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Departure Statement for President Roh Tae Woo of South Korea 10/17/89 [OA 6270]

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DEPARTURE STATEMENT

I have had the great pleasure today of welcoming President Roh and key members of his cabinet to Washington. I am pleased to have had this opportunity to return the warm hospitality bestowed on me ^{BAEB + me} and ~~my~~ wife during ^{OUR} my February visit to Seoul. ~~Over the past several months,~~ ^{In fact} we have had a number of high-level visits between Seoul and Washington. Clearly, the frequency of our exchanges demonstrates the importance that both ~~our~~ countries place on ^{OUR SPECIAL RELATIONSHIPS} ~~our~~ ~~bilateralities~~.

Today, we had excellent discussions with President Roh on a range of important bilateral, regional and multilateral issues. Our cordial dialogue again confirmed that our two governments and peoples share common perspectives on security, economic growth and democracy. Our partnership ~~in these areas~~ has been further strengthened.

Together, we reaffirmed our commitment to continued peace and stability on the Korean Peninsula. The United States stands by its commitment to maintain the armistice and prevent the outbreak of hostilities on the peninsula. As I stated in February in Seoul, U.S. forces will remain in Korea as long as there is a threat from the North, and as long as both our governments and peoples believe it is in the interest of peace for them to remain ~~there~~.

At the same time, our two nations ^{aspire to} ~~are hoping for and~~
~~working toward~~ a lessening ^{of} tensions on the Korean
Peninsula. ^{But's} The reduction of tensions [!] on the peninsula ^{and}
creation of conditions favorable to eventual Korean
reunification ^{can} ~~only~~ be accomplished ^{only} by the Korean people
themselves.

The United States supports President Roh's constructive plan to create a commonwealth between North and South as a step toward unification. President Roh's unification formula is based on principles that we share -- independence, peace and democracy. We share the goal of Korean unification, on terms acceptable to the Korean people. We hope that the resumption of other forms of inter-Korean dialogue will lead to progress towards building the institutional basis for eventual unification.

With the historic changes now transforming the Soviet Union and several Eastern European nations, we are of one mind on the importance of expanding ties of mutual interest between nations of the capitalist and socialist worlds. President Roh's ~~Nordpolitik~~ Nordpolitik -- his efforts and successes in building ties with socialist countries -- clearly complements our own policy and will lead to increased prospects for peace.

The Republic of Korea today is clearly a major international economic and political force. Economically, Korea is now the world's tenth largest trading nation and America's seventh largest trading partner. Korean workers and companies have benefited from U.S. open markets; our workers and companies in turn need equal access to Korean markets.

~~Some of the...~~

Consumers in both countries will gain from an equal, open exchange. Important progress has been made in the past few years in reducing many trade impediments. We applaud these moves, realizing that they have often been difficult. We welcome continued improvements on the trade front.

Last, but not least, President Roh and I today discussed the dramatic changes that have taken place in Korean society and politics. Under President Roh's leadership, the Republic of Korea has moved towards greater democracy and respect for human and civil rights. Our own history and hard-won ^{KNOW.} ~~wisdom~~ tell us that the struggle for democracy and human rights is critical to a nation's political, economic and moral development.

President Roh, you have my highest respect and support for your goals. I wish you well in your efforts for continued peace, democracy and economic growth in the Republic of Korea.

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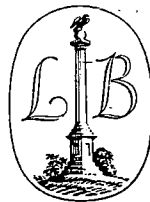
L. Familiar Quotations

*A collection of passages, phrases and
proverbs traced to their sources in
ancient and modern literature*

FIFTEENTH AND 125TH ANNIVERSARY EDITION
REVISED AND ENLARGED

John Bartlett

*Edited by EMILY MORISON BECK
and the editorial staff of Little, Brown and Company*



LITTLE, BROWN AND COMPANY • BOSTON • TORONTO

Publilius Syrus

- 1 When Fortune flatters, she does it to betray.¹ *Maxim 277*
- 2 Fortune is like glass—the brighter the glitter, the more easily broken. *Maxim 280*
- 3 It is more easy to get a favor from Fortune than to keep it. *Maxim 282*
- 4 There are some remedies worse than the disease.² *Maxim 301*
- 5 A cock has great influence on his own dunghill.³ *Maxim 357*
- 6 Anyone can hold the helm when the sea is calm.⁴ *Maxim 358*
- 7 The bow too tensely strung is easily broken. *Maxim 388*
- 8 Treat your friend as if he might become an enemy.⁵ *Maxim 402*
- 9 No pleasure endures unseasoned by variety.⁶ *Maxim 406*
- 10 The judge is condemned when the criminal is absolved.⁷ *Maxim 407*
- 11 Practice is the best of all instructors.⁸ *Maxim 439*
- 12 He who is bent on doing evil can never want occasion. *Maxim 459*
- 13 Never find your delight in another's misfortune. *Maxim 467*
- 14 It is a bad plan that admits of no modification. *Maxim 469*
- 15 It is an unhappy lot which finds no enemies. *Maxim 499*
- 16 The fear of death is more to be dreaded than death itself.⁹ *Maxim 511*

¹ See Shakespeare, 202:2.
² Marius said, "I see the cure is not worth the pain." — PLUTARCH [A.D. 46-120], *Lives, Caius Marius*
 The remedy is worse than the disease.—FRANCIS BACON, *Essays* [1597-1625], *Of Seditious*
 I find the medicine worse than the malady.—BEAUMONT AND FLETCHER, *Love's Cure* [1647], *act III, sc. ii*
³ Every cock is proud on his own dunghill.—JOHN HEYWOOD, *Proverbs* [1546], *pt. I, ch. 2*
⁴ See Shakespeare, 225:36.
⁵ Treat your friend as if he will one day be your enemy, and your enemy as if he will one day be your friend.—LABERIUS [105-43 B.C.], *Fragment*
 See Sophocles, 73:14.
⁶ See Johnson, 352:13, and Cowper, 376:22.
⁷ Iudex damnatur ubi nocens absolvitur.—*Motto adopted for the Edinburgh Review*
⁸ Practice makes perfect.—*Proverb*
 The saying "Practice is everything" is Periander's.—DIOGENES LAERTIUS [c. 200], *Lives of Eminent Philosophers, Periander, 6*
⁹ See Shakespeare, 228:17.

