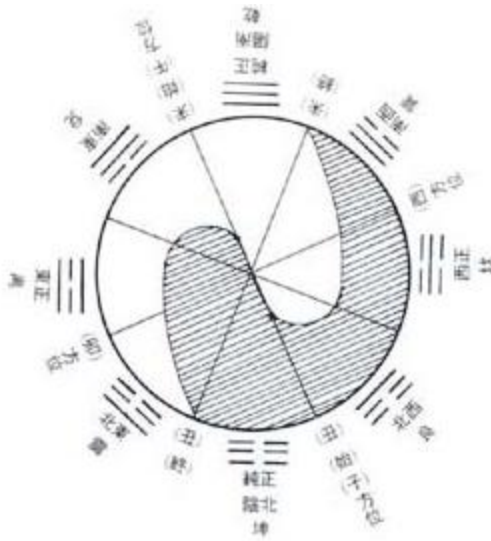


Meaning of the symbol Taegeuk

Taegeuk is a symbol representing the principles of the cosmos creation and the norms of human life. The circumference of the Taegeuk mark symbolizes infinity and the two parts, red and blue, inside the circle symbolize yin (negative) and yang (positive), which look like rotating all the time. Therefore, Taegeuk is the light which is the unified core of the cosmos and human life and its boundlessness signifies energy and the source of life. The yin and yang represents the development of the cosmos and human life and the oneness of symmetrical halves, such as negative and positive, hardness and softness, and materials and anti-materials.

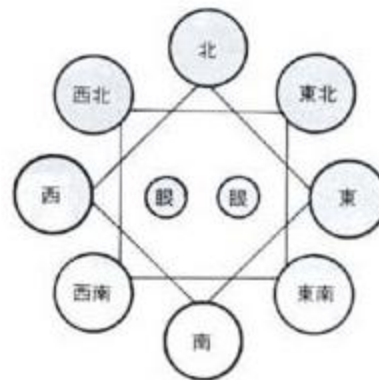
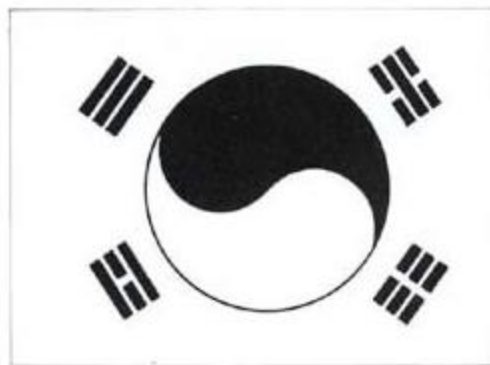
The eight bar-signs (called kwae) outside the circle are so arranged to go along with the Taegeuk in an orderly system. One bar means the yang and two bars the yin, both representing the creation of harmonization with the basic principles of all cosmos phenomena. The Taegeuk, infinity and yin-yang are the three elements constituting the philosophical trinity as mentioned in the Samil Sinko, the Scripture of Korean race.



Taegeuk Symbol in Old Times



Today's Taegeuk Symbol



Azimuth System of Paltwae(8 divination signs)

The Origin of Taegeuk Denomination

According to the old book of history, Sinsi Bonki, around (B.C.35), a son of the 5th emperor of the Hwan-ung Dynasty in an ancient nation of the Tongyi race whose name was Pokhui, was said to have received the Heaven's ordinance to have an insight in the universal truths, thereby observing rituals for the Heaven and finally receiving the eight kwaes (bar signs). After all, this has been passed down through a long, long history by King Mun, Chou tsu, Confucius and Scholar Kim Il bu, all descendants of the Tongyi race. Scholar Kim finally completed the present Taegeuk mark.

Poomsae

The Taegeuk poomsae was established on the basis of profound philosophy of Taegeuk to be trained by the Taekwondo beginners. Its poomsae line and seogi are based on the invariable basic thought of Taekwondo. The monism of Taegeuk is the frame of this poomsae, each Kwaes being reflected in a pattern of Taegeuk poomsae, which elucidates the Taekwondo spirit and the profoundness of Taekwondo techniques.

The Origin of Poomsae

The Taekwondo poomsaes are so designed to cope collectively with the outside threats in that society has already developed into an organized group, weakening the necessity of solitary individual defense measures. For the constituents of community, the practice and transmission of techniques should be convenient and less complicated. In that sense, the poomsae has been gradually systematized through practical experiences together with the help of philosophical and medical sciences. It is believed that in ancient times the poomsae was practiced among the ruling class and the first poomsae pattern appearing in the documents or monuments was around the first century, when Koguryo reined the Han (Korean) race.

Definition of Poomsae

Each poom of the poomsae has been inherited through a long history of about 5,000 years, finally as a product of scientific technique formulated on the basis of the traditional national spirit and practical experiments. From the technical viewpoint, the poomsae itself is Taekwondo, and the basic movements are no more than the preliminary actions to reach the poomsae. The Kyorugi is a practical application of the poomsae and the Taekwondo spirit is manifested not in an abstract mental philosophy expressed in the documents but in the actions of poomsae. Then, what is the Taekwondo poomsae? The poomsae is the style of conduct which expresses directly or indirectly mental and physical refinements as well as the principles of offense and defense resulting from cultivation of Taekwondo spirit and techniques.

Significance of Poomsae

The poomsae is a series of movements for offense and defense techniques which can be practiced and trained, even without presence of an instructor, in accordance with the fixed patterns. Therefore, the poomsae has the merits, by its practice, to make the trainee enhance the Kyorugi techniques and applied techniques including special techniques which can hardly be practiced by the training of each separate basic movement alone.

The poomsae can be trained along the imaginary or drawn poomsae line, which marks the position of foot and the line direction to move along.

Considerations for Training Poomsae

The poomsae is a series of alternate attack and defense actions : therefore, there are frequent changes of actions and connections of techniques. One must pay attention to the movement of body, eyes, respiration, etc. The steps of paying attention are as follow :

- 1) A complete understanding of the significance of poomsae and the principles of its composition.
- 2) A perfect memorization of the poomsae line, movements and direction.
- 3) During the practice, the following must be taken into consideration :
 1. Ⓐ The eyes
 2. Ⓑ Movement of the center of balance
 3. Ⓒ Low or high speed
 4. Ⓓ Strong or weak force
 5. Ⓔ Respiration

Training of Poomsae

A completion of poomsae can be achieved through hard training following the 5 steps :

1. Pattern

The first step of training poomsae is to learn the pattern. Concentration of spirit, eyes, and angles of movements must be emphasized in addition to the accuracy of actions.

2. Significance

In the next step, the emphasis must be laid on the balance, strength and weakness, low or high speed, respiration and poomsae line. The significance of movements, connection of pooms and the complete poomsae must be learned correctly.

3. Practical Use

One must adapt what he has learned to his practical use, finding out the practicability.

4. Self Style

One must evaluate his findings about the effectiveness of what he has learned, comparing with his bodily structure, speed, strength, muscle strength, impulsive power, points of emphasis in training, etc., and moderate the techniques into his own style.

Categories of Poomsae

The poomsae are categorized by the technique, composition and points of stress, which are classified each into 3 minor breakdowns.

