Abstract

Purpose: This study examined the origin of Joseon Yusool and its value as an intangible heritage as a military martial arts from a macro perspective, and the conclusion was drawn as follows. First, the Joseon military is fought against the Japanese enemy who wielded swords and rifles during the Seven Years’ War of Imjinwaeran. It was necessary to use Yudo first to overcome the opponent and to win the war. Second, since the Japanese invasion of Korea, Yudo was born in 1637, and a new war physical techniques were established in the martial arts world of Japan Third, the Imperial School of the Korean Empire was established in April 1895 (the 32nd year of Gojong’s reign) with the training camp, which was established in May to train and command the beginners. In particular, the Japanese Foreign Ministry record was Yudo, the main feature of the Joseon Military Academy in 1905, and the Joseon Military Officers made Yusool as a part of the martial arts. Fourth, the beginning of the Joseon Yusool Department was by Emperor Gojong, 100 strong men, Wolnam Lee Sang-jae, and Ryu Geun-su and Na Su-yeong, who were from the Gojong Imperial Academy. It was the first Yusool of Na Su-yeong, the Joseon Yusool, and the first blackbelt holder Kim Hong-shik of YMCA Yusool. In other words, Yusool already existed before the introduction of Yudo of the Japanese Gangdogwan to Joseon. It was also called Yusool in the 1914 Ministry of Physical Education report. In conclusion, it was the noble martialism of the ancestors through the Joseon Yusool, and we should preserve and develop the spirit and intangible cultural heritage.

[Keywords] Military Martial Arts, Yusool, Yudo, Joseon, Tac

1. Introduction

1.1. Necessity of research

Korea went through many wars with Japan. Among them, the most fierce war in history was “Imjinwaeran” (壬辰倭亂: the Japanese Invasion of Joseon in 1592 (1592-1598)). At first, Joseon was defeated by the Japanese army, but during the seven-year war, Joseon studied how to win them. Joseon’s military tactics began to evolve after General Shin Rip was defeated with cavalry tactics, which were existing military tactics. Japan’s rifles did damage to the Korean military, but the Japanese military’s swordsmanship, which freely used long swords in close battles, was the main cause of the defeat.

In the close battles during Imjinwaeran, the Joseon army was damaged and defeated, not knowing how to fight against the Japanese troops who were charging with long swords. In other words, existing martial arts such as Subak was no use in the battle, and while a spear was good with cavalry based tactics, but it was useless against long swords. The way to win a battle was empirical...
military tactics, and the Joseon government, which felt that a tactical approach was needed for close battles, sought after them. The 101st volume of the Annals of the Joseon Dynasty: Seonjo (朝鮮王朝宣祖實錄) (June 22nd, 1598), "Yudojejisa (柔道制之使)," and "Yuneungseunggangja (柔能勝强者)" show clearly.

In addition, Admiral Yi Sun-shin "Nanjungilgi (亂中日記: War Diary)" also features the word "Gakryeoksangjaeng (barehanded battle)." It refers to the fact that during the war the soldiers fought, wearing armor, against the Japanese enemy, who wielded swords and rifles, by holding, throwing, pressing, crushing, breaking, and binding (亂捕, 亂投, 亂取), which completed tactics of "Yudojejisa (柔道制之使)" and "Yuneungseunggangja (柔能勝强者)."

In particular, General Kim Jwa-jin, who achieved the victory of Cheongsanri Battle during the modern Japanese colonial era, entered the Joseon Military Academy in 1905 and moved to Manchuria to achieve the great feat of Cheongsanri Battle when the Joseon Military Academy disappeared by Japan in 1907. In addition, the Japanese Ministry of Foreign Affairs recorded in detail that General Kim wiped out the Japanese army with his main skill, Joseon Yusool, in close battles against them. So Joseon Yusool was used as a military martial art as a means of national salvation. It is said that the beginning of Joseon Yusool was in 1906, but judging from the timing of the establishment of the Joseon Royal Military School in 1895, it has been adopted as a military subject for a long time and continued to be passed down. Also, it is noteworthy that "defeating loyal soldiers with Yudo (柔道而屈忠義之兵)" was recorded in the Annals of the Joseon Dynasty: Jeongjo (朝鮮王朝正祖實錄)."

However, despite the existence of such literature, the academic community of the present era has claimed that Japan is the country of judo and has turned a blind eye to the opportunity to find it in our cultural heritage, the Annals of the Joseon Dynasty (朝鮮王朝實錄). Although modern scholars mentioned that Joseon Yusool existed and the late martial artists mentioned it several times, it was preserved in Japanese style by Gangdogwan, a member of the Japanese Mudeokhoe (martial arts society), which consisted of Japanese armor, long swords, short swords, and barehanded martial arts. In other words, Joseon Yudo is a military martial art created by Yi Deok-hyeong's idea of military tactics to defeat the Japanese forces during Imjinwaeran. It is well known that this Joseon Yudo also moved to Japan during the war and 39 years later became a backdrop of the birth of Jinshinryu Yudo (真信流柔道).

Gangdogwan" by Lee Seung-su(2017)[12], and "A study on Yudo Languages during the Japanese Colonial Era" by Jo Jae-gi and Yu Seong-yeon(2012)[13].

The preceding studies analyzed the military aspects of Imjinwaeran and the spirit of Gwangmu emerged for the military confrontation and the independence movement against Japan during the late King Gojong period in the late Joseon Dynasty. It is also said that the Japanese Gangdogwan Yudo was used for the purpose of controlling the Korean Empire under the doctrine of "Naes-eonilche (內鮮一體: Japan and Korea are one)".

However, from a macroscopic perspective, there was insufficient research on the military tactics used as a military martial art of Joseon for close battles. This study is to highlight missing research on the use of Yudo as a means to fight against the Japanese invaders during Imjinwaeran and in battles like Cheongsanri battle.

1.2. The purpose of the study

The purpose of this study was to examine in detail the origin of Joseon Yusool and its value as an intangible heritage from a macroscopic perspective, asking what the significance of Joseon Yusool as the Joseon Dynasty's military martial arts has as well as its historical and academic base.

