The General Philosophy, Etiquette, and Tactics of Korean Traditional Archery

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Abstract

Korean traditional archery (KTA) was founded on philosophical principles and most everything about it has some philosophy attached. The name of KTA in Korean has changed over the years depending upon the time period and associated political circumstances. What was accepted as a name during the Japanese occupation of Korea (1910-1945) is considered negative by some Korean archers in more recent times. Other things, such as equipment, dress, and even rules and manners have an underlying philosophy attached. The jeonggan sign in many clubs has varying philosophical interpretations depending upon the region it is found. Most clubs have a similar interpretation of rules such as the Sesok Ogye (Five Secular Principles), gungdo gugyehun (nine archery precepts), and jipgung jeweonchik (basic rules of shooting). The manners Korean archers display during their daily shooting life has many philosophical origins. From the chosire opening greeting an archer gives before shooting, to the way one acts during shooting, on down to even going to pick arrows up at the end of shooting all have cultural and philosophical meaning. In a much more historical sense, the military use of archery in Korea also had its philosophical side as seen in the different ways archers trained to be able to efficiently shoot their arrows at varying distances. As the years go on, present-day archers will add their own philosophies for future generations of KTA enthusiasts.

Key Words: Korean archery, philosophy, etiquette, tactics, gukgung, precepts, principles
1. Introduction

Korean Traditional Archery (KTA) has been known by many different names over the years and even each name had philosophical and political meaning. Up until 1894, archery in Korea was a military activity and was used in the testing of military officers. By the end of the 19th century, archery became a civilian activity and an early name for it in Korean was gungsul (궁술/弓術), or “bow technique”, which emphasized the correct way to shoot a bow. Undoubtedly, many of the senior practitioners had been military officers who learned form and technique in the years before the Gabo reform of 1894, which brought about the end of the military use of the bow. During the Japanese occupation (1910-1945), another name, gungdo (弓道), came into use. It was a direct use of the Japanese word for archery, kyudo, which means, “The way of the bow”. While gungsul emphasized actual shooting technique, gungdo was more philosophical and mental in nature. In the past couple decades, this name for archery, although still used, has fallen out of favor with many Korean archers due to its relationship to Japan and Korea’s earlier colonization by that country. Because of that, a couple other terms are now used more often: gukgung (국궁/國弓) “national archery” and hwalssogi (활쏘기), a native Korean word meaning, “bow shooting”. That last one is now used very often and has two purposes: one, it states the purpose of KTA in a very simple way and, two, it uses a Korean term that is not beholden to Chinese or Japanese in any way.1)

As mentioned, the origin of archery in Korea was military and the Korean military used the bow and arrow extensively up through the 16th century. The decline of the bow came during the invasion of Korea by the Japanese under Hideyoshi during what the Koreans call the Imjin Waeran (1592-1597). That was when the Japanese introduced personal firearms into warfare, using matchlock muskets. Fighting against an enemy who had a new type of weapon required new tactics, which also needed a new way of thinking about fighting. That also generated new ideas about tactics

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1) Jeong, Hangukeui hwalssogi: 30-34
and strategy, which could be a bit philosophical.

Most every aspect of KTA is philosophical in nature. When craftsmen make an archery item, such as bows, arrows, thumb rings, carrying cases, etc., they each often have their own separate philosophies about how they are made; often, those philosophies were handed down from master to apprentice through decades and even centuries of practice. How that equipment is handled by an archer, and even what type of equipment is allowed, also has certain philosophies; some may have national, historic origins, while others might be more regional or even local. How an archer dresses has changed over the years, but there is still a desire to remain as faithful to the traditional ways as possible. Most certainly there are philosophies about how to shoot a bow and how to judge such shooting.

This study will look at a variety of general philosophies related to KTA. By understanding the underlying philosophies, one can more fully appreciate the ancient practice of archery in Korea.

2. Literature about KTA

When the author first started practicing KTA, back in 1993, there were few literature sources regarding it. Korea was, at the time, well-known internationally for its excellence in archery in the Olympics, but its traditional past was relatively unknown. However, even with Western-style archery at the time, there were not many sources written by Koreans. Because of that, the author began documenting in 1995, both in written and video forms, his own experience with KTA. With the advent of the Internet in Korea around the same time, those experiences were able to be shared more widely around the world. Within two decades, people both inside and outside of Korea were sharing their own experiences, in not only written and video forms, but also even face-to-face with meet-ups and archery festivals occurring world-wide. So, with what the author started with in the early 1990s, up to the present plethora of available materials by a wide range of sources, the ability to look at and discuss
KTA philosophies from different viewpoints has grown exponentially.