1. Technique

The technique means the technical patterns of the entire poomsae. The essence of Taekwondo is the martial art; therefore, the categorization of practicable patterns of techniques is important.

1. ㉑ Poomsae containing various techniques

This contains more techniques of chagi and makki than are needed for practical use. Practicable techniques must be selected among them in the course of training.

2. ㉒ Poomsae containing practicable techniques

This includes practically used techniques only, which are classified into a series of chigi techniques, a series of makki techniques and a balanced combination of chigi and makki techniques.

3. ㉓ Poomsae containing simple techniques

This is classified into the basic course and the advanced course, in the advanced course, the training of cultivating the inner strength of body by means of controlling the respiration is included. The variations of techniques should be mastered through hard training.

2. Composition

The composition of poomsae movements is differentiated according to the proportion of poom and technique, hand techniques and foot techniques, and seogi and its moving directions. Except for certain special cases, the poomsae movements are equally distributed among all parts of the body symmetrically between fore and back and between left and right. Therefore, the proportion of foot techniques and hand techniques is the criteria to decide the composition of poomsae movements.

1. ㉑ Poomsae with the priority on hand techniques
2. ㉒ Poomsae with the priority on foot techniques
3. ㉓ Poomsae in which hand techniques and foot techniques are evenly distributed.

3. Points of Stress

The poomsae is also classified by the extent of emphasis in favor of either strength or softness and of either a slow movement or a fast movement.

Strong but slow movements and speedy but soft movements are included in the similar categories.

1. Strong but slow poomsae
2. Weak but speedy poomsae
3. Poomsae well balanced in strength and weakness as well as in slowness and speediness.
4. However, the above methods of categorization are not absolute for the advanced course of training.

Classification of Poomsae

Taegeuk poomsaes from 1(il) jang to 8(pal) jang are classified as Kup grader's poomsaes and the poomsaes from Koryo up to Ilyo as Dan-grader's, i.e., black-belter's poomsaes. The poomsaes consists of basic movements and poom and they are so arranged to fit the frame of movement direction, which is called the poomsae line. The poomsae lines are described after symbols or Chinese characters.

Types of Poomsae Lines

Ⓐ **Taegeuk poomsae (1-8)**

This consists of 8 patterns symbolizing the 8 divination signs(bars) in the Oriental science of divination, and it is generally expressed by the Chinese character, meaning a king.

Ⓑ **Koryo poomsae**

the shape of the Chinese character, meaning a learned man.

Ⓒ **Keumgang poomsae**

the Chinese character, meaning a mountain (Mt. Diamond)

Ⓓ **Taebaek poomsae**

the Chinese character, meaning an artisan.

Ⓔ **Pyongwon poomsae**

the Chinese character, meaning one.

Ⓕ **Sipjin poomsae**

the Chinese character, meaning ten.

Ⓖ **Jitae poomsae**

the shape of a Korean vowel, sounding "oh"

Ⓗ **Chonkwon poomsae**

the shape of a Korean vowel, sounding "wu"

Ⓒ **Hansu poomsae**

the Chinese character, meaning water.

Ⓙ **Ilyo poomsae**

the shape of a reversed swastika sign.

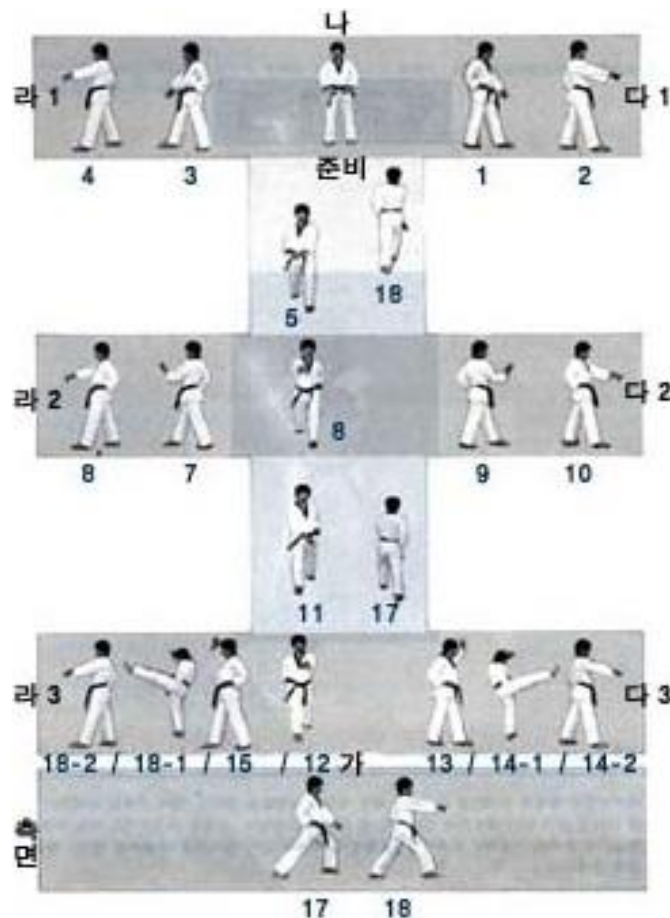
Symbols Expressing the Direction of Poomsae Lines

For the diagrammatical description of each poomsae line, some phonetic symbols of the Korean alphabet are used to mark the position of the trainee who exercises a poomsae practice.

- Na : always the starting point of each poomsae.
- Ga : the forward direction of preceding.
- Da : the left side from the starting point.
- Ra : the right side from the starting point.
- Ma : the backward direction from the starting point.

Taeguk III Jang (1)