2. Research Method

The method of the study was to present the influence of Yusool in close battles, which were considered important from a military perspective, by deliberately examining the value of Joseon Yusool as a martial art and as an intangible heritage and present the identity on the militaristic spirit and security concept. Historical papers, reports, books, and materials on the internet related to the scope of the research were investigated, analyzed, and discussed. The research was intended to be carried out as specific research issues related to the origin of Joseon Yusool and Yudo and martial arts from a macro perspective of the mid-Joseon and early Korean Empire.

First, Imjinwaeran and the origin of Yudo were investigated, analyzed, and discussed. Second, Joseon Yudo and Japanese Yudo that was transferred after Imjinwaeran were investigated, analyzed, and discussed. Third, the historical implications of modern Joseon military Yusool and Yudo were investigated, analyzed, and discussed. Fourth, the historical implications of Joseon Yusool and Yudo as the spirit of national salvation were investigated, analyzed, and discussed.

Therefore, it presents the identity and the origin of Joseon Yusool and its value as an intangible heritage and as military martial arts. Furthermore, it would present a new horizon in the academic world by highlighting Joseon Yusool from the Joseon military perspective.

3. Historic Implications of the Origin of Yudo and Imjinwaeran

The old physical culture is intangible material evidence representing the history of the period. This lexical expression is a messenger that delivers a message about how we will interpret the ideas and history of the time. Through this messenger, we can correctly recognize the history and identify it together. And at the same time as having a better life than in the past, it can correct the theme of the wrong perception.

As such, today's human physical culture was not born and formed in a moment, but rather was implied by the rise of the culture of the lifestyle of the ancestors over a long period of time and transformed into the lifestyle of the people. In other words, physical culture was established amid the indigenization of various cultures, including the political, economic, and social conditions of
the people, by constantly attempting to alter them. Traditional physical culture was naturally passed down over the long years with the long history of the people. All physical culture actually begins with war.

**Figure 1.** Portrait of Yi Deok-hyeong(National Museum of Korea).

Traditional Yusool is also rooted in war, and the word Yudo first appeared in Joseon 39 years prior to Japan. This record was made in the Annals of the Joseon Dynasty three times, and the exact etymology of Yudo and physical techniques was dated June 22, 1598. It was a time of war: Imjinwaeran, which last from May 23, 1592 to December 16, 1598.

The original script of the Annals of the Joseon Dynasty entry dated June 22nd, 1598 mentioned the word "Yudo" and physical techniques including "Yudojejisa(柔道制之使)" and "Yuneungs-eunggangja(柔能勝强者)."

This is about 39 years prior in Korea than the etymology of the Jinshinryu Yudo in 1637 in Japan. This is closely related to Imjinwaeran, and the first etymology and physical technique of Yudo is depicted in the Annals of the Joseon Dynasty: Seonjo by Yi Deok-hyeong who led the war to victory.

Then, the 101st volume of the Annals of the Joseon Dynasty: Seonjo, the first article in the 31st year of King Seonjo's reign, is dated June 22, 1598. This is an article that states that the Joseon military, with a military tactic that allows the second vice-premier Yi Deok-hyeong to win over Japanese enemies during Imjinwaeran, has the physical technique of Yudo as a killing tactic in close battles. A summary of this is shown below.

"There’s been a series of secret rumors going around in the street, and things are getting worse. Some said, 'Because infantrymen don’t follow orders, they are escorted separately with signalmen.' ......(omitted)...... There have been many ways to deal with a hasty and fierce enemy, which can be considered as a countermeasure. We must first use Yudo to subdue our opponents(柔道制之使), and after the arrogant and resentful spirit are made subdue as they have seen our acts, we must find ways to drive them away. Hwang Seok-gong(黃石公) says "softness can beat the strong(柔能勝強)" and it is a very important point. ......(omitted)...... the attention(耳目) of the spies dispatched by the Japanese enemy(倭奴) is spread here and there, so it should never be done this way, whether it be from the perspective of the situations or the methods ......(omitted)...... "There is the Japanese enemy outside, and there is the spy enemy(姦賊) inside, but there is also a great number of enemy forces(賊黨), so I don’t know what will happen to the world."
As such, the Joseon soldiers were able to fight the seven-year war against the Japanese enemy, wearing armor, and dealing with the Japanese who wielding swords and rifles, as close battle combatants by holding, punching, throwing, pressing, breaking, and striking (ranpo(亂捕), rantu(亂投), ranqui(亂取)) the vital parts of the enemy soldiers with their swords and hands, completing "Yudojejisa(柔道制之使)" and "Yuneungseunggangja(柔能勝强者)". This can be seen from the achievements of Yi Deok-hyeong, Yi Sun-sin, and Joseon soldiers during Imjinwaeran. In 1595, Yi Deok-hyeong became the inspector-governor for four provinces of Gyeonggi-do, Hwanghae-do, Pyeongan-do, and Hamgyeong-do. In 1597, when Jeongyujaeran (the invasion of Japan in the year of Jeongyu) broke out, the Ming Dynasty’s royal secret inspector (御史) Yang Ho(楊鎬) was persuaded to strengthen the defense of Seoul. Yi is promoted from the second vice-premier to the first vice-premier in that year. In addition, with the words of the second vice-premier Yi Hang-bok, he reached Suncheon with Admiral Yu Jeong(劉綎) of the Ming Dynasty and defeated the forces of the enemy General Konishi(小西行長), in collaboration with Admiral Yi Sun-shin. In 1601, he worked as the inspector-governor in Gyeongsang-do, Jeolla-do, Chungcheong-do, and Gangwon-do as "Haengpanjungchubusa." He became the premier the following year. As a result, the Joseon army defeated the Japanese troops who advanced with long and small swords in the field with Yudo and won the war and ended the seven-year war.

4. The Historical Implications of Joseon Yudo That was Transferred as Japanese Yudo after Imjinwaeran

It is undeniable that Yudo was introduced to Japan 39 years after Imjinwaeran if you look at the origin of the Jinshinryu Yudo(真信流柔道) in 1637.

