Instructor:  Master Roger Engle 7th Dan

Roger Engle’s dedication to the martial arts has not wavered since beginning in 1975. Not involved in athletics as a youth, Roger was convinced by a friend to participate in a Moo Duk Kwan class at the age of 21. He thought the class would benefit him getting back into shape after recently recovering from a motorcycle accident. After the first class Roger was hooked and has never looked back. After earning his 1st Degree Black Belt in Moo Duk Kwan in October 1978, Roger opened a school on West Bainbridge Street in Elizabethtown. Roger instructed all ages including his son Ryan and stepson Shawn Liskey, whom have both earned Black Belts under Roger’s teaching. Roger later moved on to team up with the Elizabethtown Area Recreation Services in the early 80’s now know as GEARs (Greater Elizabethtown Area Recreation Services). On 3/15/1985 Roger earned his 4th Degree Black Belt from Grand Master Conde 10th Dan. With his 4th Degree Black Belt Roger was now a Master in Moo Duk Kwan. Master Engle has continued to learn and grow in the art achieving an impressive 7th Degree Black Belt on 3/12/2002.

Master Engle has participated in numerous Karate Tournaments and Karate Demonstrations over the past 30 years, continually educating and raising the awareness of many to the benefits and beauty of the Martial Arts. Some benefits include increased coordination, physical conditioning, self-confidence, focus and being able to defend oneself. Master Engle enjoys watching students grow in the art as he trains right along side them. Master Engle is an inspiration to his students and is often heard saying he learns something new in the art everyday.

**Master Roger L. Engle’s Martial Arts History**  
**Seventh Degree Black Belt**  
**In Moo Duk Kwan of Tang Soo Do**

<table>
<thead>
<tr>
<th>Belt:</th>
<th>Instructor:</th>
<th>Date:</th>
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</thead>
<tbody>
<tr>
<td>Yellow Belt</td>
<td>Roger L Bradley 3rd Dan</td>
<td>10/21/1975</td>
</tr>
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<td></td>
<td>David M. Presto 1st Dan</td>
<td></td>
</tr>
<tr>
<td>Green Belt</td>
<td>Roger L Bradley 3rd Dan</td>
<td>06/19/1976</td>
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<td>David M. Presto 1st Dan</td>
<td></td>
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<tr>
<td>Blue Belt</td>
<td>Roger L Bradley 3rd Dan</td>
<td>08/14/1976</td>
</tr>
<tr>
<td></td>
<td>David M. Presto 1st Dan</td>
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<tr>
<td>Brown Belt</td>
<td>Roger L Bradley 3rd Dan</td>
<td>04/02/1977</td>
</tr>
<tr>
<td></td>
<td>David M. Presto 1st Dan</td>
<td></td>
</tr>
<tr>
<td>Black Belt 1st</td>
<td>Roger L Bradley 3rd Dan</td>
<td>12/17/1977</td>
</tr>
<tr>
<td></td>
<td>Dale Bailey 1st Dan</td>
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</tr>
</tbody>
</table>
**Grand Master Conde holds high rank in Tae Kwan Do, Moo Duk Kwan, Tang Soo Do, Shodakon, American Kempo, and others.**

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**The History of Moo Duk Kwan - Tang Soo Do**
by Susan Szymusiak

In the world of martial arts, our state of the art in the present is based on history of the past. We cannot contemplate our eternal development without basing the present on the past.

- Grandmaster Hwang Kee

Grandmaster Hwang Kee started the school called Moo Duk Kwan (Institute of Martial Virtue) in 1945 in Seoul, Korea. He established the Institute of Martial Virtue to develop and promote the special art of Tang Soo Do. According to the Grandmaster, Tang Soo Do is not a new martial art that he designed but is, rather, a martial art deeply ingrained in the tradition of Korea with origins in the history of the martial arts. It is the instinctive martial art of the human, which is the ability to use the body like a weapon. By starting the Moo Duk Kwan, Grandmaster Hwang Kee sought to re-establish Tang Soo Do as a premier martial art of Korea after years of its suppression by Japanese occupation forces. He hoped that his school would lay the foundation for a modern, scientific study of the martial arts, one that could blend historical fact with present day practice. Grandmaster Hwang Kee did extensive research into the origins of the martial arts. He explored its roots from Ancient Greece to China, investigating ancient texts, examining artifacts depicting martial practices, and studying with modern teachers. His own martial arts background included study in such arts as Tae Kyon, Soo Bahk Ki, Kwon Bup, and Chinese Kuk Sol. His studies convinced him that the martial arts had existed throughout human history, varying in expression from place-to-place and time-to-time depending on
each countries needs and abilities. They gained greatest expression in Korea, Japan, China and Okinawa where a rich tradition and extensive written history of the arts exist. Using this written history as a guide, the Grandmaster traced the roots of Tang Soo Do through both China and Korea, citing stories of Tang Soo Do warriors and practitioners through both cultures from as long as 2700 years ago. Especially important to Hwang Kees study was the Korean Martial Arts Manual, Moo Yei Do Bo Tong Ji, written during the Yi Dynasty. It describes martial arts techniques from various schools and establishes the existence of Tang Soo Do in Korea beyond any reasonable doubt.