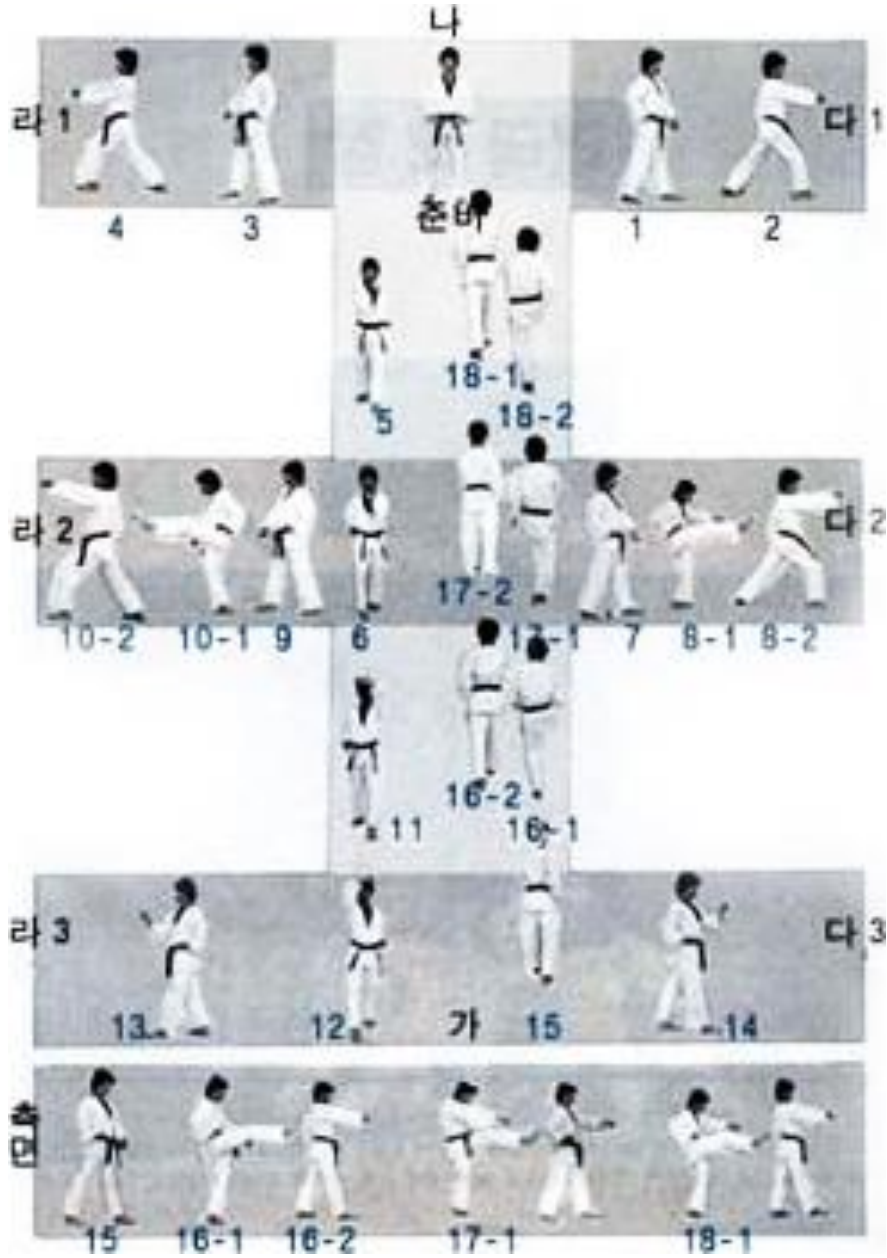
Taeguk 1 Jang represents the symbol of "Keon", one of the 8 Kwaes (divination signs), which means the heaven and "yang". As the "Keon" symbolizes the beginning of the creation of all things in the universe, so does the Taeguk 1 jang in the training of Taekwondo. This poomsae is characterized by its easiness in practicing, largely consisting of walking and basic actions, such as **arae-makki**, **momtong-makki**, **momtong-jireugi** and **ap-chagi**. The 8th Kup-grade trainees practice this poomsae.



Order	Eye dir	Position	Stance	Action	Name of poom
Junbi	Ga	Na	naranhiseogi	-	kibon junbiseogi
1	Da1	Da1	wen apseogi	put forth(foot)	araemakki
2	Da1	Da1	oreun apseogi	put forth(foot)	momtong bandaejireugi
3	Ra1	Ra1	oreun apseogi	turn around	araemakki
4	Ra1	Ra1	wen apseogi	put forth(foot)	momtong bandaejireugi
5	Ga	Ga	wen apkubi	turn	araemakki
6	Ga	Ga	wen apkubi	the same stance	momtong bandaejireugi
7	Ra2	Ra2	oreun apseogi	move and step down	momtong anmakki
8	Ra2	Ra2	wen apseogi	put forth(foot)	momtong bandaejireugi
9	Da2	Da2	wen apseogi	turn around	momtong anmakki
10	Da2	Da2	oreun apseogi	put forth(foot)	momtong bandaejireugi
11	Ga	Ga	oreun apkubii	turn	araemakki
12	Ga	Ga	oreun apkubii	the same stance	momtong barojireugi
13	Da3	Da3	wen apseogi	move and step down	olgulmakki
14	Da3	Da3	oreun apseogi	right foot apchagi, step down	momtong bandaejireugi
15	Ra3	Ra3	oreun apseogi	turn around	olgulmakki
16	Ra3	Ra3	wen apseogi	left foot apchagi, step down	momtong bandaejireugi
17	Na	Na	wen apkubi	move and step down	araemakki
18	Na	Na	oreun apkubii	put forth(foot)	momtong bandaejireugi "kihap"
Baro	Ga	Na	naranhiseogi	pull left foot, turn leftward	kibon junbiseogi

Taegeuk Ii Jang (2)

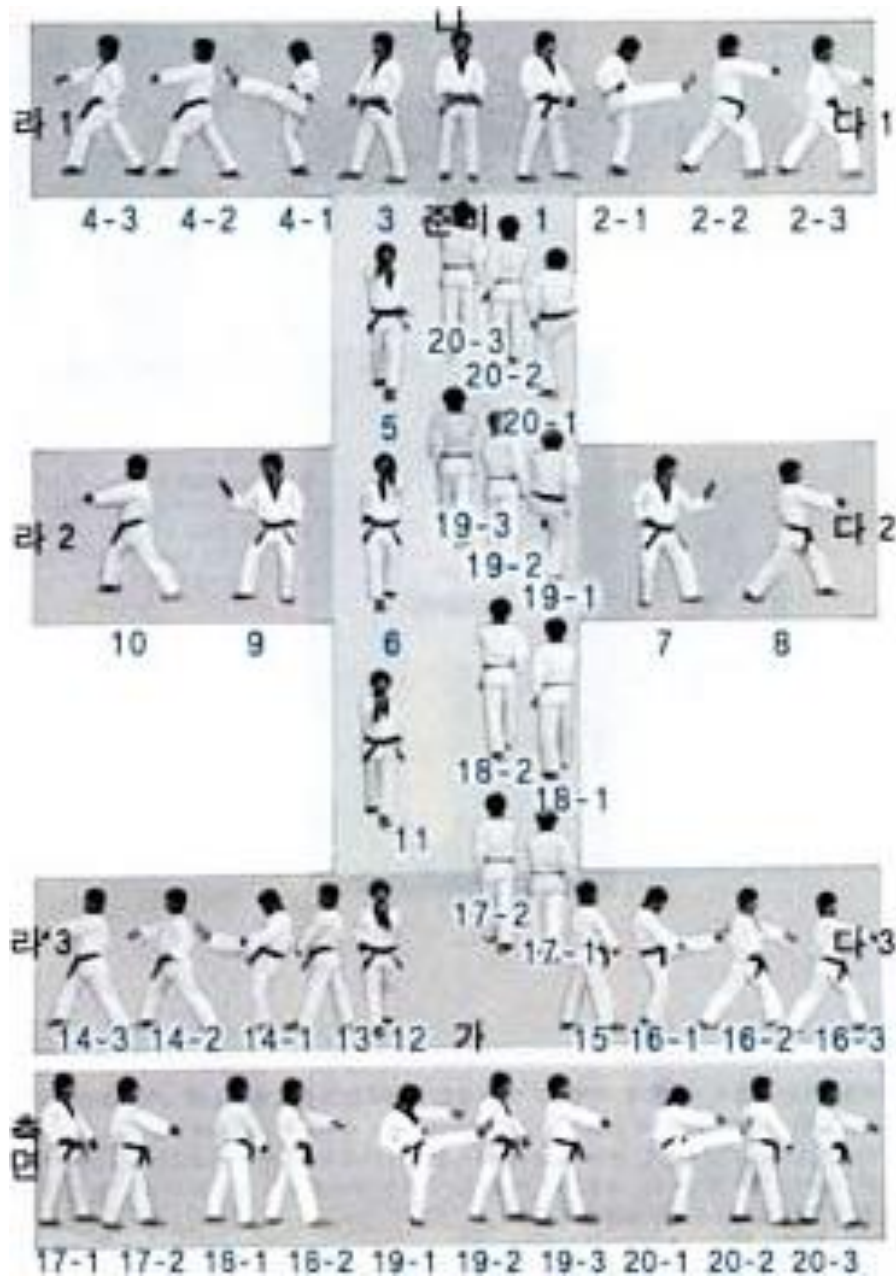
Taegeuk 2 Jang symbolizes the "Tae", one of the 8 divination signs, which signifies the inner firmness and the outer softness. An introduction of the **olguljireugi** is a new development of Taegeuk poomsae. The apchagi actions appear more frequently than in Taegeuk 1 Jang. The 7th Kup-grade trainees practice this poomsae.