Figure 2. Gang Hang’s(姜沆) Ganyangnok(看羊錄) is an ancient book that records life in captivity in Japan during Jeongyujaeran. It records that the Joseon Yusool defeated Japanese martial art(Sumo) (the Academy of Korean Studies).

According to Kim Jae-woo and Nam Deok-hyeon, the aspects of Joseon Yusool can be seen from the Joseon’s diplomatic missions to Japan after Imjinwaeran and martial arts competitions between prisoners of war from Joseon and Japanese after Jeongyujaeran as follows.
When a man from Joseon competes in the Japanese competition, if the Japanese were at a disadvantage, the life would be taken lightly and treated as a dead man. How can a man be saved?

The above record was seen by Gang Hang, who was captured by Japan during Jeongyujeraen. It describes Joseon's soldier playing a match against a Japanese martial artist. It indicates that the Joseon soldier is much better than the Japanese opponent. In addition, the other contents include the mention of Japan's sword, Joseon's bow and arrow, and close battles in the war between Joseon and Japan, as well as the strategic tactics to win the war, and that Japan is closely analyzing the military aspects of Joseon. They are recorded in Ganyangnok(看羊錄) from September 23, 1597 to May 19, 1600.

Gang Hang(1567-1618), a scholar and leader of the Righteous Army of the mid-Joseon Dynasty, was an officer working for "Bunhojopanseo" Yi Gwangjeong during Jeongyujeraen. He did his best in military supply missions in Namwon, but went to Yeonggwang, his hometown, after Namwon fell. He recruited and fought for the righteous army, but the situation was unfavorable. Thus, he attempted to enter the military under Admiral Yi Sun-shin, but he became a Japanese prisoner on his way to the south, creating a life-long story that is Ganyangnok(看羊錄). As a prisoner, he was taken to Osaka, Japan, in 1598 to educate highly educated monks in Hushimi Castle, Kyoto, and Shuku(肅), one of the monks, quit as a monk and became a Confucian scholar.

He is Fujiwara Seiga(藤原惺窩, 1561-1619), who became a pioneer in Japanese neo-Confucianism, and had many theoretical effects on Japanese martial arts as Toegye Yi Hwang's Gyeongcheolhak spread. Gang Hang smuggled information on Japan at the time to Joseon by writing about the Japanese territory, military facilities, and the enemy's government. He was released from captivity in 1600 and returned home with his family. He participated in the publication of Hwahunbon(和訓本), writing its epilogue, and left Ganghanghuicho(姜沆彙抄), which includes "Gokryejeongyeong(曲禮全經)," "Sohak(小學)," "Geunsarok(近思錄)," "Geunsasokrok(近思續錄)," "Geunsabyeolrok(近思別錄)," "Tongseo(通書)," and "Jeongmong(正蒙)." All of them are housed in the Japanese cabinet library, and they inherited the mind method(心法) and physical philosophy as "juilmujeok" and "shimpyeongchejeong," the ideas from Toegye Yi Hwang's Gyeongcheolhak, to Japanese Yusoolla and Yudo to produce results that led to Dakuang(達庵).

As evidence of this, the ancient paintings presented below shows that the Japanese martial artist and Joseon soldier had a duel as Yusool. This was the result of the seven-year war, and at first, the Joseon army was defeated by the Japanese army with long swords, but with a new method, they won the victory through combatant techniques in close battles.

However, during the defeat period, Japan wanted to acquire and adapt to the Joseon's military technique of Yusool with competitions. The existence of such records and ancient paintings makes it undeniable that the origin of Yusool is Joseon Yusool.

The following enlighten us further on this.

Starting from the first day, each house with a man stands a paper flag and uses it as a tool to report a fight to build courage beforehand. On this day, the children are gathered here and there, forming confrontation(對陣), and they are fighting with stones(投石戰), just like the Korean traditional play of Gakjeo(角觝).

This record was a journey record by Hongmungwangyori Gyeongseom(慶暹), who visited Japan as a member of the diplomatic mission in 1607. According to the record, the author calls the game
of stone fighting (石戦) Gakjeonori (角覇之戱), which should be regarded as an act of conquest of the opponent as the fighting element of battlefield Yusool to win a war (亂).

Japan's holidays are the same as Korea's, but the first day of August and the first day of October are also the days for ancestral rites (俗節), and Dano and Baekjung (Ghost Festival) day are the most suitable day (佳節). In Dano, every house has its own flag set to learn war techniques, which is like a sort of martial art sparring between two men in Joseon.

This record is a journey record of Shin Yu-han (申維翰) during the Sukjong period, who visited Japan in 1719 as a member of the diplomatic mission. It states that Japan also plays "war games on Dano Day. It is the same as the martial art competition in Joseon." After more than a decade, it expresses a battlefield combat technique similar to that of Yusool in the same sense as the lexicon of Gang Hang.

Meanwhile, after the war, Japan developed further forming more schools. The background of the establishment of Japanese Jinshinryu Yudo (真信流柔道) is as follows.

Shibukawa-ryu (渋川流) was caused by Shibukawa Bangoro (渋川伴五郎), a disciple of the second-generation Hachirouemoncieop (八郎右衛門氏業) of Sekkiggujji-ryu (関口新心流). His birth is said to be Daiwa (大和), but there is no established theory. The documents documenting the history of Sekkiggujji-ryu (関口流) of the volume of Gulnaeshin (堀内信) of 南紀徳川史 described it as learned from Yushim (柔心) of Uibang (義方), but "Gibeyonyudoljip (紀藩柔咄集)" and "Bonjomuwunsojeon (本朝武芸小伝)," which mentioned Yusool (柔術) of Giju (紀州), recorded that it was taught by Cieop (氏業). Shibukawa-ryu (渋川流) is thought to have been theoretically clustered by the first Uibang (義方), the second Yunchin (胤親), and the great-grandchildren Siyeong (曾孫時英).