- 17 A rolling stone gathers no moss.¹⁰ *Maxim 524*
- 18 Never promise more than you can perform. *Maxim 528*
- 19 No one should be judge in his own case.¹¹ *Maxim 545*
- 20 Necessity knows no law except to prevail.¹² *Maxim 553*
- 21 Nothing can be done at once hastily and prudently.¹³ *Maxim 557*
- 22 We desire nothing so much as what we ought not to have. *Maxim 559*
- 23 It is only the ignorant who despise education. *Maxim 571*
- 24 Do not turn back when you are just at the goal.¹⁴ *Maxim 580*
- 25 It is not every question that deserves an answer. *Maxim 581*
- 26 No man is happy who does not think himself so.¹⁵ *Maxim 584*
- 27 Never thrust your own sickle into another's corn.¹⁶ *Maxim 593*
- 28 You cannot put the same shoe on every foot. *Maxim 596*
- 29 Every day should be passed as if it were to be our last.¹⁷ *Maxim 633*
- 30 Money alone sets all the world in motion. *Maxim 656*
- 31 You should go to a pear tree for pears, not to an elm.¹⁸ *Maxim 674*

¹⁰ The rolling stone never gathereth mosse.—JOHN HEYWOOD, *Proverbs* [1546], *pt. I, ch. 2*
 The stone that is rolling can gather no moss.—THOMAS TUSSEY, *A Hundred Good Points of Husbandry* [1557]
¹¹ It is not permitted to the most equitable of men to be a judge in his own cause.—PASCAL, *Pensées* [1670], *ch. 4, 1*
¹² Proverbial; attributed to Syrus.
 Necessity gives the law and does not itself receive it.—*Maxim 399*
 See St. Augustine, 129:9; Cromwell, 272:20; and William Pitt, 412:4.
 And with necessity, / The tyrant's plea, excused his devilish deeds.—MILTON, *Paradise Lost* [1667], *bk. IV, l. 393*
¹³ See Chaucer, 147:5, and Heywood, 158:18.
¹⁴ When men are agrid at the goal, they should not turn back.—PLUTARCH [A.D. 46-120], *Of the Training of Children*
¹⁵ No man can enjoy happiness without thinking that he enjoys it.—SAMUEL JOHNSON, *The Rambler* [1750-1752]
¹⁶ See *Deuteronomy* 23:25, 11:18.
 Did thrust as now in others' corn his sickle.—SEIGNEUR DU BARTAS, *Divine Weeks and Works* [1578], *pt. II, Second Week*
 Not presuming to put my sickle in another man's corn.—NICHOLAS YONGE, *Musica Transalpina, Epistle Dedicatory* [1588]
¹⁷ See Horace, 107:7, and Marcus Aurelius, 124:6.
¹⁸ You may as well expect pears from an elm.—CERVANTES, *Don Quixote, pt. II* [1615], *bk. IV, ch. 40*

- Publilius Syrus

- Syrus⁹
 tury B.C.
- al in the presence of
Maxim 1
- ne needy who gives
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 wise.—FRANCIS BACON,
 Bacon, 180:11.
 hes.—CERVANTES, *Don*
 3
 isa bona.
 JOHN HEYWOOD, *Prov-*
 LABELAIS, *bk. II* [1534],
 he iron is hot.—CER-
 |, *bk. IV, ch. 71*

**PRESIDENT ROH TAE WOO DEPARTURE
EAST ROOM \ TUESDAY, OCT. 17, 1989 \ 1:15 P.M.**

THERE HAVE BEEN MANY HIGH-LEVEL VISITS BETWEEN WASHINGTON AND SEOUL RECENTLY, PROOF THAT GOOD RELATIONS ARE IMPORTANT TO BOTH COUNTRIES. BUT TODAY IT HAS BEEN MY SPECIAL PLEASURE TO WELCOME PRESIDENT ROH ((NO)) AND HIS CABINET TO WASHINGTON. MISTER PRESIDENT, I HOPE YOU AND MRS. ROH HAVE ENJOYED YOUR VISIT TO THE WHITE HOUSE AS MUCH AS BARBARA AND I ENJOYED OUR VISIT TO THE BLUE HOUSE LAST FEBRUARY.

- 2 -

THIS HAS BEEN A BUSY DAY OF DISCUSSIONS WITH PRESIDENT ROH ON A RANGE OF IMPORTANT BILATERAL, REGIONAL AND MULTILATERAL ISSUES. WE HAVE CONFIRMED THAT THE GOVERNMENTS AND PEOPLES OF THE UNITED STATES AND THE REPUBLIC OF KOREA ARE RESOLVED TO PROMOTE AND DEFEND ECONOMIC GROWTH AND DEMOCRACY. OUR DISCUSSIONS HAVE BEEN INTENSE AND MEANINGFUL. AND OUR PARTNERSHIP HAS BEEN STRENGTHENED.



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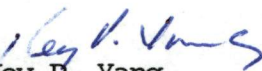
October 11, 1989

Dear Ms. Martin:

According to our telephone conversation this morning, I am forwarding herewith photocopies of old Korean proverbs appearing in two pioneering journals on Korea in English, respectively entitled The Korea Review (January 1901) and The Korean Repository (vol. 1, 1892 and vol. 4, 1897).

I hope this will be of some help to you.

Sincerely,


Key P. Yang
Korean Area Specialist
Chinese and Korean Section

Enclosures

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Washington, D.C. 20500

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VOL. I.

NO. 1.

The

KOREA REVIEW

HOMER B. HULBERT, Editor

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Seoul,

Korea.

JANUARY, 1901

Korean Proverbs.

The reason why Korean speech abounds in proverbs, *bon mots* and epigrams is because the great majority of the people are debarred the privilege of literary culture. It is a way they have of spicing their talk to make it take the place of written books. One has but to watch the professional storyteller to see how fine an edge he gives to the narrative style. One thinks of the time when the bard wandered from castle to castle in Europe vending wares that were priceless. Some of the proverbs of Korea have already been put into English but the stock is practically inexhaustible. Whatever may be said for or against them at least they never lack point.

니 불속에서 활개 친다

"He swings his hands under his blanket."

To swing the hands when walking is to put on airs, but to do it only under a blanket means that the man does not dare to do it in public. It describes a man who is overbearing at home but very meek in the presence of his superiors.

슈청주무어

"The water is so clear no fish can live in it."

This is an hyperbola descriptive of a man who is such a stickler for etiquette that only the most absolute perfection in conduct pleases him, and consequently no one can live with him in comfort.

아는 능동이 돛

"As one would bind his friend."

If one were called upon to bind his friend he would be sure not to draw the cords tight; so the proverb is descriptive of carelessness or excessive leniency.

항우도 덩딩이 덩쿨에 걸넛다

"Even King Hang-u got entangled in the tang-dāngi vine."

This means that even the strongest may come to grief, for King Hang-u was a man of gigantic strength who claimed to be able to root up a mountain by main force. It makes us think of Gulliver and the Lilliputians binding him down.

비 위는 노락이 회 먹겠다

"He eats the thousand-legged worm raw."

This is supposed to describe the man who listens to blame or abuse with perfect *nonchalance*.

암치백다 귀에 불개야 미덥취듯

"Like red ants running for a fish bone."

A graphic way of describing a crowd intent upon seeing some passing show and shouldering each other in their eagerness.

업친뒤덥친다

"He never falls down but someone has to fall over him."

Or as we say "It never rains but it pours," showing that misfortunes often come in pairs.

물고 못먹는 법이다

"Like a tiger that bites but does not eat."

This is equivalent to our saying "His bark is worse than his bite."

우물에서 속림달는다

"He wants to draw warm water from the well."

A very neat way of describing the man who is so eager to secure a certain end that he is unwilling to spend time necessary to its achievement.

나 먹자니 슬코 개 주자니 앓감다

"He does not want to eat it himself and it is too good to give to the dog."