In 2004, the author wrote his master’s thesis on KTA. It synthesized the available literature of the time together with his own experience. In 2007, the thesis was modified into a self-published book that sold thousands of copies around the world and continues to do so. Those will be important foundational sources for this study. Numerous other papers, articles, and books have been written on related subjects since that time.

3. *Jeonggan (정간/正間)*

Many KTA clubs around Korea will have a sign that will greet visitors when they first enter. Archers will stand before the sign and bow respectfully when they first enter the club at the beginning of a shooting day. The sign has two Chinese characters on it: *jeong* (正) and *gan* (間). Literally, *jeong* means straight” or “upright” and *gan* means “space” or “interval”. Put together, the two characters will have varied meanings depending upon who is doing the interpreting. A general meaning might come from a literal pairing: “upright space”, which could mean to dedicate one’s mental attitude to a straight and righteous purpose, where the upright space is one’s mind.

There are regional interpretations for the meaning with three being most prevalent:

1. Honam region. “Jeong” (正) in this case has the translated meaning of “straight,” as in the precept of *jeongsim jeonggi*, having a straight mind and body. The “gan” (間) means the moment when “the sky and the earth moves once and stops once” (*ildong iljeong jigan*) and humans are supposed to also have that quality. The *ildong iljeong* is the time when a bow is shot and the arrow will certainly hit the target.

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2) Duvernay, Korean Traditional Archery: 100
Korean Traditional Archery Association, Korean Archery: 97-99
2. Yeongnam region. In this interpretation, humans are above all other creatures on the earth and are referred to as *pyeong gan* (平間), while God, who is above humans is referred to as *Jeonggan* (正間). Humans, who are *pyeong gan* are considered to be weak and must rely on powers greater than their own (God—*Jeonggan*), so they bow to the representation of that, to show obeisance.

3. Seoul region. This is probably the most accepted interpretation. It was supposed by Seoul area archers that in the Joseon era people entering a jeong would bow to the center of the *jeongja* (亭子), as that would be where the important elder members would be.

Like many Asian martial arts, KTA can have a seemingly sage-like quality to it. It is filled with many sayings and precepts that seem like they must have been bestowed by some wise philosopher many centuries before, but in the case of *jeonggan*, it’s only been probably several decades since the term was instituted into KTA tradition. Because it is not canon historically, there are some archers and clubs in Korea who do not recognize it as a tradition. Still, even canon traditions need to start somewhere, and there is no harm in dedicating one’s mind for the shooting day ahead, so most archers will abide by this tradition.

4. *Sesok Ogye* (세속 오계/世俗 五戒)3)

The *Sesok Ogye* were the “five secular principles” the Buddhist monk Wongwang (542~640 AD) gave to the *Hwarang* (화郞/花郞)—young boys training to be warriors in the Silla kingdom (57 BC~935 AD)—in the year 600 AD, during the reign of King Jinpyeong (r. 579~632 AD). They were intended to be the core values that a *Hwarang* would live by. They are still followed today by different martial arts practitioners, including traditional archers, who consider themselves to have warriors’ hearts. They are as follows:

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3) Eckert, et al., Korea Old and New: A History: 35
1. **Sagun ichung** (사군이충/事君以忠) “Be loyal to one’s country”
2. **Sachin ihyo** (사친이효/事親以孝) “Be devoted to one’s parents”
3. **Gyou ishin** (교우이신/交友以信) “Have trust among friends”
4. **Imjeon mutoe** (임전무퇴/臨戰無退) “Never retreat in battle”
5. **Salsaeng yutaek** (살생유택/殺生有擇) “Kill only when necessary”

These are probably the oldest, most traditional teachings that Korean archers follow. Many Korean archers feel a kinship and connection to their young warrior ancestors. The author’s original archery club, Horimjeong, located in the city of Gyeongju, which was the capital of the Silla kingdom, has a strong affinity for the *Hwarang* and even consider the most famous warrior from that group, General Kim Yu-shin, an original member of the club. As the principles originated with a military order, and KTA is the inheritor of Korea’s military archery past, they could be considered appropriate teachings for archers to follow.