The history of the Sangmugwan Yusool (尚武館柔術) states: The teachings of Yusool were expanded by Gwanyeong (寛永) of Gwanguyushim (関口柔心) of Gwanyeong (寛永), then reached to Sapcheonbano-rangui-bang (渋川伴五郎義方) with all the efforts put as Banyunchin (反胤親). Thus, an orthodoxy school was founded and the Muidang (武義堂) School was established to train disciples. It was named Sapcheonryu Yusool (渋川流柔術). His grandson Jagu (資矩) became more aware of the way and his great-grandson Siyeong (時英) called it “Gisebeop” and collected and re-established the excellent techniques.

According to "Ilbonmuwunsojeon (日本武芸小伝)," it was in May of 1711 that Uibang (義方) learned Shibukawa-ryu (関口流), when he was 29 years old. He immediately opened Doeunggwan (道凝館) school under the wall of Hwagasan Mountain (和歌山). He also reopened the Muidang (武義堂) school in the Guboseongsan (西久保城山) area of Edo between 1681 and 1684 of Cheonhw a (天和). It was the prime minister for political affairs under the direct control of the general, and he was protected by Abufunghusu (阿部豊後守), Tooksangmosu (土屋相模守), and Tojwabeo nsusannaehu (土佐藩守山内侯) and expanded his power. Gido-ryu (起倒流), one of the traditional forms of Yusool, began with Fukuno-ryu (福野流) Yusool, which was invented by Masakatsu Fukuno (福野正勝). Fukuno, the founder of the school, was born in Seopjinnanghwa (摂津浪華). This area is currently a Daepan (大阪: Osaka).

It was transferred from Sajeonpyeongjwawimunjeong (寺田平左衛門定安) as Fukuno-ryu (福野流) to Sajeonamwuwimunjeong (寺田勘右衛門正重) and began in earnest through Gyeonggeukdanhusugoguk (京極丹後守高国)’s subject Bokyajeongseung (福野正勝), the 3rd generation, and re-named as Gido-ryu (起倒流). According to the records of Hwangsan-geondangci (横山健堂氏), Gido-ryu is the same school with Fukuno school, and under the name...
of Hoemokjeonjae(栃木専斎), Sajeon(寺田) referred the school to which his own belonged "Jinshin-ryu Yudo(真信流柔道).” He was the first person to change the name to Yusool or Yudo.

In general, however, it is said that Gido-ryu was established by Sajeonpyeongjwawimun-jeong(寺田平左衛門定安) reaching the third generation from Fukuno(福野), but errors were generated that Jinwonbin’s(陳元斌) martial arts of the fist was passed on to Japan traditional Yusool at Gujeongsan(国正寺) of Edomapo(江戸麻布). Gido-ryu is a martial art with a different nature from the martial arts performed by Jinwonbin and had a different form of physical technique. Gamwuwimun(勘右衛門) first served as a warrior for Gyeongeukgoguk(京極高国), but later became a warrior of Songganghu(松江侯) and died on August 17, 1674, at the age of 57. Gilchon-byeongjobusu(吉村兵助扶寿), one of his disciples, was a distinguished figure. He later became a warrior for Jakjujinsan(作州津山)’s Samga(森家) and was given 200 units of rice.

In 1637, the year of Jamokwujwawimunhubang(茨木又左衛門後房), the compendium of Gidoryuranmokrok(起倒流亂目録) was compiled. When he compiled the text, he took "Ran(亂)” to Dakuang(澤庵), the Zen monk, who gave it to him in two separate volumes of "Bonche(本體)” and “Seonggyeong(性鏡)” of "Gidoryuran(起倒流亂)". From this, Gidoryu(起倒流) adopted Shim-beop(心法) of Seon(禪: Zen) and integrated the compendium. The technique consisted of 5 basics of Che(體), Checha(體車), Jeong(請), Jwawu(左右), Jeonhu(前後) and further include 5 techniques of Yukkitsure(行連), Yukkichigai(行遠), Yukkiate(行當), Mikudakki(身碑), Tanisuberi(谷滑), and further to 15 such as Hikkiochi(引落) and Seihonawa(生捕繩).

After Imjinwaeran, Japan’s Yusool world became the driving force behind the establishment of a new military martial art system that completely defeated the enemy by cutting and stabbing enemies with long swords, then throwing, pressing, and breaking them. This created an opportunity for the Japanese military martial arts to develop further. In addition, Japan secured the strongest military power among East Asian countries.

5. Re-Examination of Modern Joseon Military Yusool and Yudo

In April 1895(the 32nd year of King Gojong’s reign), the Royal Military Academy of the Korean Empire organized Hunryeondae, a new military training unit, and in May, a training center was set up to train and command them.

In particular, after the disappearance of the old-fashioned army, the training center of the Joseon Royal Military Academy was the first educational institution established under the leadership of the Japanese colonial government. In 1895, however, it was abolished in September by intervening in the assassination of Empress Myeongseong(明成皇后) in August.

What is noteworthy here is that the main enemies of the assassination were former members of the Black Dragon Society of the Mudeok Society of Japan, which became a cause of the abolishment. After the death of Empress Myeongseong, a military academy was established with the decree of control for the military academy following the need to support Joseon military academy in January 1896. However, within a month of its establishment, the academy was once again rendered useless by Agwanpacheon(俄館播遷: Korea royal refuge at the Russian legation).

However, in 1896, the academy trained five graduates with a year of education. Park Seunghwan, the first leader of the Korean Imperial Army’s protesters who committed suicide when the pro-Japanese cabinet and the Japanese imperialism forcibly disbanded the army, and Sa Jae-heup and Shin Pal-gyun, who staged an armed anti-Japanese movement as the Korean Independence Army, were among them.
In addition, after Emperor Gojong’s refuge at the Russian legation in 1896, the Japanese colonial power temporarily shrunk. In other words, it is a time of confrontation between Russia and Japan. In order to disperse the power of the Japanese Empire, Emperor Gojong returned to the palace in February 1897, and the Korean Empire was declared, and in June 1899, the recruitment of the first cadets of the Korean Military Academy began. At that time, the quota was 200. However, more than 1,700 applicants applied for the academy, which was a fierce competition rate surpassing that of the current military academy. Perhaps it was the spirit of national salvation. In addition, on July 1, the Joseon Military Academy was established as a member of the military as an effort to save the nation, which was proposed by the military deputy minister under the slogan of “revive the militaristic spirit of the Joseon military.” It was a modern military educational institution in the Korean Empire with the emperor’s declaration of Imperial Decree No. 11, “Military Academy Control”[13].

