

SEATTLE TANG SOO DO ASSOCIATION



History

SHORT HISTORY OF TANG SOO DO

Although the Martial Art of TANG SOO DO is relatively modern, its basis, the Korean art of Soo Bahk Do, dates back many centuries. The art of Soo Bahk Do was a Korean method of self defense as old as Korea itself. During the time of the Hwa Rang Dan, approximately 2000 years ago, the original primitive art of self defense called Soo Bahk, meaning foot fighting was popular among the common people. Through the inspiration of the Hwa Rang Dan warriors, Soo Bahk was combined with the Hwa Rang Dan principles to become Soo Bahk Do, forming the traditional martial art of Korea. During the Silla Dynasty, Soo Bahk Do flourished and developed with each new generation passing on their new techniques. The ancient art of Soo Bahk Do with its high, powerful kicks and speed, was then fused and developed into a new martial art, Tae Kyun. This combination of the old and new resulted in the development of a form of mental conditioning and self defense unrivaled in the modern world.

In Korea, the people usually use the more common and familiar name for this art, TANG SOO DO. The man who developed TANG SOO DO, Grandmaster Hwang Kee, was himself a martial arts prodigy, having mastered the arts of Soo Bahk Do and Tae Kyun by the age of 22. At that time (circa 1936), Grandmaster Hwang Kee traveled to Northern China where he encountered Chinese martial arts. From 1936 to 1945, Grandmaster Hwang Kee combined Chinese martial arts, Northern Chinese (30%) and Southern Chinese (10%) with Soo Bahk Do (60%) and developed what is now known as TANG SOO DO. Thereby creating a composite style that is both hard and soft. Throughout the Korean War, this art was tested in actual combat across valleys of the Korean peninsula. These experiences gained new respect for the art, not only from the Korean people, but from the allies fighting there as well.

TANG SOO DO, literally translated means "Way of the

China Hand" and is the equivalent of the word "Karate" in old Okinawan. The Chinese characters for "T'ang" and "Soo" are the same characters as "Kara" and "Te" used by the Okinawans. "Kara" although pronounced the same as the word "kara" meaning "empty" meant and stood for "China" (T'ang Dynasty, 600-900AD) with "Te" meaning "hand" or "hands". Consequently, the characters that Grandmaster Hwang Kee adopted for his art were the same characters that the Okinawans used to denote their arts which evolved from Chinese methods.

In Korea, the largest and strongest association within TANG SOO DO is the MOO DUK KWAN, "The Institute of Martial Virtue". MOO DUK KWAN TANG SOO DO, a brotherhood and school of stopping inner and outer conflict and developing virtue according to the way of Tang Soo. TANG SOO DO has great combat applications and is a scientific use of the body in methods of self defense that has no equal in power and technique. The mastery of its secrets cannot be bought at any price other than serious and rigorous training. TANG SOO DO is a classical martial art whose purpose is to create a mature personality who can deal with the outside world in a mature, intelligent, forthright and virtuous manner.

Grandmaster Hwang Kee, as president of the Moo Duk Kwan and chairman of the Board of Trustees of the Soo Bahk Do Association has attracted universal interest and is seeing a rapid international growth. This growth is due to the fact that TANG SOO DO not only possesses excellent technique, but also because of its objective and ideals in its learning; "The Development and Perfection of Human Character". TANG SOO DO students have been accorded a high regard because of the humility and modesty associated with them.

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HISTORY OF THE WESTERN PACIFIC TANG SOO DO ASSOCIATION

In 1958, Grand Master Mariano Estioko began his training in Tang Soo Do in Korea during his tour of duty in the U.S. Air Force. While stationed at Osan Air base, Grand Master Estioko became interested in Tang Soo Do after he saw a group of young men practicing. Grand Master Estioko asked about what they were doing and asked if he could join in. He was told, "No" and to go away. But what Grand Master Estioko saw that day intrigued him and he returned day after day and was rebuffed day after day. His effort didn't go unnoticed as one of the Black Belts noticed that he always came back.

Grand Master Estioko was accepted as a student by Master Kim, Song Ki. Training was hard and rigorous. Mistakes were rewarded with a stinging whack from his teacher's bamboo stick. Mistakes soon became few and far between. After almost a year, Master Kim sent Grand Master Estioko to Seoul to begin his advanced

training under Master Oh, Sae Joon at the Seoul YMCA. Grand Master Estioko completed his training there and in October, 1959 he was awarded his Black Belt. Grand Master Estioko was the second American to ever be awarded a Black Belt in Tang Soo Do.

Grand Master Estioko was also discharged in 1959 and returned to the United States, back to Sacramento, California. In December 1959, Grand Master Estioko began teaching Tang Soo Do to a select few. Grand Master Estioko has been teaching his art ever since. Because of the growth of his organization, in 1985 he founded the Western Pacific Tang Soo Do Association. At that same time his senior Black Belt students honored him by bestowing Grand Master Estioko with the recognition and title of Grand Master of the Western Pacific Tang Soo Do Association.