Order	Eye dir	Position	Stance	Action	Name of poom
Junbi	Ga	Na	naranhiseogi	-	kibon junbiseogi
1	Da1	Da1	wen apseogi	put forth(foot)	araemakki
2	Da1	Da1	oreun apkubii	put forth(foot)	momtong bandaejireugi
3	Ra1	Ra1	oreun apseogi	turn around	araemakki
4	Ra1	Ra1	wen apkubi	put forth(foot)	momtong bandaejireugi
5	Ga	Ga	wen apseogi	turn	momtong anmakki
6	Ga	Ga	oreun apseogi	put forth(foot)	momtong anmakki
7	Da2	Da2	wen apseogi	move and step down	araemakki
8	Da2	Da2	oreun apkubii	right foot apchagi, step down	olgul bandaejireugi
9	Ra2	Ra2	oreun apseogi	turn around	araemakki
10	Ra2	Ra2	wen apkubi	left foot apchagi, step down	olgul bandaejireugi
11	Ga	Ga	wen apseogi	turn	olgulmakki
12	Ga	Ga	oreun apseogi	put forth(foot)	olgulmakki
13	Ra2	Ra2	wen apseogi	turn	momtong anmakki
14	Da3	Da3	oreun apseogi	feet remain, change direction	momtong anmakki
15	Na	Na	wen apseogi	move and step down	araemakki
16	Na	Na	oreun apseogi	right foot apchagi, step down	momtong bandaejireugi
17	Na	Na	wen apseogi	left foot apchagi, step down	momtong bandaejireugi
18	Na	Na	oreun apseogi	right foot apchagi, step down	momtong bandaejireugi "kihap"
Baro	Ga	Na	naranhiseogi	pull left foot, turn leftward	kibon junbiseogi

Taegeuk Sam Jang (3)

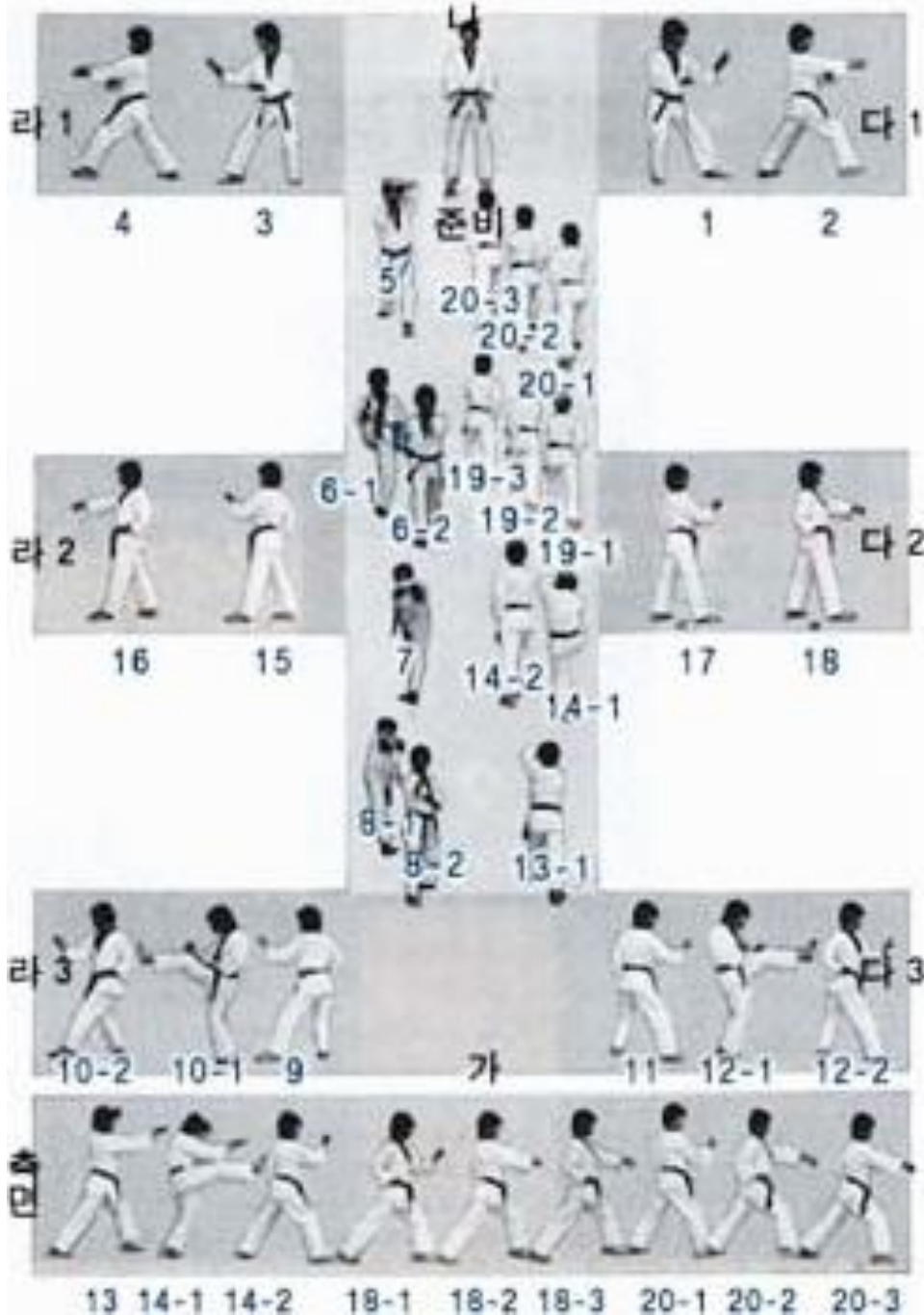
Taegeuk 3 Jang symbolizes the "Ree", one of the 8 divination signs, which represents "hot and bright". This is to encourage the trainees to harbor a sense of justice and ardor for training. A successful accomplishment of this poomsae will give the trainees a promotion to a blue belter. New actions are **sonnal mokchigi**, **sonnal makki** and the **dwitkubi stance**. This poomsae is characterized by successive makki and jireugi, chagi and continued jireugi. Emphasis is laid on the counterattacks against the opponent's attack. The 6th Kup-grade trainees can practice this poomsae.