In particular, the school staff consisted of one principal(advice chief of the military), one deputy, officer, and head instructor, three instructors, eight assistants, translator, assistant translator, manager, and messenger. The requirements for admission to the academy defined by a military minister are as follows: they should be recommended by a commander or officer of the military and among those who are healthy and intelligent between the ages of 20 to 30. However, it was a rule that the recommender should be held responsible even when the cadet quit the academy. In addition, among the three departments, the first and second departments were a shortcut course where the cadets were taught and trained for a period defined by the military minister and the third department was the graduate course where the cadets were required to receive five years of education for graduation. The cadets were given a certain allowance as well as the government-funded education.

Classes included martial arts, military arts, military discipline, hoplology, fortification, geology, foreign languages, military hygiene, and horsemanship, and training included drill, horseriding, gymnastics, swordsmanship, Yusool(Yudo), and military orientation and education. Not only Korean, but also Russian, American, and Italian professors and instructors worked at the academy, and none of them had a spy relationship with Japan.

In 1899, the Joseon Military Academy was moved to the jurisdiction of the Supreme Military Office(元帥府), and the scope of its recommendation was expanded. In other words, the entrance age was reduced to 23 years or younger, while up to 50 private students were allowed to enter. At that time, the number of government-funded students was usually 200. Later, 128 first graduates, including Chang Yeon-chang(張然昌), were graduated in January 1900. Under the revised regulations in September of that year, academic education was allocated to the instructor corps and training was allocated to cadet corps, and the military training began in earnest.

However, the Japanese colonial government, which won the Russo-Japanese War in 1904, abolished the original headquarter and transferred the military academy to the newly established ministry of education in September. When the Ministry of Education was abolished in February of the following year, it was again directed and supervised by the military. At that time, the cadets were required to be taught and trained for three years as graduates of Yuneon Academy(幼年學校). In September 1904, the period of graduation was extended to a total of six years by turning the military academy into an officer training institution and abolishing the existing system of recommendation and admitting three years of graduates from the Yuneon Academy.

In addition, Wolnam Lee Sang-jae, who could not defy King Gojong’s mournful command after Eulsajoyak(乙巳條約: Japan-Korea Treaty of 1905) was forcibly signed, served as Uijeongbuchamchan for a while.
1906 was the time when the YMCA Hwangseong Christian Youth Association decided to establish the Joseon Yusool Department as part of the spirit of national salvation to foster 100 strong men. In 1907, when the army was disbanded, it was negotiated with the military minister, but they rejected it. Then the YMCA Hwangseong Christian Youth Association put all its efforts into nurturing young talents of the Korean Empire. In August 1907, when the Japanese colonists forcibly disbanded the Korean military, the volume of recruitment for the military academy was reduced to 15, but it was also a time when General Kim Jwa-jin emerged.

Then, in September 1909, when the military academy was abolished, a royal edict was issued that the training of military officers was entrusted to the Japanese government. It was only for six years from 1898 to 1904 that the military academy, which was established with the reorganization of the modern military system, did function. General Kim Jwa-jin, who led the Battle of Cheongsanri, also graduated from the Korean Empire Military Academy, started Joseon Yusool, and it was recorded as his main specialty in confidential documents of the Japanese Ministry of Foreign Affairs. At this time, it was called Joseon Yusool rather than Yudo.

"In 1920, General Kim Jwa-jin won a great victory against Japanese troops in the Cheongsanri area,” said a classified Japanese document obtained by KBS reporters. "Kim Jwa-jin is a 36-year-old commander-in-chief, his specialty is Yudo, he is very tall, and his face is oval.” The report also said that the details of the individual characteristics of the military officials of the independence corps, including General Lee Bum-seok, were written in the document. In addition, he was a graduate of the Korean Empire Military Academy in 1905 and was believed to have been taught Joseon Yusool by Na Su-yeong.

6. Historical Implication of Joseon Yusool and Yudo as the Spirit of National Salvation

In 1906, before the introduction of Gangdogwan Yudo to train 100 strong men as part of the national salvation by Wolnam Lee Sang-jae, Na Su-yeong was already a martial artist of Joseon Yusool. A record of sending military officials to Japan during the reign of Emperor Gojong to exchange Joseon Yusool and Gangdogwan Yudo appeared in the Annals of the Joseon Dynasty in 1906.

As part of martialism, the Joseon Yusool Department was started by Emperor Gojong, Wolnam Lee Sang-jae, 100 strong men, and Ryu Geun-su and Na Su-yeong from the Imperial Military Academy. In addition, between 1901 and 1903, a total of eight Koreans were involved in the induction of Gangdogwan, including Shin Sun-seong, Jeon Yeong-heon, and Kim Ik-sang in 1901, Song Jae-gwan, Yu Dong-geon, Han Gyu-bok in 1902, and Yu Dong-su and Na Geum-jeon in 1903, and later, Japanese Gangdogwan Yudo was introduced Japanese.

However, in late 1900, Ryu Geun-su and Na Su-yeong, both graduates of the Imperial Academy, have no records in Japanese Yudo schools and neither does Chenpunghaeseryu (天風海勢流) exist. It is inferred that the catchphrase and group name by Wolnam Lee Sang-jae to defeat the Japanese imperialism and raise the Korean Empire was "Cheonpunghaesel (天風海勢)" and Joseon Yusool at the time was Chenpunghaeseryu (天風海勢流). In particular, Na Su-yeong taught Kim Hong-shik and the Japanese, and there is the picture, which is proof that the whole process was taught.

In particular, Ryu Geun-su and Na Su-yeong were from the military academy during the reign of King Gojong, and there was already Korean-style Yusool. Joseon Yusool began with Na Su-yeong and Ryu Geun-su in earnest. The Joseon Hwangseong Christian Youth Association opened its first Yusool school, with the total number of visitors reaching 90 over 26 years[15].
However, according to Kim Chun-bok, Ryu Geun-su was originally a swordmanship major, so he had little knowledge of Yudo. But it was possible in basic leadership skills. The following is a reference to Ryu Geun-su and Na Su-yeong by the Central Christian Youth Association.