A state of mind that is too common to us all to need explanation.

심선노름에 독귀자로 썩는다

"While the sage plays the axe handle rots."

This refers to the Rip Van Winkle story given under Odds and Ends in this number of the REVIEW. It typifies the man who lets trivial things interfere with the serious business of life.

가마귀놀아가자 비새 먹진다

"When the crow starts to fly the pear falls."

As the two things happened simultaneously it looked as if the crow had stolen the pear and then dropped it. This means an unjust accusation with appearances all against the victim.

대장 의 집 이 석 칼 이 늘 다

"There are no good knives in a blacksmith's house."

As the blacksmith makes and sells knives he keeps only old wornout ones for his own private use. So anyone is likely to be wanting in that which he most affects. He does not practice what he preaches.

세 여 전 과 키 요 업 지 른 물 이 다

"A broken gourd will never again hold water."

A broken vow can never be made good again.

하 로 개 지 호 랑 이 무 서 운 줄 모 른 다

"A one day old dog does not fear the fierce tiger."

An effective way of describing inexperience.

갓 지 도 못 할 고 썰 다

"He wants to leap before he can walk."

Showing the necessity of learning things in logical order and not trying to do the more difficult thing first.

개 살 구 즈 레 러 져 다

"The wild apricot breaks itself."

The wild apricot is hard but in order to make people believe it is as good as the cultivated kind it breaks itself to show that it is soft like the cultivated one. A good description of the man who ruins himself in trying to make people believe he is as wealthy as his rich neighbor.

법 은 멀 고 주 먹 은 갓 갑 다

"The law is far, the fist is near."

A most suggestive description of that sentiment in man which under sufficient provocation makes him want to deal out justice irrespective of properly constituted tribunals. It is the watch word of lynch law.

동 성 아 저 리 술 도 싸 야 사 먹 는 다

"I will not buy wine even from my own Aunt unless it is cheap."

It is refreshing to find this much evidence that the Korean can look at a purely business proposition as such even though his own relative is at the other end of it.

먹 기 는 뱀 지 가 먹 고 썰 기 는 파 발 이 썰 다

"The courier eats while the horse runs."

This refers to the old time government postal relay system. The post riders vied with each other in "breaking

the record" between stations and the riders took the credit to themselves when really it belonged to the horses, so this describes the man who reaps the credit for another's work.

신 남 이 종 만 업 수 이 녀 인 다

"The poor old gentleman can despise no one but the slave."

Which gives us an inside glimpse at Korean life, for the aged gentleman without money is the most pitiable object in Korea. He is too good to work, too proud to beg, too poor to live.

밧 은 나 무 에 곰 이 꺾 인 다

"Dry rot in trusted wood."

A forcible way of describing a betrayal of confidence.

주 먹 마 즈 감 루 다

"A *Kam-t'u* struck with the fist."

A *kam-t'u* is the horse-hair-net hat worn by gentlemen inside the ordinary hat. It is of course easily crushed and broken. When a man is utterly put to shame they say he is a *Kam-t'u* struck with the fist.

갓 밧 처 리 일 모 레 다

"The cobbler says 'tomorrow or day after.'"

Showing that there is at least one close bond of sympathy between the Korean and the Westerner. Koreans know as well as we that procrastination is the thief of time but with them he is a very well dressed gentlemanly thief and the wares he steals are not of great value.

The Korean Pronoun.

Bishop Caldwell the great comparative grammarian of the South Indian dialects says of the personal pronouns, "They evince more of the qualities of permanence than any other part of speech and are generally found to change but little in the lapse of ages."

A careful study of the Korean pronoun brings to light certain interesting facts about the origin and development of the Korean language. The quotation given above is illustrated by a somewhat remarkable conjunction of facts in the

Korea is not prevalingly Christian as England and Germany were but the publication of the Bible in pure Korean shows that extensive and complicated works can be written in the native character without the use of the Chinese ideograph.

K. Yes, I recognize the fact that there can be no such thing as general education until we discard the ideograph and we owe a great deal to the foreigners who are helping to popularize our own alphabet. Another generation will see a great change in the attitude of Koreans towards their own phonetic system. But there goes the dinner gong. I will see you again and talk over some other interesting points in in this same connection.

Korean Proverbs.

In the February issue of the *Review* we gave a few of the best known Korean proverbs, but they formed merely a sample of the whole mass of Korean proverbial lore. Perhaps nothing is a better indication of the temperament of a people than their proverbs. Let us examine a few of them with this in mind.

벌서황서다라가면티리지어진다

"If the wren tries to keep step with the stork his legs will be torn apart."

Here we have illustrated a prominent phase of Korean life. Official position is the grand desideratum. Wealth, influence, renown, all depend upon it. But if ignorant men aspire to high position they generally find that the pace is too much for them. The proverb refers especially to men of the common class who by sharp practice obtain official position. The history of the last ten years proves the applicability of this proverb.

억리홀득거비돌에천다

"The innocent toad gets mashed under a stone."

This seems to be an illustration of the irony of fate. The harmless toad, a modest and retiring creature, crawls under a stone to hide, and some one steps on the stone and crushes him. It would appear to be a warning against too much mod-

esty or self-effacement. It is quite in accord with the Korean nature to believe that if one wants his rights recognized he must not stay too much in the background.

박지도못하고밧지도못하다

"It can neither be pulled out nor driven in."

This is the Korean way of describing a complete deadlock. A nail half driven in which can be moved neither way is not a bad illustration of this uncomfortable situation.

발업논말이천리간다

"The footless word will go a thousand li."

This is a neat form of the *fama volat*, and is particularly applicable to Korea where rumor takes the place, too often, of genuine news.

나무오르라고하고흔든다

"He told me to climb the tree and then he shook it."

Having used me as a cat's-paw he deliberately gets me into trouble over the business. Unfortunately this proverb grew out of actual conditions in the peninsula. The exigencies of official or commercial life not infrequently result in this breaking of faith between man and man.

듬은듬은가도황여거름

"Though he goes slowly it is the pace of a yellow bullock."

The bullock is the type of steadiness and power. We say "slow but sure." Just why a yellow bullock should be a more striking figure than a black or brown one it is hard to say, but so the proverb runs.

갯두기썩면망둥이도뿔다

"When the locust jumps the the mang-dung-i (a fish) jumps also."

As the fish cannot jump he foolishly tries to follow the example of the locust. It illustrates the folly of trying to ape the actions of others whose qualifications we do not possess.

울장이적성각하역라

"Think while you are a tadpole."

A most amusing way of advising that one "look before he leaps." If we could all think things out while in the tadpole stage we would make fewer mistakes later on.

송 마 백 열

"If the pine (*song*) does well the pine (*pāk*) rejoices."

These two are different species of the same family and the proverb is illustrative of sympathy.

글 먹 온 병 어 리

"The deaf and dumb man who has eaten honey."

The meaning is a little obscure but seems to refer to a man who by keeping still and looking wise gives the impression that he knows much more than he really does. The look of satisfaction in the face of the dumb man who has been eating honey seems to the Korean similar to the knowing look on the face of the man who refuses to divulge a pretended secret.