From these ancient texts, the Grandmaster outlined basic principles of military combat. For instance, three basic principles which guide all military tactics include: 1) great leadership, 2) knowledge and understanding of geography, and 3) the necessity for possessing the will to follow the path of virtue and duty. In addition, he records the Five Doctrines of the Hwa Rang (the flowering youth corps), an ancient Korean fighting society: 1) Be loyal to ones country, 2) Be obedient to parents and elders, 3) Honor friendship, 4) Kill only in justice and with honor, and 5) Never retreat in battle. These principles became the literary foundation of Tang Soo Do and led Hwang Kee to realize that martial artists should do their best to develop physical skills and techniques while at the same time developing their character. From the same materials, he also learned time-honored martial arts techniques, which he analyzed and applied to develop the art of Tang Soo Do. These weaponless techniques could be applied with deadly effect by the trained martial artist. However, as the Grandmaster states, the word for military means to not want war or to prevent war. ... This is the primary mission of Tang Soo Do.

Based on his studies, the Grandmaster concluded that the indigenous Korean art of Tang Soo Do flourished through the end of the Yi Dynasty (1907) when the study of all Korean martial arts was halted by the Japanese occupation of Korea. During this time, many martial artists (including Grandmaster Hwang Kee) were forced to leave Korea in order to continue studying and practicing their arts. Hwang Kee studied in Manchuria during the occupation and returned to Korea in 1945, after the occupation ended. He quickly established the Moo Duk Kwan as a continuation of the native traditional martial arts. Together with such fellow artists as General Hung Hi Choi (Tae Kwon Do) and Yang Saul Choy (Aikido), the Grandmaster worked to re-establish the Korean martial arts as modern arts based on strong historical foundations. In 1960, Grandmaster Hwang Kee changed the name of his art from Tang Soo Do to Soo Bahk Do and registered it with the Korean government as the Korean traditional Martial Art. In 1996, the Grandmaster celebrated his eightieth birthday and enjoyed seeing his art practiced not only in Korea but also worldwide.

Note- All quotations are taken from Tang Soo Do (Soo Bahk Do) by Hwang Kee, 1992.

Additional sources of information:

Milestones in the Korean Martial Arts by Richard de Lorenzo and Robert W. Young, Black Belt Yearbook, Fall 1996.
Laurel leaves - The fourteen laurel leaves on each side represent the fourteen states of Korea and the advancement of peace.

The three seeds joined to the laurel leaves on each side of the emblem represent the "three thousand li" (the distance running north to south) of the "land of morning calm" and its success.

The six seeds in total indicate the world and represent the six continents.

The right fist represents Tae Kwon Do and justice.

The Korean character in the center of the circle means Moo Duk Kwan.

The character on the left of the circle means Tae and the character on the right of the circle means Kwon.

As a whole, the emblem symbolizes the spreading of Moo Duk Kwan throughout the fourteen states, i.e. all of Korea, and then across the oceans to the six continents of the world. Moo Duk Kwan, as an international institution, is to achieve the objectives of peace and human advancement as the emblem symbolizes.
The United States Flag

The United States flag consists of thirteen horizontal stripes, seven red alternating with 6 white. The stripes represent the original 13 colonies, the stars represent the 50 states of the Union.

The colors of the flag are symbolic as well:

- Red symbolizes Hardiness and Valor;
- White symbolizes Purity and Innocence; and
- Blue Represents Vigilance, Perseverance and Justice.
The flag of "Tae Kook" is the Korean flag. "Tae Kook" means "the origin of all things in the universe." The circle in the center of the flag is divided into portions of red and blue by a horizontal "S". These red and blue portions symbolize the Um and Yang theory of eternal duality, which exists within nature (e.g., heaven and earth; light and darkness; hot and cold; being and not being). These dualities exist as a principle of the universe.

The four "Gye" (bar designs), in the corners of the flag are based on the Um and Yang principle of light and darkness. The location of these Gye represents the four points of the compass.

Ee-Gye (Lower Left) indicates dawn and early sunlight as the sun rises in the east. (Fire)

Kun-Gye (Upper Left) represents bright sunshine when the sun is in the south (Heaven)

Kam-Gye (Upper Right) symbolizes twilight as the sun moves to the west. (Water)

Kon-Gye (Lower Right) indicates total darkness when the sun is in the north. (Earth)

Together these symbols express the mysteries of the universe.
Moo Duk Kwan Principles

Responsibility
Sincerity
Justice

10 Creeds of Moo Duk Kwan
Be Loyal to your country
Be obedient to your parents
Be lovable between husband and wife
Be cooperative between brothers
Be respectful to your elders
Be faithful between teacher and student
Be faithful between friends
Be just in killing
Never retreat in battle
Accompany your decisions with action and always finish what you start