Order	Eye dir	Position	Stance	Action	Name of poom
Junbi	Ga	Na	naranhiseogi	-	kibon junbiseogi
1	Da1	Da1	wen apseogi	put forth(foot)	araemakki
2	Da1	Da1	oreun apkubii	right foot apchagi, step down	momtong dubeonjireugi
3	Ra1	Ra1	oreun apseogi	turn around	araemakki
4	Ra1	Ra1	wen apkubi	left foot apchagi, step down	momtong dubeonjireugi
5	Ga	Ga	wen apseogi	turn	hansonnal mokchigi
6	Ga	Ga	oreun apseogi	put forth(foot)	hansonnal mokchigi
7	Da2	Da2	oreun dwitkubi	left foot move and step down	hansonnal momtong bakkatmakki
8	Da2	Da2	wen apkubi	wen apkubi	momtong barojireugi
9	Ra2	Ra2	wen dwitkubi	right foot slightly pulled in	hansonnal momtong bakkatmakki
10	Ra2	Ra2	oreun apkubi	right foot slightly pushed forward	momtong barojireugi
11	Ga	Ga	wen apseogi	move and step down	momtong anmakki
12	Ga	Ga	oreun apseogi	put forth(foot)	momtong anmakki
13	Ra3	Ra3	wen apseogi	turn	araemakki
14	Ra3	Ra3	oreun apkubii	right foot apchagi, step down	momtong dubeonjireugi
15	Da3	Da3	oreun apseogi	turn around	araemakki
16	Da3	Da3	wen apkubi	left foot apchagi, step down	momtong dubeonjireugi
17	Na	Na	wen apseogi	turn, araemakki	momtong barojireugi
18	Na	Na	oreun apseogi	put forth, araemakki	momtong barojireugi
19	Na	Na	wen apseogi	left foot apchagi, step down & arae-makki	momtong barojireugi
20	Na	Na	oreun apseogi	right foot apchagi, step down & arae-makki	momtong barojireugi "Kihap"
Baro	Ga	Na	naranhiseogi	pull left foot, turn leftward	kibon junbiseogi

Taegeuk Sa Jang (4)

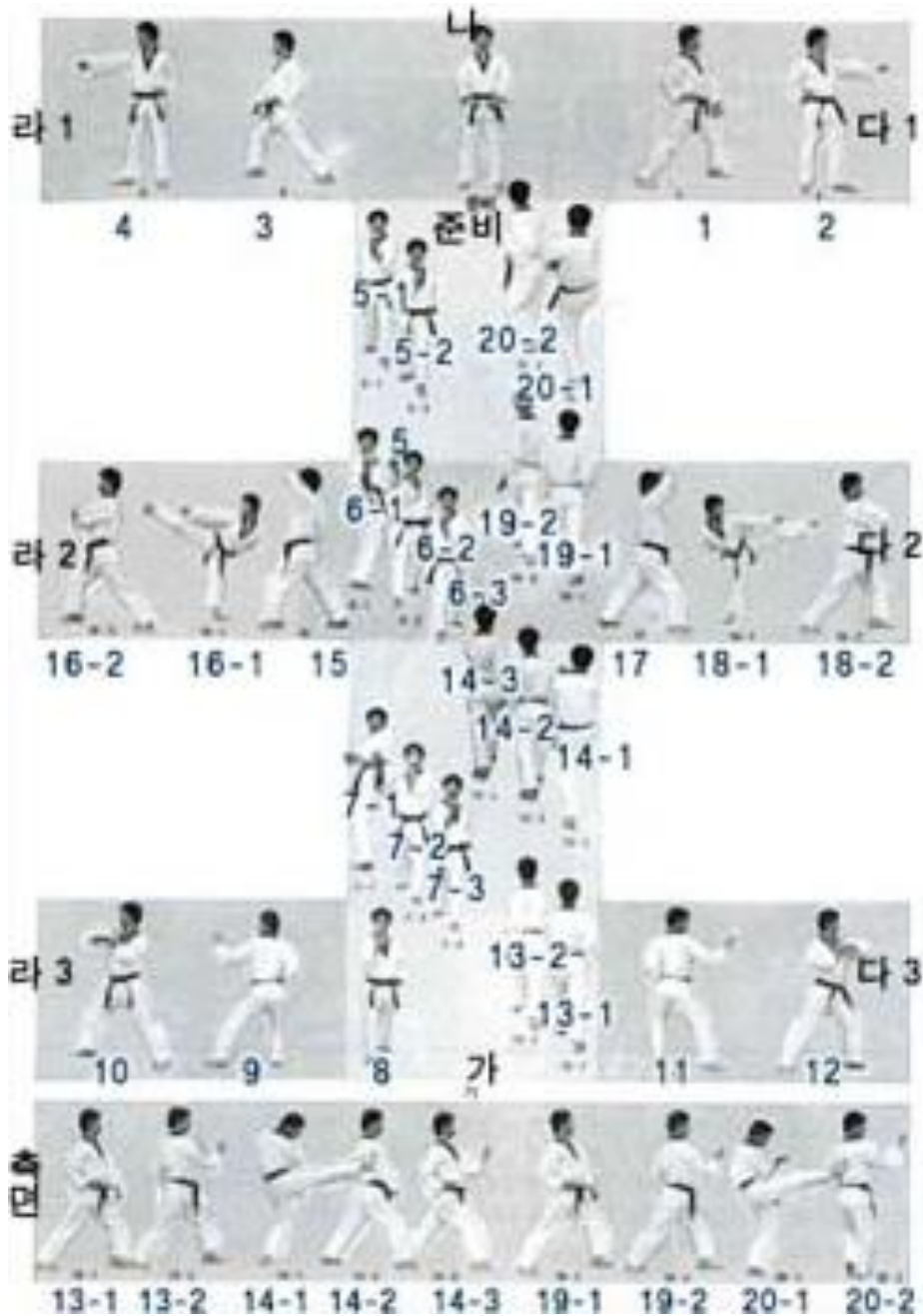
Taegeuk 4 Jang symbolizes the "Jin", one of the 8 divination signs, which represents the thunder meaning great power and dignity. New techniques are **sonnal momtongmakki**, **pyonsonkkeutzireugi**, **jebipoom mokchigi**, **yopchagi**, **momtong bakkatmakki**, **deungjumeok olgulapchigi**. It is characterized by various movements in preparation for the kyorugi and lots of dwitkubi seogi cases. The 5th Kup-grade trainees practice this poomsae.