병 어 리 병 가 심 알 듯 기

"Like a deaf man who has a pain in his chest."

The Korean supposes this to illustrate the actions of a man who is so ashamed at having been caught in a fault that he has not a single word to say in excuse. The Korean who cannot make excuses must be very deeply implicated.

남 티 문 입 남

"A letter addressed to the South Gate."

This is a neat way of describing ambiguousness. It also typifies a waste of energy.

무리 황 서 주 러 주 지

"A flock of cranes would starve to death."

As cranes are not gregarious they could not find food if many of them went together. This proverb is evidently aimed at trusts. It inculcates the principle of individual and personal effort, as opposed to combination.

업 은 으 히 삼 년

"She hunted three years for the baby that was on her back."

A terse way of chiding those who find nothing of value in their own environment, but are always complaining that under other conditions or in another locality they could be successful.

거 지 도 승 지 불 상 하 다 고

"Even the beggar says he pities the palace reader."

The duties of the *seung-ji* call him to the palace very early in the morning and require a great deal of forgetfulness of personal comfort. But as personal comfort is the prime factor in a happy life in Korea, it is said that even the beggars pity the *seung-ji* where rank, though high, entails personal discomfort.

무리 쟁 먹 논 이 갖 다

"Like a man who flies his falcon at a flock of pheasants."

This is equivalent to our "too many irons in the fire." There are so many things to do that it is impossible to determine which to begin on. Falconry is still a favorite pastime of country gentlemen.

존 계 관 청

"A cock in a government office."

This is like our "cat in a strange garret" or a "bull in a china shop."

왕 우 장 상 의 서 가 잇 다

"Can king, general or statesmen be raised from seed?"

This is like our "a poet is born, not made." And of a like nature is:

소가 기운 만 이 면 잉 금 될 수가 잇 나

"Can an ox, simply because it is strong, become a king?"

림 갈 갈 정

"Being thirsty he went to work and dug a well."

Showing the round-about way some people go to work to obtain the object of their desire; as if a man should dig a well every time he is thirsty.

우 물 꼭 먼 하 나 만 꼭

"If you dig a well, dig only one."

This is a fine illustration of perseverance. The man who digs a few feet and, not finding water, begins in another place will never have a well.

벌 거 벗 고 은 갈 찬 다

"Though naked he carries a silver knife."

Shows the folly of those who, though needy in every way, are extravagant in one direction; like the starving woman who being given ten dollars bought two canary birds and a picture hat.

THE
KOREAN REPOSITORY

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January - December 1892

F. OHLINGER,
MRS. F. OHLINGER,

EDITOR.
ASSIS'T. EDITOR.

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KOREAN PROVERBS, EPITHETS AND COMMON SAYINGS.

I. PROVERBS DERIVED FROM BUDDHISM.

THE proverbs, and common sayings constitute the "gold, silver and precious stones" of a nation's intellectual wealth.

Buddhism afforded the Koreans a vast mine for the enrichment of their language and they seem to have worked it with considerable success. Their isolation from other nations including at certain periods even those from whom they received and to whom they carried their religion may have aided in the general output. In the collections of Chinese proverbs made by Doolittle, Scarborough, Smith and Schaub the number relating to, or derived from Buddhism is small indeed. In no country outside of Thibet did this system make as profound an impression upon the civilization of its votaries as in the Peninsular Kingdom.

Whether the Koreans are more inclined to express their ideas in this way than the Chinese and Japanese cannot at present be ascertained, but we are inclined to think that such is the case.

더연등고불

"That Lamplighting old Buddha!" or, "That Lamp-bright old Buddha!" an epithet applied to one who does not improve his opportunities, the proverbial "ne'er do well," a worthless object. The term *Kopul* signifies one of the mythical Buddhas that preceded the historical, and is also applied to the teacher of Buddha by the Koreans.

* See Watters, Essays &c. p. 448.

도로아미타불

(He's a) "Returning Amitabha."

One who makes no progress, who "doesn't get over the ground," "ever learning, and never able to come to the knowledge of the truth," a bore. "A bad coin always comes back."

불상을거우지마라

"Do not upset the idol table" (because you are sure to see filth and mortar where all was gilded before). A word of warning to him who is on the point of "raking up old scores" against another, forgetting that his own sins will be laid bare.

그사람이부처님이오

"That man's a regular Buddha," said sarcastically of a scoundrel, a dunce, an idiot. Originally said only of one who was unusually virtuous.

그사람미력굿소

"He's like the Laughing Buddha"—so fat. All the stone images to be seen in Korea are called *mi-ryok*, i. e. they are all representations of Mi-leh, judging by the term applied to them.

지랏다

"He's had an All Souls' Feast." This is said of one who "has struck it rich," who has suddenly come in possession of a fortune, referring to the large sums of money incidentally realized at the temples during the progress of this feast.

넘불

"Calling on Buddha," "Reciting Buddhist formulas" mumbling in displeasure, scolding, incessant prating, "making a mountain of a molehill", "*Die Brummbase!*"

상하스불금

"Late at both the upper and the lower monastery"—

the German "Pechvogel," the "luckless chap," one who "seats himself between two chairs."

A dog spent his time in going back and forth between two monasteries, but missing the meal-time at each and the pious monks, thinking he had been fed at the monastery he came from, neglecting to feed him, he finally died of starvation.

심불되라고 호오

"He wants to become a living Buddha" is said of one who does not eat.

목탁으로 아오

"He thinks it's the wooden bell" (a log hollowed out and carved like a fish, used to call the bonzes to meals and prayers) is said of one who punishes mercilessly. Any one who has seen this battered fish-drum, usually suspended by ropes in front of the main hall at a monastery will realize the force of this saying.

지드른증

"The monk who hears of a Feast of all Souls." At the announcements of this feast monks come from far and near, fearing neither distance nor hardships. It is therefore the reply to an urgent summons. "The king's business requires haste."

지밥의만먹음잇고염불의만먹음업소

"He has a mind for the All Soul's rice, but none for the rehearsal of chants." This is said of one who eats much and works little.

권선호오

"Exhorting to virtue." When a monk goes about with an open book soliciting subscriptions for a temple he is said to exhort to virtue. The saying is applied to a pupil who has his book open before him but does not study.

굿증모양

"Like a monk presenting offerings"; eye-service.

감증련

The "Connected middle diagram" (≡≡) denoting water, liquid elements; rigidity, cold; said of the idol that sits with closed eyes, and thumb touching the middle finger. One who does not answer when spoken to.

증되고저호오

"Do you intend to become a monk?" A question addressed to one who eats no meat.

증의팔자

"The horoscope of a monk." One who cannot eat meat, and the childless are said to have a monk's horoscope.

증의상투

"A monk's top-knot." Anything that is hard to see, to find or obtain; "scarce as frog's teeth," "frog's hair," "crab's tail" (Chinese), "eunuch's whiskers" (Korean).

불천지

"Buddha paper." Paper that is used in worshipping idols and is inferior to the paper used for other purposes.