One day, Ryu Geun-su gathered a lot of young people and taught Yudo. A young man dressed in a loose uniform came in and watched the school closely. As if he were not yet twenty years old, he had a fine face and a small figure.

When asked politely whether he could spar against young people who were in training, he might approach them without fear. A young man, who is not yet fully grown, borrowed his uniform and rushed at the young people who were likely to knock down even a bull. Many people around watched the scene of their sparring with bated breath.

However, everyone’s idea that the big young man like a bull would win was wrong. At the start of the match, people around them only believed that something must have been wrong when a large trainee fell off several times with a shout.

It was only then that a small-sized young man continued to knock down the students of the school on the mat that they were impressed by the excellence of technology and finally realized the tricks of Yudo. It was a young man named Na Su-yeong who showed the essence of Yudo to many young people. In 1910, Ryu Geun-su willingly handed over the position of a master to Na Su-yeong, who had mastered Judo's Yuneungjegang(柔能制剛), and they became sworn brothers. Later, Ryu Geun-su went down to Daegu and established Yeonmugwan(鍊武館). Na Su-yeong worked hard to train his juniors based on his skills. He became a fugitive in connection with the independence movement in 1913 and defected to Gando[16].

So Na Su-yeong worked hard to train his juniors and students based on his skills, and Kim Chun-bok testified at the time that Na Su-yeong had different technique from the Japanese Gangdogwan Yudo. It was Joseon Yusool and Cheonpungseaheryu(天風海勢流). Thus, the YMCA Yusool Department gave the blackbelt certificate to Kim Hong-shik, the first blackbelt holder, and it states that the blackbelt is given to the person who learned the physical technique of Cheonpungseaheryu from a nobleman.

According to the compendium, if one can use three secret techniques, nine killing techniques, and six laws of murder, and six resuscitating techniques, the one will be given a blackbelt certificate. Among them were Kim Sang-ik, Park Jae-yeong, Ho Gi-pung, Kim Hong-shik, and Lee In-man. Although Park Jae-yeong, a student of the school, was blackbelt certified, he died while defecting to Manchuria involving the independence movement and being an instructor at Shinheung Military Academy after he met his teacher Na Su-yeong during the Japanese colonial era. If this material comes out into the world, the traces of Joseon’s modern Yusool will become more solid.

Before the introduction of the Japanese Gangdogwan Yudo into Joseon, Yusool already existed. Considering the name "Yusool" in the 1914 sports report and the testimony of Na Su-yeong’s student, Kim Hong-shik, Jeon Taek-bu’s claim should be acknowledged.

It has nothing to do with Ganogigoro's(嘉納治五郎) Japanese Gangdogwan Yudo, which was founded in 1882. As shown in the previous text, it is undeniable that Japanese Yudo was introduced after Imjinwaeran. Also recorded in the Annals of the Joseon Dynasty: Gojong is that Emperor Gojong dispatched military officials to investigate Japanese Yusool and swordsmanship in 1898 and to return to Korea as soon as possible in 1906. It was led by Na Su-yeong, the master of Joseon Yusool, defeated Japanese Yudo and Wolnam Lee Sang-jae to further develop own Joseon Yusool. To sum it up, it should not be forgotten that the origin of Yusool was Joseon, which began
with the spirit of the national salvation. However, Joseon Yusool Department was dismissed by the atrocity of forcing it to incorporate as the "Joseon Branch of Gangdogwan of the Great Japanese Empire." As a result, only Kim Hong-shik remained in Gyeongseong, and Na Su-yeong and his students went to Manchuria to participate in the Korean Independence Movement.

The Joseon Yusool Department was forcibly incorporated into the "Gangdogwan Joseon Branch," but was taught by Na's disciple Kim Hong-shik and his junior Jang Gwon, and Na's technique was the prototype of Gangdogwan Yudo. The slogan, which was intended to overcome the Japanese colonial rule and create the Korean Empire, was inferred as Cheon-punghaeseryu(天風海勢流) in 1909, where "se(勢)" is a proper noun used by the ancestors for languages related to martial arts of the fist, weaponry, and physical technique included in Muyedobotongji(武藝圖譜通志).

It was Na Soo-young, the leader of the early YMCA Yusool Department. His disciples were Kim Hong-shik and Jang Gwon, and their disciples dominated the Japanese Gangdogwan, among which was Lee Seon-gil. He was a figure who dominated the Japanese Gangdogwan Yudo from 1930 to 1940s. After the liberation, he went down to Daegu, the home of modern martial arts, to train the upcoming generation.

The following are the historical records of the Joseon Yusool Department[17].

「Chosun Ilbo」September 22, 1928 Evening edition page 4【original text】開城柔道部 根據文部省及開城中央會館柔道部 is a Yudo school that has a long history of 四個星霜 and raised tens of warriors, 師範金弘植's 熱心教授 and does 日進月長 and this time 高風清秋節 .....(omitted) ..... to boast of technique learned in this month for two days at 開城座 .....(omitted) ..... will host 天風海勢流體術及模範柔道大試合 and expect to succeed in 活動寫眞映寫.

To summarize the above article, it was recorded that Gaeseong held a competition of 模範柔道大試合 with 天風海勢流體術 sponsored by the Ministry of Sports and Gaeseong branch of the newspaper.

「Chosun Ilbo」October 13, 1928 Evening edition page 2, 柔道輸入廿年來 特筆할 演武大會. The first introduction in Joseon of Judo by Youth Society Joseon Yudo! This was the first time in the Joseon Dynasty, more than twenty years ago, when......(omitted) ... Central Christian Youth Association started practicing Yudo as the organized beginning of Yudo, and they started encouraging Yudo as a discipline in Joseon. For years, the Yudo Department of the Youth Association has been independent and has not neglected its activities since then, and since last year, the Yudo Department holds a competition event ...(omitted) ..... was new, the annual event is to be held at the Jongno Youth Assembly Auditorium from tonight ......(omitted)... Jang Gwon, the leader of the first meeting says, "The events in the order were imported into the Yudo world through the efforts of the advanced countries, so it is necessary to say again about the technique of the self-defense method."...the type of self-defense is 天神眞揚流柔法護身術. The method is about holding, striking, releasing, pressing ......(omitted) ..... to control ...... will attack. ......(omitted) ..... its value and effect is great as they are secret technique of 天神眞揚流..