SHORT HISTORY OF THE SEATTLE TANG SOO DO ASSOCIATION

The Seattle Tang Soo Do Association was founded in 1978 by Master Michael J. Shintaku two years after he relocated to Seattle from Sacramento, California. In 1982, the Seattle Tang Soo Do Association was dissolved when Master Shintaku joined the Japan Karate Federation by earning a 1st degree black belt in Shito-Ryu Ryobukai, a Japanese style of karate. Master Shintaku began teaching Shito-Ryu under the Japan Karate Federation through Highline Parks in Burien and the Boeing Employee's Karate Association. Two years later Master Shintaku unaffiliated himself from the Japan Karate Federation and re-established the Seattle Tang Soo Do Association and returned to teaching Tang Soo Do.

The Seattle Tang Soo Do Association since its beginnings has worked to bring Tang Soo Do to the communities by offering Karate programs through the King County Parks and Recreation system in Burien and in 1990 the program expanded to include the Eastside YMCA in Bellevue.

In 2009, Master Shintaku opened Exceed Martial Arts and at that time the Bellevue program was terminated. The Seattle Tang Soo Do Association has and will always maintain a tradition of providing quality martial arts instruction.

MASTER MICHAEL J. SHINTAKU - 8TH DAN MASTER

Master Shintaku began his training in Tang Soo Do in 1966 at the age of 14 under the tutelage of Grandmaster Mariano Estioko, earning his Cho Dan (1st Degree Black Belt) 3 1/2 years later in 1970. In 1976 he relocated to Seattle, Washington but didn't begin teaching Tang Soo Do until 1978 when he founded the Seattle Tang Soo Do Association. In 1980, Master Shintaku, then a Tang Soo Do 3rd Degree Black Belt, began training in Shito-Ryu, a Japanese style of karate receiving a 1st Degree Black Belt in 1982. From 1982 to 1984 Master Shintaku was teaching the Shito-Ryu style. In 1984 he returned to teaching Tang Soo Do and re-established the Seattle Tang Soo Do Association. Master Shintaku was promoted to 4th Degree (Master) in 1985, 5th Degree in 1994, 7th De-

gree in 2004, & 8th Degree in 2012.

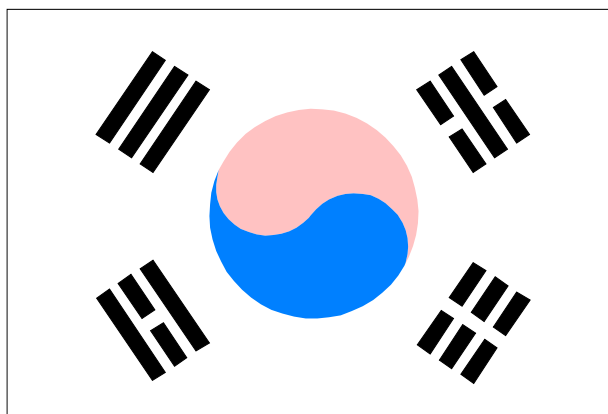
Master Shintaku has been a noted Karate competitor in California, the Pacific Northwest and Nationally has competed in Full Contact and AAU competition as well. He has won many awards in both Fighting and Forms competition and is recognized as one of the outstanding Tournament Officials in the country. Master Shintaku promoted the USA National Karate Classic, one of the premier Karate Tournaments in the Northwest. He has appeared on the cover of Karate Illustrated Magazine, featured in Tae Kwon Do Times and Black Belt magazine and is listed in "Who's Who in the Martial Arts".

THE MEANING OF THE KOREAN FLAG

TAE KEUK KI: The Korean flag symbolizes much of the thought, philosophy and mysticism of the orient. The symbol is called "TAE KEUK" and the flag itself is called "TAE KEUK KI". In the center of the flag is a circle divided equally and in perfect balance. The circle itself represents the absolute or the essential unity of all being.

The upper red section is called "YANG" and the lower blue section is called "UM" (YIN) and is the ancient symbol of the creation of the universe, day and night, light and dark, hot and cold, and so on. The central thought in the TAE KEUK indicates that while there is a constant movement within the sphere of infinity, there is also balance and harmony.

This thought of TAE KEUK, called "UM (YIN) - YANG" philosophy, has influenced all the fields of Asian cultures such as philosophy, science and military strategy along with the martial arts. The ancient Asian philosophers viewed the universe as a place in which harmony could be attained by the reconciliation of opposing forces. One such force, YANG, is associated with expansion and separation, while the other, UM (YIN), is associated with contraction and assimilation. These opposites continually balance and complement each other. This thought teaches the martial arts the wisdom of using non-violence against violence, soft



TAE KEUK KI

against hard, circle against straight line and so on.

The three bars at each corner also carry the ideas of opposition and balance. The three unbroken bars stand for eternal; the opposite three broken bars represent the earth. At the lower left corner of the flag, the bars symbolize fire; the opposite bars symbolize water.

THE MOO DUK KWAN CREST



Moo Duk Kwan - The "Institute of Martial Virtue"

continents of the world. The purpose of MOO DUK KWAN, as an international institution, is to achieve the objectives of peace and human advancement as the emblem symbolizes.

1. LAUREL LEAVES - The fourteen laurel leaves on each side represent the fourteen states of KOREA and the advancement of peace.
2. 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.
3. The six seeds in total indicate the world and represent the six continents.
4. The fist represents TANG SOO DO and justice.
5. The character in the center of the circle is "MOO" and denotes "MOO DUK KWAN".
6. The character on the left side of the circle is "TANG" and the character of the right side of the circle is "SOO"

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