It has become the general term applied to all thin paper. Its use as an epithet or proverb corresponds almost to our vulgar *too thin!*

절간굿소

"Like the interior of a temple"—such is a quiet, orderly house.

법당의을으고저호오

"Ready to ascend the seat of the gods", i. e. rash, venturesome. "Fools, who rush in where angels fear to tread"; one who becomes fearless by success in crime. Certain monks were

greatly in need of food when one of their number caught a rat which they devoured. Their appetite being simply whetted by the taste of the forbidden diet they turned over the fat-bellied idols in search of the tempting dainties. "He who steals a needle to-day will steal gold to-morrow."

눈치잇스면절의가도젓국먹겜소

"The wide-awake will eat hash even in a temple." Tact and shrewdness will overcome great difficulties.

사람살니는부처골골마다잇소

"Every village has its nourishing Buddha." You will find at least one benevolent person in every town.

"Every family has a goddess of mercy; every place has Amitah Buddha" (Chinese).

흙으로부처문드는사람은부처를공경할지못할오

"The artisan in mortar does not worship the idol." "Familiarity breeds contempt." "You never command respect where you allow everything that concerns you to be known and seen." Herder.

흙부처가돌부처를마르치오

"The Buddha made of mortar exhorts the Buddha made of stone" i. e. one rascal exhorts the other to mend his ways. "The pig that lies on the sloping ground exhorts the pig that lies on the level ground." (Korean).

이거손중의빗시오

(This implement is) "like the coarse comb of a monk" i. e. useless for a given person or purpose.

REVIEW.

SHANTUNG (CHINA); A GENERAL OUTLINE OF THE GEOGRAPHY AND HISTORY OF THE PROVINCE; A SKETCH OF ITS MISSIONS &c. BY A. ARMSTRONG F. E. I. S., F. R. G. S. &c.

FEW books relating to the Far East have met with a heartier welcome than the above. It contains so much that is both interesting and instructive that one is tempted to go through the neat volume at one sitting. The author is to be congratulated on the general plan as well as on the details of his work.

Under the heading *Geographical, Historical* &c. he treats in a concise and yet lucid manner of almost everything that pertains to a complete knowledge of this portion of the great empire. In fact many a traveller might do extensive as well as expensive touring in the classic province without gaining as much information as may be gathered by a careful reading of this book. Granting that the wish is father to the thought one cannot help thinking that this is the first of a series, consisting of a score or more of similar volumes introducing in the same easy style the large English reading world to the different provinces, dependencies, islands &c. of China. William's MIDDLE KINGDOM and Richthofen's CHINA are read by a comparatively small though select class of students; Mr. Armstrong's SHANTUNG will be read by the masses.

The author devotes nearly half of the volume to *Sketches of the Early Days of the Missions*, furnishing much profitable and interesting reading. It is refreshing to meet one not directly engaged in missionary work himself, who has such implicit faith in the success (past, present and future) of Missions that he will toil for days in the dead of winter, pneumonia dogging his path, over rugged hills and bleak valleys in order that he may in person bid the solitary workers in the far interior a hearty god-speed and, returning, assure the Christian world that Missions pay. As he journeys on he offers the printed page to his fellow wayfarer not despising the plain, hard work of a colporteur and forgets, for a season, his own bright and cheery home, the horrors of the native inn, and the howling of the vulgar mob while he tells the Gospel story to a youth who happens to be travelling the same road. Yet this Christian teacher of mathematics and Greek does not fail to tell us that grave mistakes have been and are perchance being made in the work of

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control of this rice from the Government Officials and put it in the hands of the people.

KOREAN PROVERBS.

MUCH of the wisdom of the Eastern people is wrapped up in their proverbs and pithy sayings. Much of ethical and economic truth is thus conserved. It is only in the amplification of the Confucian code that the Korean becomes prolix and tiresome. In other lines of ethical thought he is as sententious as he is diffuse in that. It is refreshing to find amidst the dead flatness of Confucian commentary some truths sharply defined and clearly drawn, neatly and incisively expressed.

In the following attempt to tabulate some of the more striking of the Korean proverbs it will be noticed that in nearly every case the higher truth is illustrated by reference to the common things of life, that there is no generalization and that the result aimed at is eminently practical.

He ate so fast that he choked.

To us this means nothing more than is on the surface but the Korean means by it that the man to whom it is applied tried to get rich so fast that he over-reached himself and defeated his purpose. It is specially applied to provincial magistrates who are so anxious to "make hay while the sun shines," that they pass the point of endurance and find themselves ousted from their position by a popular demonstration which, on account of the laxity in the administration of justice which prevails in China as in Korea, is the last court of appeal.

"A flower that is in full bloom in the morning withers by noon."

This is a terse way of expressing the truth that a too precocious child is apt to perform in after years less than his precocity promises. It is commonly applied to children who show unnatural aptness in the memorizing of Chinese characters which occupation is of course the very one to overstrain the mind of the child.

"You can recover an arrow that you have shot but not a word that you have spoken."

This proverb explains itself. It is particularly applicable

to the Koreans for archery is perhaps the commonest out door sport of the upper middle class.

"If you don't keep your fence mended the dogs will get in" means that a single fault spoils a man's reputation.

*"Their virtues else, be they as pure as grace,
As infinite as man may undergo,
Shall in the general censure take corruption,
From that particular fault."*

"A dusty mirror is useless."

This is the Korean's subtle way of expressing the idea that a tainted mind can perceive nothing truly but is bound to distort and misrepresent.

"A man who stands behind a wall can see nothing else."

In the Korean sense this is the precise counterpart of our word "book-worm." It represents a man who has spent his life in the mere acquisition of Chinese characters to the neglect of everything else. He has piled a wall of words up before him beyond which he cannot see.

"It is easy to hurt yourself on a stone that has sharp corners" means to the Korean ear nothing more nor less than that a violent tempered man is an uncomfortable companion. A truth that is unfortunately not confined to the Peninsula.

"What are birds by day are rats by night."

"Honey on the lips but a sword in the mind."

These are two ways of expressing the same truth. The man who flatters to the face will slander behind the back. It is a general synonym for hypocrisy, and a very expressive one too.

"In making a mountain you must carry every load of sand to the very last."

This proverb expresses the Korean idea of the value of finishing touches. Nothing is thoroughly praiseworthy that is not thoroughly done. This proverb is directed against the too common Korean habit of *laissez faire*.

"If you try to save time by going across lots you will fall in with robbers."

This is one of the most characteristic of all the Korean proverbs. It contains the keynote of the conservatism of the once "Forbidden Land." The long way around presents some difficulties but nothing compared with those of leaving the beaten track and "cutting across." It is not a proper inference from this proverb that highway robbery is very common in Korea.

On the contrary it is comparatively rare. It sometimes happens, however, that when the crops are very bad, people in certain districts, driven by hunger to desperation, adopt this equivocal mode of obtaining a living. The *professional* highwayman is practically unknown in this country.

"It is better to live on a mountain than in a well."