Looking at the *Ogye* with a modern viewpoint, one can see how they fit into KTA practice and general life in Korea. The first principle, to be loyal to one’s country, and the second, to be devoted to one’s parents, have both been traditionally observed in Korea through all sectors of society. With the decline of the nuclear family in Korea nowadays, the second one is not observed as much as it once was. The third principle, to have trust among friends, is also widely observed, especially as friendships from as far back as elementary school are generally kept throughout one’s life in Korea; if one betrays a friend, it is most likely that friendship will dissolve permanently. The fourth, to not retreat in battle, can nowadays be thought of literally, as in a war, or more metaphorically, as with any argument or disagreement one may have. From the original meaning, there is evidence of Koreans not giving up in battle and, instead, fighting to the death. In 1871, when the United States first confronted Korea militarily, several officers noted in their reports how bravely the Koreans fought and that it was evident they neither give nor accept quarter with
the enemy. 4) From the author’s experience of living in Korea for a few decades, Koreans will usually not back down in an argument. The fifth principle is probably strongly related to a modern concept in KTA, which is to never use a bow to kill. Even though Koreans, for centuries, used the bow and arrow to kill enemies in battle and to also hunt for food, the modern Korean archer is taught to never shoot at a living being. Although the author has not found evidence as to the origin of this way of thinking, it very possibly has its roots in the Japanese colonization of Korea (1910-1945), with Japanese officials not wanting to have arrows flying in their direction.

5. **Gungdo Gugyehun** (궁도 구계훈/弓道 九戒訓) 5)

The **Gungdo Gugyehun** are the nine archery precepts of KTA. They are the main philosophical teachings in KTA that all archers who participate are expected to learn and follow. You will find signage at every KTA club around Korea showing them and occasionally they will be repeated like a pledge at some events. Most precepts deal with personal character. The first five are quite philosophical, and they tend to have an overlapping theme, which is applicable in everyday life, while the last four are more practical and directly related to KTA. They are as follows:

1) **Inae Deokhaeng** (인애덕행/ 仁愛德行) “With benevolence and love, act virtuously”

In the author’s experience, overall, people will find KTA archers to be kind and generous people. Those who are not soon find themselves cast out. Club members tend to be more like extended family members. If a member has something good happen, the other members want to share in the joy; if someone has something bad

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4) U.S. Government, Annual Report to the Secretary of the Navy (1871)
5) Duvernay, Korean Traditional Archery: 93
   Yu Yeong-gi, et. al., Our Country’s Archery: 125
happen, members will try to see what they can do to help or console. If someone needs something, members will see what they can do to help.

2) **Seongsil Gyeomson** (성실겸손: 誠實謙遜) “With sincerity and honesty, act with humbleness”

One thing Korean archers do not care for are haughty, ostentatious people. When shooting, if someone does well, that person will usually try to hide their pride and will often keep a stoic look on their face. The same also holds true for when they do poorly; they will strive to not show their disappointment. However, at the same time, others will usually be congratulatory or sympathetic, respectively.

3) **Jajung jeoljo** (자중절조: 自重節操) “Put value in your dignity and uphold your integrity and honor”

An archer is expected to uphold a level of dignity and integrity both in and out of the club. If someone violates that precept, either during a club function or something outside the club that comes to members’ attention, that person will, at the very least, be reprimanded and, depending upon the severity of the offense, might be expelled from the club.

4) **Yeeui eomsu** (예의엄수: 禮儀嚴守) “Show manners and keep strict watch of your behavior”

As with the previous precept, how one comports oneself in and out of the club is considered vital. Any visitor to a KTA club will see that in many regards. Regarding manners, there is always deference given to older members, people will insist on others going before themselves, members will often bring in food, snacks, and drinks to share with other members, and the list goes on. With behavior, members are expected to comport themselves as ladies and gentlemen; crude, loutish behavior is not tolerated.
5) *Yeomjik gwagam* (염직과감: 廉直果敢) “Be straight, honest, brave, and decisive”

Warriors need to be forthright in what they do, and to also approach all situations with deliberateness and without fear. As KTA members consider themselves to have warrior hearts, they also follow that ideal.