Order	Eye dir	Position	Stance	Action	Name of poom
Junbi	Ga	Na	naranhiseogi	-	kibon junbiseogi
1	Da1	Da1	oreun dwitkubi	put forth(foot)	sonnal momtongmakki
2	Da1	Da1	oreun apkubii	put forth(foot)	pyonsonkkeut sewotzireugi
3	Ra1	Ra1	wen dwitkubi	turn around	sonnal momtongmakki
4	Ra1	Ra1	wen apkubi	put forth(foot)	pyonsonkkeut sewotzireugi
5	Ga	Ga	wen apkubi	turn	jebi poom mokchigi
6	Ga	Ga	oreun apkubii	right foot apchagi, step down	momtong barojireugi
7	Ga	Ga		L.F. yopchagi, step down	-
8	Ga	Ga	wen dwitkubi	R.F. yopchagi, step down	sonnal momtongmakki
9	Ra3	Ra3	oreun dwitkubi	turn	momtong bakkatmakki
10	Ra3	Ra3	oreun dwitkubi	R.F. apchagi, place back	momtong anmakki
11	Da3	Da3	wen dwitkubi	feet remain, change of direction	momtong bakkatmakki
12	Da3	Da3	wen dwitkubi	L.F. apchagi, place back	momtong anmakki
13	Na	Na	wen apkubi	move and step down	jebi poom mokchigi
14	Na	Na	oreun apkubii	right foot apchagi, step down	deungjumeok olgul apchigi
15	Ra2	Ra2	wen apseogi	move and step down	momtongmakki (trunk blocking)
16	Ra2	Ra2	wen apseogi	feet remain, the same stance	momtong barojireugi
17	Da2	Da2	oreun apseogi	feet remain, change of direction	momtongmakki (trunk blocking)
18	Da2	Da2	oreun apseogi	feet remain, the same stance	momtong barojireugi
19	Na	Na	wen apkubi	move to step down (momtongmakki)	momtong dubeonjireugi
20	Na	Na	oreun apkubi	put forth (foot), (momtongmakki)	momtong dubeonjireugi
Baro	Ga	Na	naranhiseogi	L.F. pulled to turn leftward	kibon junbiseogi

Taegeuk Oh Jang (5)

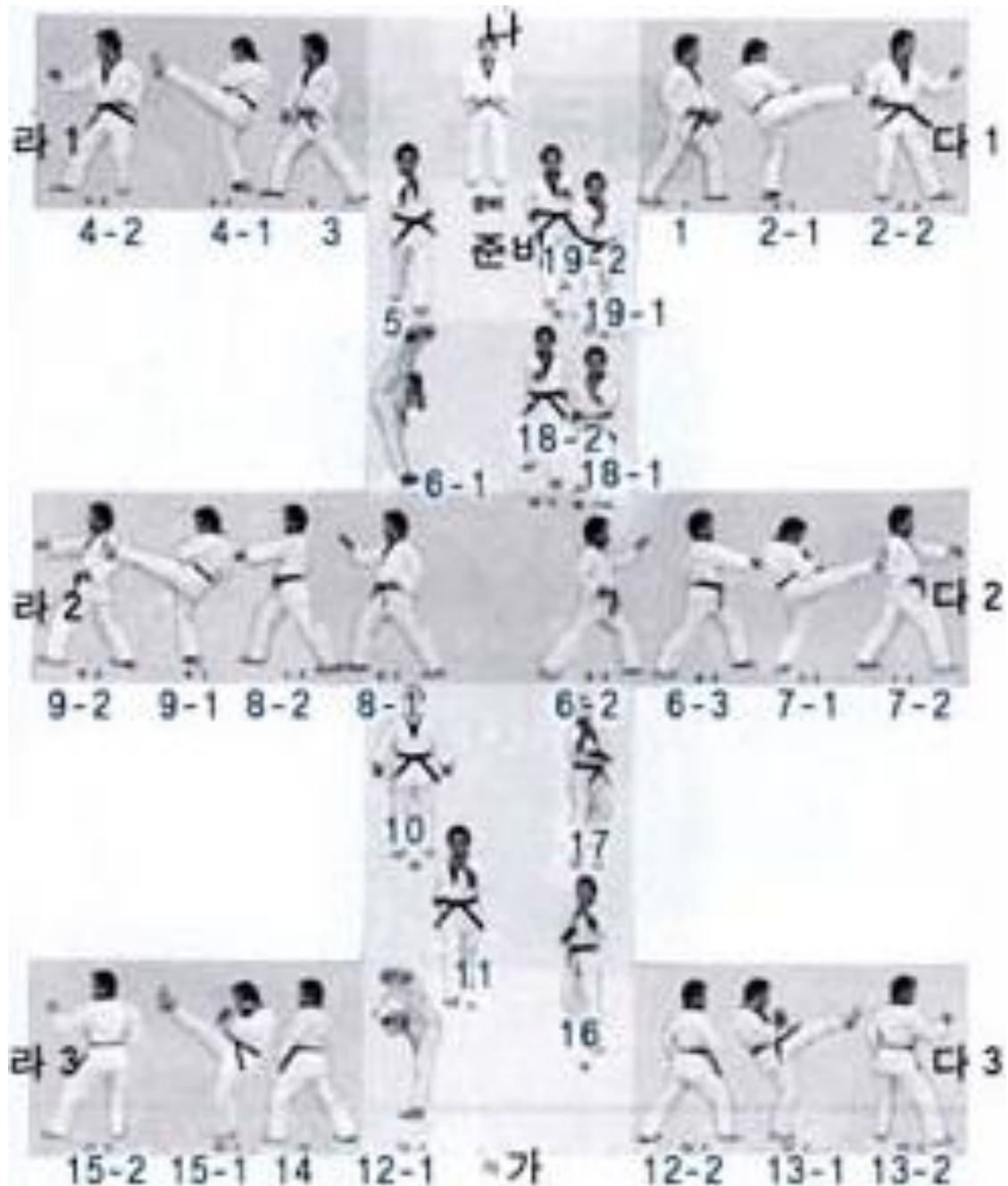
Taegeuk 5 Jang symbolizes the "Son", one of the 8 divination signs, which represents the wind, meaning both mighty force and calmness according to its strength and weakness. New movements are **mejumeok naeryochigi**, **palkup dollyo-chigi**, **palkup pyojeokchigi** and such stances as **kkoaseogi**, **wenseogi** and **oreunseogi**. This is characterized by the successive makki such as araemakki and momtongmakki and also the chigi by tumbling after jumping. The 4th Kup grade trainees practice this poomsae.



Order	Eye dir	Position	Stance	Action	Name of poom
Junbi	Ga	Na	naranhiseogi	-	kibon junbiseogi
1	Da1	Da1	wen apkubi	put forth(foot)	araemakki
2	Da1	Da1	wen seogi	retrieve foot	mejumeok naeryochigi
3	Ra1	Ra1	oreun apkubii	change of direction, put forth foot	araemakki
4	Ra1	Ra1	oreun seogi	retrieve foot	mejumeok naeryochigi
5	Ga	Ga	wen apkubi	put forth foot, momtongmakki	momtong anmakki
6	Ga	Ga	oreun apkubii	R.F. apchagi, put forth, deungjumeok apchigi	momtong anmakki
7	Ga	Ga	wen apkubi	L.F. apchagi, put forth, deungjumeok apchigi	momtong anmakki
8	Ga	Ga	oreun apkubii	put forth(foot)	deungjumeok apchigi
9	Ra2	Ra2	oreun dwitkubi	turn	hansonnal bakkatmakki
10	Ra2	Ra2	oreun apkubii	put forth(foot)	palkup dollyochigi
11	Da3	Da3	wen dwitkubi	turn around	hansonnal bakkatmakki
12	Da3	Da3	wen apkubi	put forth(foot)	palkup dollyochigi
13	Na	Na	wen apkubi	turn, araemakki	momtong anmakki
14	Na	Na	oreun apkubii	right foot apchagi, step down & arae-makki	momtong anmakki
15	Ra2	Ra2	wen apkubi	move and step down	olgulmakki
16	Ra2	Ra2	oreun apkubii	R.F. yopchagi, step down	palkup pyojeokchigi
17	Da2	Da2	oreun apkubi	turn around	olgulmakki
18	Da2	Da2	wen apkubi	L.F. yopchagi, put forth	palkup pyojeokchigi
19	Na	Na	wen apkubi	turn, araemakki	momtong anmakki
20	Na	Na	dwikkoaseogi	right foot apchagi, step down	momtong dubeonjireugi "Kihap"
Baro	Ga	Na	naranhiseogi	turn leftward	kibon junbiseogi