11 Points of Emphasis on Mental Training
Reverence for nature
Physical concentration (Ki-Up)
   Courtesy
   Modesty
   Thankfulness
   Self-sacrifice
   Cultivate courage
   Chastity
Be strong inside and mild outside
   Endurance
   Reading ability
10 Points of emphasis on Physical Development

Vocal exhalation, for thoracic strength (Ki-Up)
Focus of sight
Continuous balance during movements
Flexibility of the body
Correct muscle tone for maximum power
High and low speed techniques
Exactness of techniques
Adjustments for proper distance
Proper breathing for endurance
Conditioning hands and feet

Matters that demand special attention while training in Moo Duk Kwan:

Purpose of training should be enhancement of the mental and physical self
Sincerity is necessary
Effort is necessary
Consistent schedule during practice
Do your best when training
Train in the basic spirit of Moo Duk Kwan
Regularly spaced practice sessions
Obey without objection the word of instructors or seniors; look and learn
Don't be overly ambitious
Pay attention to every aspect of training
Pay attention to the order of training
Get instruction step by step in new forms and techniques
Try to conquer when you feel idleness
The Meaning of Moo Duk Kwan

MOO
Pronounced "mu", it can be translated as: military, chivalry, martial. Interestingly, it is the same symbol as you see in the word Wushu, the generic Chinese term for martial arts.

If we look at the composition of the symbol, the inner part of the symbol is the word for "stop" and the outer part means "weapon". This character may imply that martial arts are defensive, in that they were designed to "stop weapons".

DUK
We say "deog" in Korean. This word means: benevolence, virtue, goodness, commanding respect, etc. The character on the left means "little steps" or "to happen", and on the right the character means "moral". Combined, these characters imply "moral steps" or "virtuous conduct". We can also break down the word for "moral" to mean "straight" (the part on the top), and "heart" (the four little lines on the bottom). Moral can certainly be seen to come from "straight hearted".

KWAN
This is "gwan" in Korean. It means: mansion, large building, palace or library.

The breakdown of this word is quite intuitive, the symbol on the left looks like a house of sorts. And in fact, this part actually means "to eat" - which is something that (generally) happens under a roof.
# Terminology

<table>
<thead>
<tr>
<th>Basic Terms:</th>
<th>Meaning:</th>
</tr>
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<tbody>
<tr>
<td>Chariyot</td>
<td>Attention</td>
</tr>
<tr>
<td>Chun bee</td>
<td>Ready Position</td>
</tr>
<tr>
<td>Parro</td>
<td>Return to original position</td>
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<tr>
<td>Kihap</td>
<td>Spirit Yell</td>
</tr>
<tr>
<td>Muk yum</td>
<td>Meditate</td>
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<tr>
<td>Kyung Yet</td>
<td>Bow/Respect</td>
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## Kata

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<tr>
<th></th>
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<tbody>
<tr>
<td>1</td>
<td>Kee Cho Hyung Il Boo</td>
<td>White Belt to Yellow Belt</td>
</tr>
<tr>
<td>2</td>
<td>Kee Chan Hyung Ee Boo</td>
<td>White Belt to Yellow belt</td>
</tr>
<tr>
<td>3</td>
<td>Kee Cho Hyung Sam Boo</td>
<td>White Belt to Yellow belt</td>
</tr>
<tr>
<td>4</td>
<td>Pyung Ahn Cho Dan Hyung</td>
<td>Yellow Belt to Green Belt</td>
</tr>
<tr>
<td>5</td>
<td>Engle 1</td>
<td>Yellow Belt to Blue Belt</td>
</tr>
<tr>
<td>6</td>
<td>Pyung Ahn Ee Dan Hyung</td>
<td>Green Belt to Blue Belt</td>
</tr>
<tr>
<td>7</td>
<td>Pyung Ahn Sum Dan Hyung</td>
<td>Green Belt to Blue Belt</td>
</tr>
<tr>
<td>8</td>
<td>Pyung Ahn Sa Dan Hyung</td>
<td>Blue Belt to Brown Belt</td>
</tr>
<tr>
<td>9</td>
<td>Pyung Ahn Oh Dan Hyung</td>
<td>Blue Belt to Brown Belt</td>
</tr>
<tr>
<td>10</td>
<td>Ba Sa Hee Hyung</td>
<td>Brown Belt to Black Belt</td>
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Tying the Moo Duk Kwan Belt

Start by holding the "K" logo end of the belt a couple of inches longer than the length you want the belt to be when it is tied. Wrap the other end of the belt around your waist.

Continue around your waist a second time, while maintaining the position of the "K" logo end of the belt.
Tuck the end of the belt under both layers and up. Pull both ends straight up and down to tighten the knot.

Fold the belt down.

Tuck the "K" logo end of the belt under the other end.
Loop the "K" logo end of the belt around the other end and through the knot.

Pull to tighten the knot. If done properly, both ends will be the same length.