6) *Seupsa mueon* (습사무언: 習射無言) “Do not talk when shooting”

This is a very practical precept that is directly related to shooting. If someone is talking—or making any kind of noise—while people are shooting, it can easily distract archers’ concentration. In many clubs around the country, this precept is displayed prominently on the archery field, directly in front of the shooting line.

7) *Jeongshim jeonggi* (정심정기: 正心正己) “Making the body straight comes from making the mind straight”

This precept is also a practical one. It means that “Unless you have a calm, clear mind, along with a straight body, shooting properly cannot occur”6).

8) *Bulweon seungja* (불원승자: 不怨勝者) “Do not resent those who win”

In sports around the world, this is a precept that is widely recognized. In English, people usually will say, “Be a good sport”. In KTA, archers—even those who have mastered it—will often be bested by others, including some who are technically inferior in rank and/or experience. Some relatively inexperienced archers may have an exceedingly good day, while those who are more experienced may have a bad one; it is always considered proper KTA culture to congratulate those who win, no matter what.

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6) Duvernay, Korean Traditional Archery: 95
9) **Makman tagung** (막만타궁: 莫彎他弓) “Do not touch another person’s bow”

The practical point with this one is that bows are usually expensive and can sometimes break easily if not handled properly. Also, it is considered very impolite to touch any equipment that belongs to another archer without permission. Other archers are keenly aware of this precept and adhere to it strictly; however, sometimes there are outsiders who visit clubs and they may not be familiar with either the precept or the possible ramifications of violating that precept. To some people, KTA bows—which are fairly short compared to more well-known Olympic-style bows—look a little like toys. Non-archers may think they are cheap and cannot be damaged. By drawing the bowstring back—and maybe even letting it go without an arrow nocked on the string—the bow can be broken; many hundreds of dollars may be wasted in an instant.

6. **Jipgung jeweonchik** (집궁제원칙: 執弓諸原則)7)

The next important set of rules are the **Jipgung jeweonchik** (often called the **Jipgung palweonchik**) which are the eight basic rules of shooting. These are practical rules and not really philosophies, but still tend to have a philosophical aura about them. They are often paired, in which case they are then referred to as the **Jipgung saweonchik** (four basic rules); occasionally, there is one more rule added to those, which would then be called the **Jipgung oweonchik** (five basic rules).

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7) Hwalzaby (Online)
1) **Seongwan jihyeong huchalpungse** (선관지형 후찰풍세: 先觀地形 後察風勢) “First, look at the configuration of the ground and then check the wind”

Not all KTA ranges are on flat and level terrain. There are some where the shooting line is on one hill and the targets are on another hill. They sometimes are separated by farmers’ fields below in a valley. By the targets, there will be some sort of windsock to show wind direction. In order for the archer to be able to accurately aim for the target, it is important that he/she is aware of those two important factors and adjusts for them.

2) **Bijeong bipal hyungheoboksil** (비정비팔 흉허복실: 非丁非八 胸虛腹實) “The feet make neither the 丁 shape nor the 八 shape. The chest is empty and the stomach is firm”

These rules are for physical preparation before shooting. The first part of the rule talks about foot placement. For a shooting stance, you do not want your feet to be perpendicular to each other and you also do not want them to be at a forty-five-degree angle, face-on to the target. The correct stance is to have your bow-hand (the hand you hold the bow in) foot directly towards the target and the draw-hand (the hand in which you draw the string back) foot a loose forty-five-degree, shoulder width angle. The second part of the rule is so that the archer is in his/her steadiest state. By taking in a deep breath while you draw the bow, and then exhaling completely and having one’s abdomen muscles firm when releasing the string, one can be in the steadiest state.
3) **Jeonchu tae san balyeo homi** 전추태산 발여호미 (前推泰山 發如虎尾) “The bow-hand pushes out like pushing a high mountain, while the drawing-hand pulls back like pulling a tiger’s tail”

Drawing a bow—pulling back the string—in KTA has a certain style about it. The archer will, initially, have the bow held up over his/her head, undrawn, with the arrow pointing up in the air. When drawing the bow, the bow-hand pushes out while, simultaneously, the draw-hand starts pulling the string back and the bow is lowered to the desired shooting elevation. By the time that elevation is achieved, the draw-hand will be back to the terminal position, usually by the archer’s shoulder, and the arrow will be drawn back to where the back of the arrow point touches the bow-arm thumb. This is the position in which the archer will be ready to release the string, sending the arrow down-range.