Taegeuk Yuk Jang (6)

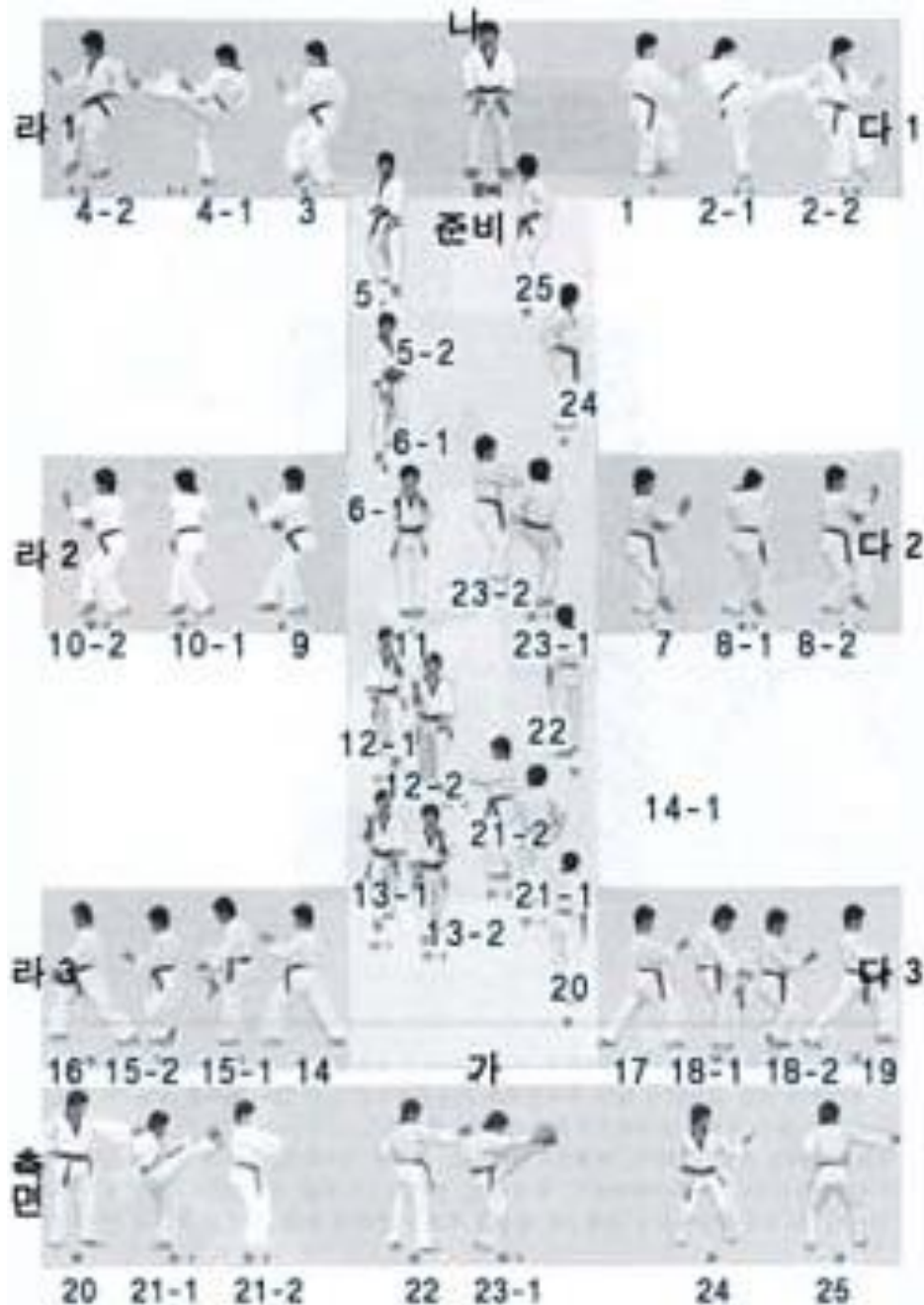
Taegeuk 6 Jang symbolizes the "Kam", one of the 8 divination signs, which represents water, meaning incessant flow and softness. New movements are ***hansonnal olgul bitureo makki, dollyo-chagi, olgul bakkat-makki, arae hecho makki, and batangson momtong-makki***. One should be careful to make the kicking foot land on the ground correctly after dollyo-chagi and to lower the hand by a palm's length at the time of delivering a batangson momtong-makki lower than in the palmok-makki. This is practiced by the 3rd Kup-graders.



Order	Eye dir	Position	Stance	Action	Name of poom
Junbi	Ga	Na	naranhiseogi	-	kibon junbiseogi
1	Da1	Da1	wen apkubi	put forth(foot)	araemakki
2	Da1	Da1	oreun dwitkubi	R.F. apchagi, retrieve foot	momtong bakkatmakki
3	Ra1	Ra1	oreun apkubii	change direction, R.F. slightly put forward	araemakki
4	Ra1	Ra1	wen apkubi	apchagi, retrieve foot	momtong bakkatmakki
5	Ga	Ga	wen apkubi	turn	hansonnal olgul bitureomakki
6	Da2	Da2	wen apkubi	R.F. dollyochagi, L.F. put forth, olgul bakkatmakki	momtong barojireugi
7	Da2	Da2	oreun apkubii	right foot apchagi, step down	momtong barojireugi
8	Ra2	Ra2	oreun apkubii	turn around, olgul bakkatmakki	momtong barojireugi
9	Ra2	Ra2	wen apkubi	left foot apchagi, step down	momtong barojireugi
10	Ga	Ga	naranhiseogi	L.F. move to step	arae hechomakki
11	Ga	Ga	oreun apkubii	put forth(foot)	hansonnal olgul bitureomakki
12	Da3	Da3	oreun apkubii	L.F. dollyochagi, "kihap", R.F. move "Da 3" line, turn	araemakki
13	Da3	Da3	wen dwitkubi	L.F. apchagi, retrieve foot	momtong bakkatmakki
14	Ra3	Ra3	wen apkubi	L.F. slightly forth after change direction	araemakki
15	Ra3	Ra3	oreun dwitkubi	R.F. apchagi, retrieve foot	momtong bakkatmakki
16	Ga	Na	oreun dwitkubi	R.F. move to step	sonnal momtongmakki
17	Ga	Na	wen dwitkubi	L.F. retrieve to step down	sonnal momtongmakki
18	Ga	Na	wen apkubi	R.F. retrieve, batangson momtongmakki	momtong barojireugi
19	Ga	Na	oreun apkubii	R.F. pull back	momtong barojireugi
Baro	Ga	Na	naranhiseogi	turn leftward	kibon junbiseogi

Taegeuk Chil Jang (7)

Taegeuk 7 Jang symbolizes the "Kan", one of the 8 divination signs, which represents the mountain, meaning ponderosity and firmness. New movements are **sonnal araemakki**, **batangson kodureomakki**, **bojumeok kawimakki**, **mureupchigi**, **momtong hechomakki**, **dujumeok jecho jireugi**, **arae otkoreo makki**, **deungjumeok bakkat chigi**, **pyojeok-chagi**, **yop-jireugi** and such stances as **beomseogi** and **juchumseogi**. Smooth connection of movement is important for training. The 2nd Kup-graders practice this poomsae.



