games to be held on July 19-Aug. 2, 1998.)

### 1999

2nd World Military Games (TKD)	April 10-24	Mar del Plata, Argentina
14th World TKD Championships & 7th Women's World TKD Champ.	May	
South Pacific Games (TKD)	end of May	Guam
World Selection TKD Tournament for 2000 Olympic Games (16 men & 16 women)	July - Aug.	
Pan Am Games (TKD)	July 24 - Aug. 8	Winnipeg, Canada
Regional Selection TKD Tournament for 2000 Olympic Games (28 men & 28 women)	Sep. - Oct.	(in 4 continents)
2nd Pacific Ocean Games	Oct. 6-17	Santiago, Chile
2nd Mediterranean Cup		Morocco
TKD Test Event of 2000 Olympic Games	Dec. 14-15	Sydney, Australia

(• There will be no World Cup Taekwondo in 1999.)

### 2000

7th World University TKD Champ.	Mar. 29 - April 2	Kaohsiung, Chinese Taipei
27th Olympic Games TKD	Sep. 27-30	Sydney, Australia