4) **Bali bujung bangu jeg** 발이부중 반구저기 (發而不中 反求諸己) “If you shoot and fail to hit the target, reflect upon your mistake”

In KTA, like most any endeavor in life, you do not want to just shoot for the sake of shooting. To shoot an arrow, miss your target, and not try to figure out why you missed is similar to the old adage of “repeating the same mistakes and expecting different results”. All archers must consider themselves students and must try to learn from their mistakes. Indeed, before an archer shoots his/her first arrow of the day, he/she will say, “*Hwal baeumnida*”, which means, “I am learning the bow”. Even the highest-ranked archer is expected to say this. It is an acknowledgment that, no matter how much one has achieved in archery, he/she is always a student. As mentioned above, there is one other rule pair often added to the basic eight. It is actually a continuation of #4. **Jigwa pilgae deukneung makmang** (知過必改 得能幕忘).
After self-examination, if you have figured out the problem, you must correct it and not forget what you have gained by the correction.8)

There are a couple other areas of KTA that have philosophical-like customs and teaching. The first is etiquette related to shooting. There is a clear way to do things in KTA and one will learn about how they are done either by a veteran archer teaching them or with the new archer inadvertently breaking norms. At the very beginning of a shooting day, as mentioned earlier, an archer will enter the club and, in many clubs around the country, bow to the sign with Jeong gan (정간) on it. This is a moment when the archer centers him/herself before shooting. Following that, if there are others around, the archer will probably socialize a bit before shooting. Inside many clubs around the country members may be sitting around talking, having coffee, playing janggi (a type of chess) or baduk (another chess-like board game), preparing their equipment, or a number of other activities. If an archer has a traditional horn bow (a bow made of bamboo, waterbuffalo horn, sinew, mulberry, oak, and held together with fish airbladder glue) he/she might be heating the limbs so that it can be strung and adjusted, a procedure that might take about fifteen to twenty minutes. If the archer uses a modern laminated bow, preparing it only takes a few seconds.

When an archer is ready, he/she will go to the shooting line. If there is nobody else shooting, the archer can pick a shooting spot and begin. However, if others are shooting, the archer will take his/her place depending upon what is known as paljjidong (팔찌동). Back in the old days of KTA, more than a century ago, most people wore some form of hanbok, which is the traditional Korean style of clothing. The sleeves of the tops of these types of clothes often had wide, billowing sleeves. If one tried to shoot with the bow-arm sleeve all puffed-up, it could interfere with the bowstring upon release. For that reason, archers would wrap a band around the sleeve; it was called a paljji. As most archers are right-handed, the bow arm is usually the left one; so the left side was considered the place of honor and shooting

8) Duvernay, Korean Traditional Archery: 94
takes place from the left-most position first and moves to the right. The first position was usually filled by someone who is senior in some way: age, seniority, or social position. The other positions were filled in by those next in line. However, the tradition is not held strictly anymore and people will often just stand wherever they feel most comfortable.

The next KTA rule of etiquette is called *chosire* (초시례), which happens just prior to the archer shooting his/her first arrow of the day; it was mentioned briefly up above. He/she will bow towards the target and proclaim, *Hwal baeumnida* (활 배웁니다), which means, “I am learning the bow” (all archers consider themselves students, no matter what their experience or rank might be, and they are always open to learning something new). After the archer has said the aforementioned phrase, any other archers in the area will reply, *Mani machuseyo!* (많이 맞추세요!), which means, “Have many hits!”.

When an archer has finished shooting, it is considered rude to walk away from the shooting line until everybody else is also finished. The etiquette rule is called *Dongjin dongtwe* (동진 동퇴), which means to act in accordance to the people shooting next to you. However, once everyone is finished, an archer can do one of many things: put his/her equipment away and leave, go into the clubhouse and socialize, or do what Korean archers call *yeonjeon* (연전), which is to go down to the target area and pick up arrows. Occasionally, it is done by a person who is already down by the target as a target judge or by those whose job it is to pick up arrows for the club. However, archers often wish to go down and check where their arrows landed in order to figure out what their mistakes in shooting were. It is considered good manners to also pick up the arrows of those who did not join in on *yeonjeon*.
7. Archery in Warfare⁹