These words give expression to the deep-seated love of travel and observation which is a national trait of Koreans. To those who are not acquainted with the customs of the Korean people this must sound strange, for a Korean rarely leaves the boundaries of his native land excepting on very urgent business but within those boundaries there is a vast deal of travel. Every well-to-do Korean is at some period of his life a traveller, and it would probably be within bounds to say that there is no other country of similar size where the people as a whole are more thoroughly acquainted with the geographical details of their own country. This is the more remarkable since the paucity of good roads renders travel exceptionally difficult. On the other hand, of course the slowness of the pace renders possible a more thorough knowledge of details.

"There is no fire without some smoke."

Koreans mean by this that even the best of deeds do not escape the misrepresentation of the slanderer and the gossip. The statement made in this proverb is not literally true, but to the Korean who only uses wood and grass for fuel it is true, so far as his observation goes.

The utter abhorrence with which Koreans profess to look upon hypocrisy is forcibly though coarsely expressed by the works *"Dog's dung wrapped in silk."*

Peza.

NOTES AND COMMENTS.

JULY was dry; the nights cool; rains began on the 27th.

Koreans are becoming alarmed at the spread of cholera and those in Chong Dong are making preparations to make a decennial offering to the Lord of Heaven.

United States Minister Sill is an enthuasiatic horticulturist as the great variety of choice flowers that adorn the Legation grounds prove.

Consul General Hillier and family are spending the summer in Chemulpo.

The members of the Southern Presbyterian Mission are rustivating with the Buddhists in Kwan Ak San. The temples given them are on the west side of the mountain, the air cool and bracing, the view beautiful and extensive. Mr. and Miss Tate of this Mission are in Japan. Mrs. Greathouse, mother of C. R. Greathouse, is spending the summer in Seoul. She is remarkably well and strong for a person of her years.

Vice Minister of Education, T. H. Yun, was transferred on July 22 to the Foreign Department as Vice Minister. We had hoped Mr. Yun would be permitted to remain in his former position and be given an opportunity to develop a system of education for the country.

Koreans, even, recognize that surface water running into their wells is a fruitful source of sickness. Hence just before the rain on the 15th. the people as far as possible laid in a supply to last for a few days.

"Places of Interest in Seoul," a series of articles in our columns by Dr. Allen, attracted much attention. We are happy to lay before our readers "Places of Interest in Korea" by Mrs. Gifford who has given much study to this subject. We hope our contributors will continue the series.

When you see three full grown Koreans on a hot July day tramping thro the dust vigorously fanning themselves followed by a small boy carrying a huge jar supposed to be ancient and therefore valuable, you need not go further for the reason why some of their very common things are far from being cheap.

Sericulture, with proper care, we are told by those who have given the subject attention, might become a very remunerative industry. In the few places to which the production at present is confined the quality of silk produced is said to be superior.

The Minister of the Home Department, appointed since the departure of Prince Pak is a new man and supposed to belong to the conservative party. That is to say the Queen's hand it felt again. Clearly the plank in the reform policy bearing on this subject needs careful looking after.

Mr W. Gowland A. R. S. M., F. C. S. &c. late of the Imperial Japanese Mint, visited Korea in 1884 for the purpose of examining dolmens. He gives an account of his investigations, in the Journal of the Anthropological Institute of Great Britain and Ireland, Feb. 1895, in a paper entitled "Dolmens and other Antiquities of Korea." He says of them: "Unfortunately we have no internal evidence such as that afforded by pottery or other remains, and no ancient legends attached to them, to assist us in assigning to them even an approximate date. It is hence difficult to say who their builders were." We once saw a small dolmen in the middle of a small plain on *Kang-wa*. Inquiry elicited the following account, which we hope may prove of use in discovering builders and date. Sometime ago, so

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In the following attempt to tabulate some of the more striking of the Korean proverbs it will be noticed that in nearly every case the higher truth is illustrated by reference to the common things of life; that there is no generalization and that the result aimed at is eminently practical.

It will be noticed that some of these proverbs are of such a nature that they do not appeal to the delicacy or taste of our more refined sensibilities, but they cannot be omitted without seriously impairing the integrity of the list and in so far rendering it unfit for scientific uses. The first one that attracts our attention because of its regrettable applicability is,

1. 급히먹는밥이목이민다

"He ate so fast that he choked."

To us this means nothing more than is on the surface, but the Korean means by it that the man to whom it is applied tried to get rich so fast that he over-reached himself and defeated his purpose. It is specially applied to provincial magistrates who are so anxious to "make hay while the sun shines" that they pass the point of endurance and find themselves ousted from their position by a popular demonstration, which, on account of the laxity in the administration of justice which prevails in Korea as in China, is the last court of appeal.

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3. 화살은주어도말은못줍는니라

"You can recover an arrow that you have shot but not a word that you have spoken."

This proverb explains itself. It is particularly applicable to the Koreans, for archery is perhaps the commonest out door sport of the upper middle class.

4. 울타리허술할면도적올마져

"If you don't keep your fence mended the robbers will get in" means that a single fault spoils a man's reputation.

"Their virtues else, be they as pure as grace,
As infinite as man may undergo,
Shall in the general censure take corruption
From that particular fault."

5. 파경난합

"A broken mirror is useless."

This is the Korean's subtle way of expressing the idea that a tainted mind can perceive nothing truly, but is bound to distort and misrepresent.

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"A man who stands behind a wall can see nothing else."

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"Honey on the lips but a sword in the mind."

The man who flatters to the face will slander behind the back. This is a general synonym for hypocrisy, and a very expressive one too.

9. 위산구린에공휴일퀘라

"In making a mountain you must carry every load of sand to the very last."

This proverb expresses the Korean idea of the value of finishing touches. Nothing is thoroughly praiseworthy that is not thoroughly done. This proverb is directed against the too common Korean habit of *laissez faire*.

10. 기름길에 도적맞는다

"If you try to save time by going across lots you will fall in with robbers."

This is one of the most characteristic of all the Korean proverbs. It contains the keynote of the conservatism of the once "Forbidden Land." The long way around presents some difficulties but nothing compared with those of leaving the beaten track and "cutting across." It is not a proper inference from this proverb that highway robbery is very common in Korea. On the contrary, it is comparatively rare. It sometimes happens, however, that when the crops are very bad, people in certain districts, driven by hunger to desperation, adopt this lawless mode of obtaining a living. The professional highwayman is practically unknown in this country.

11. 산에 사는 것 우물보다 나았소

"It is better to live on a mountain than in a well."

These words give expression to the deep seated love of travel and observation which is a national trait of Koreans. To those who are not acquainted with the customs of the Korean people this must sound strange, for a Korean rarely leaves the boundaries of his native land excepting on very urgent business, but within those boundaries there is a vast deal of travel. Every well-to-do Korean is at some period of his life a traveller, and it would probably be within truth to say that there is no other country of similar size where the people, as a whole, are more thoroughly acquainted with the geographical details of their own country. This is the more remarkable since the paucity of good roads renders travel exceptionally difficult. On the other hand, of course, the slowness of the pace renders possible a more thorough knowledge of details.

12. 불안이 된 굴뚝에 연기 나느냐

"There is no smoke without some fire."