Order	Eye dir	Position	Stance	Action	Name of poom
Junbi	Ga	Na	naranhiseogi		kibon junbiseogi
1	Da1	Da1	wen beomseogi	L.F. put forth	batangson momtong anmakki
2	Da1	Da1	wen beomseogi	R.F. apchagi, place back	momtongmakki
3	Ra1	Ra1	oreun beomseogi	feet remain, change of direction	batangson momtong anmakki
4	Ra1	Ra1	oreun beomseogi	L.F. apchagi, retrieve	momtongmakki
5	Ga	Ga	oreun dwitkubi	turn	sonnal araemakki
6	Ga	Ga	wen dwitkubi	put forth(foot)	sonnal araemakki
7	Da2	Da2	wen beomseogi	move and step down	batangson momtong kodureo anmakki
8	Da2	Da2	wen beomseogi	feet remain, same stance	deungjumeok olgulapchigi
9	Ra2	Ra2	oreun beomseogi	change direction	batangson momtong kodureo anmakki
10	Ra2	Ra2	oreun beomseogi	feet remain, the same stance	deungjumeok olgulapchigi
11	Ga	Ga	moaseogi	L.F. pull to modumbal	bojumeok
12	Ga	Ga	wen apkubi	put forth, bandae kawimakki	kawimakki
13	Ga	Ga	oreun apkubii	put forth, bandae kawimakki	kawimakki
14	Ra3	Ra3	wen apkubi	turn	momtong hechomakki
15	Ra3	Ra3	dwikkoaseogi	L.F. retrieve	jeochojireugi
16	Ra2	Ra3	oreun apkubii	L.F. retrieve	arae otgoreo makki
17	Da3	Da3	oreun apkubii	turn around	momtong hechomakki
18	Da3	Da3	dwikkoaseogi	mureupchigi, L.F. jump forth	jeochojireugi
19	Da3	Da3	wen apkubi	R.F. retrieve	arae otgoreo makki
20	Na	Na	wen apseogi	turn	deungjumeok bakkatchigi
21	Na	Na	juchumseogi	R.F. pyojeokchagi, put forth	palkup pyojeokchigi
22	Na	Na	oreun apseogi	body raise, L.F. pulle slightly	deungjumeok bakkatchigi
23	Na	Na	juchumseogi	L.F. pyojeokchagi, put forth	palkup pyojeokchigi
24	Na	Na	juchumseogi	feet remain	hansonnal yopmakki
25	Na	Na	juchumseogi	R.F. put forth	momtong yopjireugi, "kihap"
Baro	Ga	Na	naranhiseogi	pull left foot, turn leftward	kibon junbiseogi

Taegeuk Pal Jang (8)

Taegeuk 8 Jang symbolizes the "Kon", one of the 8 divination signs, which represents "Yin" and earth, meaning the root and settlement and also the beginning and the end. This is the last of the 8 Taegeuk poomsaes, which may enable the trainees to undergo the Dan (black belt) promotion test. New movements are **dubal dangseong apchagi**, **momtong kodureo bakkatmakki**, **arae kodureo makki**, **twiochagi**, and **palkup dollyochigi**. Emphasis must be laid on the accuracy of stepping and the difference between jumping-over kick and dubal-dangsong (alternate jumping kick in the air). The 1st Kup-grade trainees practice this poomsae.



Order	Eye	dir	Position	Stance	Action	Name of poom
Junbi	Ga	Na	naranhiseogi			kibon junbiseogi
1	Ga	Ga	oreun dwitkubi		L.F. put forth	kodureo bakkatmakki
2	Ga	Ga	wen apkubi		same position	momtong barojireugi
3	Ga	Ga	wen apkubi		two feet dangseong apchagi, "kihap", foot forth, momtong makki	momtong dubeonjireugi
4	Ga	Ga	oreun apkubii		R.F. put forth	momtong bandaejireugi
5	Ra3	Ra3	oreun apkubii		turn, L.F. moved to step down	wesanteulmakki
6	Ra3	Ra3	wen apkubi		feet remain, center of mas move	dangkyo teokjireugi
7	Da3	Da3	wen apkubi		L.F. apkkoaseogi, R.F. put forth	wesanteulmakki
8	Da3	Da3	oreun apkubii		feet remain, center of mas move	dangkyo teokjireugi
9	Ga	Na	oreun dwitkubi		R.F. move to step	sonnalmakki
10	Ga	Na	wen apkubi		feet remain	momtong barojireugi
11	Ga	Na	oreun beomseogi		R.F. apchagi, foot retrieve, L.F. one step backward	batangson momtongmakki
12	Da2	Da2	wen beomseogi		L.F. move to step	sonnalmakki
13	Da2	Da2	wen apkubi		L.F. apchagi, put forth	momtong bandaejireugi
14	Da2	Da2	wen beomseogi		L.F. pull	batangson momtongmakki
15	Da2	Ra2	oreun beomseogi		change direction	sonnal momtongmakki
16	Ra2	Ra2	oreun apkubii		left foot apchagi, step down	momtong barojireugi
17	Ra2	Ra2	oreun beomseogi		R.F. pull	batangson momtongmakki
18	Na	Na	wen dwitkubi		turn	arae kodureo makki
19	Na	Na	oreun apkubii		L.F. apchagi, R.F. jump apchagi, "kihap", put forth	momtong dubeonjireugi
20	Da1	Da1	oreun dwitkubi		turn	hansonnal momtong bakkatmakki
21	Da1	Da1	wen apkubi		R.F. remains, L.F. push forth	oreunpalkup dollyochigi
22	Da1	Da1	wen apkubi		same position, stance	deungjumeok apchigi
23	Da1	Da1	wen apkubi		same position, stance	momtong bandaejireugi
24	Ra1	Ra1	wen dwitkubi		change direction	hansonnal momtong bakkatmakki
25	Ra1	Ra1	oreun apkubii		L.F. remains, R.F. push forth	wenpalkup dollyochigi

Order	Eye dir	Position	Stance	Action	Name of poom
26	Ra1	Ra1	oreun apkubii	same position, stance	deungjumeok apchigi
27	Ra1	Ra1	oreun apkubii	same position, stance	momtong bandaejireugi
Baro	Ga	Na	naranhiseogi	L.F. pull	kibon junbiseogi