The bow and arrow in Korea started out as weapons of hunting and war. As mentioned in the introduction, it has only been a bit over a century since archery in Korea became solely a pastime and hobby. The zenith of the bow and arrow as a military weapon happened during the Hideyoshi invasion of Korea (Imjin War) from 1592-1598. Up until that time, the bow was the predominant personal projectile arm of Korean forces. Its use and mastery were important to any who wished to become military officers as it figured predominantly in the military qualification exam (무과: 무과). Even after the Imjin War, the bow remained as a military weapon but its status was greatly reduced. The reason for that was the introduction of personal, mobile firearms, especially the matchlock musket. With that change, battle tactics had to also change. Firearms made it possible for infantry troops to fire at a distance hidden behind obstructions. The Korean archer still had to come into full exposure to gunfire in order to use his weapon, which created new problems. One major problem had to do with arrow supplies.

In times before the introduction of matchlocks into Korean warfare, archers could retrieve arrows the enemy shot at them and reuse them. Korean archers would send volleys of arrows, unaimed, into the ranks of enemy soldiers. Although the Japanese also had archers, they were not as heavily relied upon as their musketeers. For that reason, in a siege situation, arrow supplies could easily dwindle and it was important for Korean archers to use what they had in an efficient manner. Because of that, there was a progression in the way Korean archers trained.

The first type of shooting Korean archers did at the time Japanese troops appeared was known as *nansa* (난사: 亂射) or “random shooting”. This is the type of unaimed shooting mentioned above; it could be either in volleys of several archers or by individuals. The problem, as mentioned above, was that the Japanese were not only

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⁹) Kang, Joseon Dynasty Bow in Military Operations: 70-76
shooting back at longer distances but they also had improved armor and were able to hide behind obstructions for protection. Although the effective maximum range of a matchlock musket was 50-100 meters, they could still inflict damage at longer distances and the musketeer did not have to come out of cover to do it. Korean archers would waste many arrows with none being returned for reuse. This led to a shortage over time. Because of that, a change in tactics was required so archers started training with arrow conservation in mind.

The second type of shooting was intended to level the playing field a bit by making shots more orderly and efficient. This type was known as jilsa (질사: 迭射) or “repeat shooting”. By using this method, “ten archers were divided into three groups of three, three, and four. The first group would shoot their arrows, then the next group, and then the last. By this time, the other groups had re-nocked10). While this method increased efficiency and performance, it was still, nonetheless, a bit wasteful due to its unaimed volley nature. That required another improvement of archery tactics.

Korean archers were accustomed to shooting at relatively long distances (up to a few hundred meters) into masses of troops. Their new enemy could bring the fight up close and personal, often from behind obstructions. For that reason, it was necessary to train for various distances of shooting, which became known as geunsa (근사: 近射) or “close shooting”. This type involved practicing shooting at targets at varying distances. The archer would shoot at a target from a close distance and gradually work his way back to a long distance. In this way, shooting accurately at any distance could become second-nature. The drawback was, as mentioned before, the enemy was then able to hide behind obstructions while firing, plus his armor had been improved, dulling the effectiveness of an arrow’s impact over distance. For that reason, one more type of tactic was trained for and that was called jeolsa (절사: 節射) or “aimed shooting”. This required the archer to be patient and wait

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10) Another arrow was put on the bowstring.
for the enemy to come into close proximity so that an arrow could be shot not only accurately but also with greater impact so that it could penetrate armor. The eventual lack of arrow supplies necessitated this tactic to often become the only acceptable method; sometimes a long, unaimed shot was forbidden. It was the equivalent of “Don’t shoot until you see the whites of their eyes”. The change in tactics enabled the bow to be used throughout the Imjin War but its eventual demise as an effective military weapon was guaranteed by the introduction of firearms.

8. Conclusion

Like most Asian martial arts, Korean traditional archery (KTA) has a very strong relationship to the country’s culture and philosophies. Each aspect of KTA has a philosophical component, whether it is the name, crafting of equipment, clothing that is worn, how members interact with each other, how the bow is shot, and so on. Some of the philosophies are related to social etiquette but, like any other martial art, some of them have practical use and are necessary for safe, ordered, and harmonious practice. Other quasi-philosophical teachings in archery have ancient military roots and often served practical purposes in war. All the traditions and philosophies, whether ancient or relatively new, have been passed down to the current generation of KTA enthusiasts who will, undoubtedly, add more of their own for future generations.
References