Koreans mean by this that even the best of deeds do not escape the misrepresentation of the slanderer and the gossip. The statement made in this proverb is not literally true, but to the Korean who uses only wood and grass for fuel it is true so far as his observation goes.

The utter abhorrence, with which Koreans profess to look upon hypocrisy, is forcibly, tho coarsely, expressed by the words "Dog's dung wrapped in silk."

13. 주로선형

"If there is a channel, the ship can go."

This proverb is used to illustrate the fact that if you do a man a kindness, you will make a way to his heart. It was probably the sinuousness of Korean river channels that suggested this thought or perhaps the difficulties of coastwise navigation which is rendered precarious by the immense number of islands, the high tides and the consequently shifting channels.

14. 불이 규구면 불능정방원이라

"If the carpenter stretches the cord tight it will make a straight line."

This refers to the inked marking cord which the carpenter stretches across his timber and snaps in order to make a straight line, and the proverb means that if you rebuke an untruthful man it will make him honest. If this is true, it is to be regretted that so little rebuking has been done. It would be a cheap way indeed to make men honest. If, as is said, "Exceptions prove the rule" it must be confessed that this rule is thoroughly proved.

15. 논드렁이천자라도바늘구멍잇스면쓸티가 없다

"Tho a dyke be a thousand yards thick a pin hole is enough to cause its destruction"

This is another of the many ways of impressing the same truth that is contained in the proverb "If you don't keep your fence mended the dogs will get in," *i.e.* the damaging effect of a single fault. This proverb gathers point from the fact that in Korea, as in all these rice growing countries, irrigation is of prime importance and the dykes and ditches require the most sedulous care.

16. 상당하부정

"If the source of the stream is muddy the whole course will be muddy."

This expression is common enough in western countries as well, but Koreans apply it in an entirely different manner. They mean by it that if the master of the house is bad it gives the tone to the whole household and they will all be bad. We would say not necessarily so, but the same patriarchal government, where disobedience to parents is almost unknown and where the father holds in his hands the power of life and death over his children, makes this proverb vastly more true than we can conceive possible, judging by western standards. If the patriarch of the family does wrong it is not for the younger member of the family to find fault, but they must uphold him in it and shield him as much as possible from all evil conse-

quences. This is to a certain extent an excuse for the relentless manner in which the family of a criminal is hunted down and included in his punishment. It is taken for granted that they condone his crime. Every crime is considered a family affair. This acts as a strong deterrent influence. No doubt many a man, who would otherwise go wrong, is held back by the knowledge that his family would suffer with him were he detected. This proverb, therefore, underlies the whole punitive system of the kingdom.

17. 향이 귀하에 필유스어라

"If you use attractive bait, the fish will bite tho it kills them."

To the Korean this means that if you pay a servant well he will work himself to death for you. The point of this proverb is lost upon us, for with us servants usually receive fixed wages, but in Korea almost every gentleman has one or more slaves who of course receive no fixed wages but only presents, from time to time, as the master sees fit. If he consider himself ill used he will do as little work as possible and escape punishment, but if his master is generous he will do his best to deserve his favor.

18. 돛대가 부러지면 비가 쓸티얼다

"If the mast is broken the ship drifts."

Here the world or human society is represented as a ship and honor as its main-mast, and it follows that with the decadence of honor the fabric of society will be disintegrated and become corrupt.

19. 파괴상종

"Don't mourn over a broken vase" is the exact counterpart of our common saying, "Don't cry over spilt milk." It is an exhortation not to grieve over that which is without remedy.

20. 소경단형구경

"A blind man admiring the contrast between blue and red."

The Koreans use this phrase in ridicule of anyone who pretends to know all about something of which he is profoundly ignorant. It is aimed at pretended wisdom.

21. 자라보고 놀닐놈이 소도 양보고 놀닐다

"The man who has once been frightened by a tortoise will start whenever he sees a kettle cover."

This is nearly equivalent to our saying "a scalded cat shuns the fire." Korean kettles are ordinarily rather large and each is fitted with a round iron cover which when lying on the ground bears a not remote resemblance to the back of a tortoise.

22. 모로가도서울만가지

"All roads lead to Seoul" is the exact counterpart of our "All roads lead to Rome," meaning that in whatever way a thing is done the result is bound to be the same.

23. 하늘이 문어져도 소스날궁기있다

"Tho the Heavens fall there will be found some means of escape." This is the Korean way of saying that even the greatest difficulties are always gotten over in some way or other. We never experience the worst possible.

24. 식벽달보랴므로 어수름부터 나안저

"Will you sit from evening until morning to see the old moon rise?"

This is a neat way of finding fault with one who allows the anticipation of some future pleasure to stand in the way of his present activity. It is the correlative of the biblical statement—"Sufficient unto the day is the evil thereof."

25. 산밧사람이 산에 올라 새달보논세음이라

"If you are in the valley and want to see the new moon in the west you must climb the hill."

In other words—Don't wait for work to come to you. Go to it. In accomplishing anything good effort is necessary.

26. 고목이 봉춘

"The dead tree blossoms."

We can hardly imagine a more highly poetical way of saying that success was achieved where only failure was expected.

27. 먼대꽃치오갓가온공평이라

The opposite idea and an equally poetical one is "What looked like blossoms in the distance turned out to be only the white mold of decay."

It is almost solely in their proverbs that the poetic side of the Korean character comes out.

28. 서울보름이나시골열달시나

"*Porum* in Seoul is the same as *yaltassa* in the country."

The word *porum* means half-month or mid-month, while the word *yaltassa* means fifteenth of the month. The former is used exclusively in Seoul while in the provinces the latter prevails. The proverb means the same as our expression, "A rose would smell as sweet by whatever name you called it." It emphasizes the insignificance of names as compared with the objects they signify.

29. 아히낫키전에포퓌이작만홀다

"Don't make the baby's outfit before the wedding."

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H. B. HULBERT.

GOLD MINES AND MINING.

SINCE time began the search for gold has been unceasing. Leaving out the gambling in stocks connected with the business of mining, there is no cleaner work to which man turns his hand. The independent miner encroaches on no one's rights, and his success or failure does not depend, as in the majority of businesses in this world, on the rise or fall of other men.

It is not of success or failure, of fate or luck, that this is written, but merely a few paragraphs about gold in Korea, and especially concerning some deposits, both rumored and real, which lie in the Unsan district, 100 miles north of Pyeng-yang.

We have all of us heard more or less of the gold in Korea, and many of us have seen the bartering with it that is constantly going on in the ports and in Seoul. As to the amount annually obtained there is, of course, no sure way of knowing, and it may be anywhere from 500,000 to 3,000,000 dollars, more or less. The latter figure, in gold value, is an estimate recently made in an American paper. As to the localities where it is found the one alluded to is perhaps the best known, but paying deposits (the further off one is from them the more alluring the reports) are said to be worked in the north-west territory tributary to Gensan. A considerable quantity is brought into Fusan and you hear—in Japan—that the southern part of the peninsula has gold. There are some mines in the north-eastern part of the Whang-hai province and probably in other places. The history of mining here dates back but twenty years. In no place yet has there been a thorough test by modern methods:

The two methods of mining which are carried on by the Koreans are the "placer," which is essentially the same, in panning out the gold, as is seen the world over, and the "crushing" or powdering of the quartz and the washing out of the gold. This is the most interesting, considering its crudity. The descendants of Tubal-Cain, and some who are not, are able to recognize gold-bearing quartz or rock, and his Korean sons are no less primitive in getting the gold than Tubal was himself. When a company is concerned, considerable work on a vein can be done in a day. Hundreds have been known to be at work on one small vein.