紅白兩軍 龍虎相搏
Wild competition as stage spectacle
痛快無比 場面

At the martial art competition, the scene where the warriors of the day flew like dragon and tiger ...... the plain and saw the fierce battle of ranpo, rantu, divided into red and white sides, and
saw the scene of the tiger ..., is a place where it is a delightful ...(omitted) ... it's all the more noteworthy ....... [18].

To summarize the above article, it is the second martial art competition by the Central Christian Youth Association.

「Chosun Ilbo」October 23, 1929 Evening edition page 2. 柔道二十年 中央基督青年會 張權, 第一回全朝鮮團體柔道大會 is sponsored by 中央基督教青年會 柔道部 ......(omitted)...... The ideal to make Yudo the heritage of Joseon, many masters and teachers 先輩 spirit and efforts 犧牲的奮鬪 努力 to be continued...... to implement the ideal the first step is to ..... the names of the techniques 技術 名稱 in Korean 容易 要領 the skills to be understood with 原名 會得 一里 is local response 橫落 遇返 巴投 but some names are to be remained original 三鍾 不得已橫落 原名 ......(omitted)...... some skills 巴投 星霧 when two practitioners combine 巴投 二人 physically 合 星霧 恰似 different from the past 左記 is the name of the technique inside 「」 ......(omitted)...... refer to them with responsibility 責任感 to make them perfect.

Kim Hong-shik graduated from the Department of Steel Engineering and became an employee of Y and was in charge o lantern ......(omitted)...... treated the staff poorly. Among them, Choi Sang-Ho was rumored to be the most talkative and arrogant.

It was during "Christmas." It was heard again in the midst of more and more work to turn the lights. Kim Hong-shik was angry and went to the room where Choi Sang-ho was. with a bang on the door ......(omitted)...... tell me straight or I will kill you!" made the threat ...... Choi Sang-ho was scared because he knew Kim Hong-shik was a Yudo master and brawler and ran through the window, seriously injured by myself.

Lee Sang-jae thought Kim Hong-shik hit and injured him, so he called Kim and scolded him severely. Mr. Kim came back home crying because he believed Wolnam also despised him.

Then there was a big commotion inside the YMCA. Because Kim Hong-shik was the only one who can deal with the lights. People were just pouring in to see the order of "Christmas" advertised in advance. So Mr. Kim was summoned several times. But ......(omitted)...... Later, Wolnam visited him in person. Kim Hong-shik's father was surprised and asked his son to meet Wolnam, saying, "Mr. Wolnam came to see you in person."

Then Kim Hong-shik said, "I would meet living Wolnam, but not dead Wolnam." After hearing this, his father hit his head with a tobacco pipe, and the scar from it remained.

After that, when Kim Hong-shik went to Shanghai, he said, "Hong-shik! You once said I was a dead man, right? Then I was so angry that ......(omitted)...... I don't think I'll be able to relax even if I hit you bad face down." Kim remembered him saying "Please go and do a lot of great things." After that, Kim Hong-shik went to Shanghai to help the provisional government figures and did his best. In particular, he carried a secret letter from Dr.

Lee Seung-man and infiltrated the country several times. Of course, I didn't know what the secret letter was about. As he put it on the sole of his shoes, he used to visit Wolnam and said, "Master, there's a letter in my shoes," taking off his shoes[17].

To spread Yudo widely away from traditional Chinese characters, the Korean Hunminjeongeum was used, which looks like the following:
As seen in the above article, the Korean Hunminjeongeum is used to make Yudo widely available from traditional Chinese characters. Before that, it was a Chinese expression, but it is noteworthy that it was arranged in Korean with the old Hunminjeongeum. Although there were some differences in the name and physical technique of Kim Hong-shik, the direct disciple of Na Soo-young, the master of Joseon Yusool, it was re-established as a unique Joseon Yudo textbook.

At that time, Kim Hong-shik was a master pursuing a gentle Yusool similar to other martial arts like Taekgyeon, but had a different sense and orientation to continue the tradition, as a direct student of Na Su-yeong. Master Jang Gwon’s Yudo and Kim Hong-shik’s "Cheonpunghaeseryu" were combined as a Joseon-style Yusool, which was passed down to the Daehan Yudo School, an educational institution affiliated with the Joseon Yudo Federation, which had a value a national treasure.

The Japanese Yudo's Hyeong(Kata) pursued an established framework, and Joseon Yusool(Yudo) pursued physical techniques as logics of everything flowing with softness. The main ideas are different from each other as well. Japan calls them "Jatagongyeong(自他共榮)" and "Jeongryeokseo-nyong(精力善用)," and Joseon, the originator of Yusool, has them as "Yudojejisa(柔道制之使)" and "Yuneungseunggangja(柔能勝强者)".

Also, General Lee Beom-seok, the first principal of the Korea Yudo School, the predecessor of Yongin University, was a former instructor at Shinheung Military Academy. He readily accepted the first chairmanship of the Joseon Yudo Federation in October 1945. Later, in November 1950, the Korea Yudo Federation and Daehanyeomugwan were merged into the Korea Yudo Association, and he served as the first president.

On June 15, 1953, he became the first principal of the Korean Yudo School. In September of the same year, Lee Seung-man was pressured to remove Jokcheonggye, and he resigned as the principal of the Korea Yudo School on October 1 and as the chairman of the Korea Yudo Association.
in December 1954. While assisting General Kim Jwa-jin, he heard that Joseon Yudo(Yusool) was introduced at the time of Imjinwaeran. The willingness to accept the first chairmanship became the driving force behind the establishment of the Daehan Yudo School with the aim of protecting and inheriting Joseon Yudo to Lee Je-hwang and others related to Yudo[20].

**Figure 3.** Yu Chang-ho’s "Joseonmudogwanyudodaeui"(1926: 大正 16). It is the first Korean-language Yudo book published by Dongyangseowon. It mentions the origin and historicality of Yudo, distinguishing it as Joseon Yudo and Japanese Yudo. He founded the Incheon Mudogwan in 1927.

On the discovery of the origin of Joseon Yusool, Lee Beom-seok, Gang Nak-won, Yu Chang-ho, Lee Seon-gil, Kim Hong-shik, Lee Je-hwang, Nam Jong-seon, other Yudo instructors, scholars, newspaper articles, various Yudo related books, and Seonggok Flag and Cup Competition brochures have mentioned countless times that Yusool was transferred to Japan at the time of Imjinwaeran. In addition, ethnologist An Ja-san's "Saga of Joseon Warriors[21]” Jeong Hee-jun's "Dictionary of Old Joseon Language(1949)[22],” and Shin Chae-ho's "Ancient History of Joseon” mention that Yusool belonged to Korea and were transferred to Japan with the related records in detail. This allowed us to find the clues after years of research and investigation. Without their noble spirit of martialism, we would not have been able to find out. In the future, it is up to the descendants to inherit and develop their own Joseon Yusool.

### 7. Conclusion

This study presented the historical source of the Joseon Yusool, which is the origin of Yudo. The background of Joseon Yusool and its spread to Japan after Imjinwaeran were reviewed in detail and its influence as the identity of the Korean independence movement against the Japanese colonial era was presented, which leads to the following conclusion.

First, the etymology and origin of Joseon Yudo can be found in the Annals of the Joseon Dynasty: Seonjo(June 22, 1598) during Imjinwaeran. Lee Deok-hyeong recorded as follows: "The Joseon army was able to defeat the enemy with the spirit of "defeating the enemy using Yudo first(柔道制之使)" and "softness win the strong(柔能勝強者)" and won the war, wearing armor and dealing with the Japanese with swords and rifles. In addition, the Annals of the Joseon Dynasty: Seonjo detailed the etymology of "Yudo" and the physical techniques in the war.

Second, the fact that Yudo was introduced to Japan through exchanges between Joseon and Japanese diplomatic missions after the 39th year of Imjinwaeran is undeniable even by the lexical expression related to the origin of Jinshinryuyudo(真信流柔道) in 1673. At the time, Japan's martial arts world established new war physical techniques. It was established as a Japanese military martial art with cutting and stabbing the enemy with a long road, and then completely defeating the opponent by throwing and pressing the opponent. As a result, the Japanese military martial
Arts became more advanced and had the strongest military power among East Asian countries. The Japanese Gangdogwan Yudo also originated from Joseon Yudo.

Third, the Royal Military Academy of the Korean Empire was established in April 1895 (the 32nd year of King Gojong’s reign), and a training center was established in May to train and command new military officers. The Japanese Foreign Ministry records in 1919 have it that General Kim Jwa-jin, who led the Battle of Cheongsan-ri, had excellent skills in swordsmanship, marksmanship, Yudo, and horseriding when he was a military officer of the Joseon Military Academy (1905). When the Military Academy was abolished in September 1909, the Joseon Military Academy, which was established with the reform of the modern military system, played its role from 1898 to 1904. Joseon officers and soldiers practiced Joseon Yusool as part of national salvation. In 1911, Yi Geuk, graduated from Shinheung Military Academy, was a Yudo instructor and called it Joseon Yusool, rather than Yudo.

Fourth, Na Su-yeong and Ryu Geun-su were already Joseon Yusool practitioners before the introduction of Gangdogwan Yudo in 1906 when Wolnam Lee Sang-jae tried to train 100 strong men as part of the national salvation. Joseon Yusool Department was started by Emperor Gojong, Wolnam Lee Sang-jae, 100 strong men, and Ryu Geun-su and Na Su-yeong from King Gojong’s Imperial Academy. Na Su-yeong’s Joseon Yusool was Cheonpunghaeseryu(天風海勢流), and the first blackbelt holder Kim Hong-shik was given a first-degree blackbelt certificate at the YMCA Yusool Department. Yusool existed before Gangdogwan Yudo was introduced to Joseon. There was the name of Yusool in the 1914 Sports Ministry report. "Joseon Yusool Department" was dissolved by the atrocity of forcibly incorporating it into "Joseon Branch of Gangdogwan Yudo of the Great Japanese Empire." As a result, only Kim Hong-shik remained in Gyeongseong, and Na Su-yeong and his students went to Manchuria to participate in the Korean independence movement. Kim Hong-shik also served as a bridge between Wolnam Lee Sang-jae and the figures of the provisional government of the Korean Empire. Kim Hong-shik systematically led the tradition of Joseon Yusool. General Lee Beom-seok, the first principal of the Korean Yudo School, the predecessor of Yongin University, was a former instructor of Shinheung Military Academy and was transferred to the Daehan Yudo School, an affiliated educational institution of the Joseon Yudo Federation. Joseon Yusool was valuable as an intangible heritage.

To sum up, Joseon Yusool was introduced to Japan after Imjinwaeran, and it was the noble spirit of martialism among ancestors. We should preserve, inherit, and develop the spirit and intangible cultural heritage of Joseon Yusool[23].

8. References

8.1. Journal articles


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### 8.2. Additional references


9. Contribution

9.1. Authors contribution

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9.2. Authors profile

**Lead Author**
Song Il-hun / Yongin University Professor
B.A. Yongin University
M.A. Myongji University
Ph.D. Hanyang University

Research field
- Periodical Background and Historical Implications of Korea Judo –With Korea Judo School Foundation Background as the Center-，Journal of Korean Martial Arts, 16(3) (2014).

Major career
- 2008~2010. Seoul National University, Senior Researcher
- 2011~2020. Yongin University, Research Professor

**Corresponding Author**
Choi Hong-man / Taegu University Lecturer
B.A. Hoseo University
M.A. Hoseo University
Ph.D. Hanse University

Research field

Major career
- 2015~present. Korean Police Association, Director
- 2019~present. Daegu Science University Department of Defense Technology Administration, Advisor