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KOREAN PROVERBS.

MUCH of the wisdom of the Eastern people is wrapped up in their proverbs and pithy sayings. Much of ethical and economic truth is thus conserved. It is only in the amplification of the Confucian code that the Korean becomes prolix and tiresome. In other lines of ethical thought he is as sententious as he is diffuse in that. It is refreshing to find amidst the dead flatness of Confucian commentary some truths sharply defined and clearly drawn, neatly and incisively expressed.

In the following attempt to tabulate some of the more striking of the Korean proverbs it will be noticed that in nearly every case the higher truth is illustrated by reference to the common things of life; that there is no generalization and that the result aimed at is eminently practical.

It will be noticed that some of these proverbs are of such a nature that they do not appeal to the delicacy or taste of our more refined sensibilities, but they cannot be omitted without seriously impairing the integrity of the list and in so far rendering it unfit for scientific uses. The first one that attracts our attention because of its regrettable applicability is,

1. 굵히먹는밥이목이민다
"He ate so fast that he choked."

To us this means nothing more than is on the surface, but the Korean means by it that the man to whom it is applied tried to get rich so fast that he over-reached himself and defeated his purpose. It is especially applied to provincial magistrates who are so anxious to "make hay while the sun shines" that they pass the point of endurance and find themselves ousted from their position by a popular demonstration, which, on account of the laxity in the administration of justice which prevails in Korea as in China, is the last court of appeal.

2. 쥬화모락

"A flower that is in bloom in the morning withers by noon."

This is a terse way of expressing the truth that a too precocious child is apt to perform in after years less than his precocity promises. It is commonly applied to children who show unnatural aptness in the memorizing of Chinese characters, which occupation is of course the very one to overstrain the mind of the child.

3. 화살은주어도말은못줍느니라

"You can recover an arrow that you have shot but not a word that you have spoken."

This proverb explains itself. It is particularly applicable to the Koreans, for archery is perhaps the commonest out door sport of the upper middle class.

4. 올라리허술함면도적을마져

"If you don't keep your fence mended the robbers will get in" means that a single fault spoils a man's reputation.

"Their virtues else, be they as pure as grace,
As infinite as man may undergo,
Shall in the general censure take corruption
From that particular fault."

5. 파경난합

"A broken mirror is useless."

This is the Korean's subtle way of expressing the idea that a tainted mind can perceive nothing truly, but is bound to distort and misrepresent.

6. 정장면이립

"A man who stands behind a wall can see nothing else."

In the Korean sense this is the precise counterpart of our word "book-worm." It represents a man who has spent his life in the mere acquisition of Chinese characters to the neglect of everything else. He has piled a wall of words up before him beyond which he cannot see.

7. 유모석이털파

"It is easy to hurt yourself on a stone that has sharp corners" means to the Korean that a violent tempered man is an uncomfortable companion. A truth that is unfortunately not confined to the peninsula.

8. 구밀복금

"Honey on the lips but a sword in the mind."

The man who flatters to the face will slander behind the back. This is a general synonym for hypocrisy, and a very expressive one too.

9. 위산구린에공휴일케라

"In making a mountain you must carry every load of sand to the very last."

This proverb expresses the Korean idea of the value of finishing touches. Nothing is thoroughly praiseworthy that is not thoroughly done. This proverb is directed against the too common Korean habit of *laissez faire*.

10. 기름길에도적맞는다

"If you try to save time by going across lots you will fall in with robbers."

This is one of the most characteristic of all the Korean proverbs. It contains the keynote of the conservatism of the once "Forbidden Land." The long way around presents some difficulties but nothing compared with those of leaving the beaten track and "cutting across." It is not a proper inference from this proverb that highway robbery is very common in Korea. On the contrary, it is comparatively rare. It sometimes happens, however, that when the crops are very bad, people in certain districts, driven by hunger to desperation, adopt this lawless mode of obtaining a living. The professional highwayman is practically unknown in this country.

11. 산에사는것우물보다나았소

"It is better to live on a mountain than in a well."

These words give expression to the deep seated love of travel and observation which is a national trait of Koreans. To those who are not acquainted with the customs of the Korean people this must sound strange, for a Korean rarely leaves the boundaries of his native land excepting on very urgent business, but within those boundaries there is a vast deal of travel. Every well-to-do Korean is at some period of his life a traveller, and it would probably be within truth to say that there is no other country of similar size where the people, as a whole, are more thoroughly acquainted with the geographical details of their own country. This is the more remarkable since the paucity of good roads renders travel exceptionally difficult. On the other hand, of course, the slowness of the pace renders possible a more thorough knowledge of details.

12. 불안이된굴뚝에연기나느냐

"There is no smoke without some fire."

Koreans mean by this that even the best of deeds do not escape the misrepresentation of the slanderer and the gossip. The statement made in this proverb is not literally true, but to the Korean who uses only wood and grass for fuel it is true so far as his observation goes.

The utter abhorrence, with which Koreans profess to look upon hypocrisy, is forcibly, tho coarsely, expressed by the words "Dog's dung wrapped in silk."

13. 주로선형

"If there is a channel, the ship can go."

This proverb is used to illustrate the fact that if you do a man a kindness, you will make a way to his heart. It was probably the sinuousness of Korean river channels that suggested this thought or perhaps the difficulties of coastwise navigation which is rendered precarious by the immense number of islands, the high tides and the consequently shifting channels.

14. 볼이규구면불능정방원이라

"If the carpenter stretches the cord tight it will make a straight line."

This refers to the inked marking cord which the carpenter stretches across his timber and snaps in order to make a straight line, and the proverb means that if you rebuke an untruthful man it will make him honest. If this is true, it is to be regretted that so little rebuking has been done. It would be a cheap way indeed to make men honest. If, as is said, "Exceptions prove the rule" it must be confessed that this rule is thoroughly proved.

15. 논드렁이천자라도바늘구멍잇스면쓸티가 업다

"Tho a dyke be a thousand yards thick a pin hole is enough to cause its destruction"

This is another of the many ways of impressing the same truth that is contained in the proverb "If you don't keep your fence mended the dogs will get in," i.e. the damaging effect of a single fault. This proverb gathers point from the fact that in Korea, as in all these rice growing countries, irrigation is of prime importance and the dykes and ditches require the most sedulous care.

16. 상당하부정

"If the source of the stream is muddy the whole course will be muddy."

This expression is common enough in western countries as well, but Koreans apply it in an entirely different manner. They mean by it that if the master of the house is bad it gives the tone to the whole household and they will all be bad. We would say not necessarily so, but the same patriarchal government, where disobedience to parents is almost unknown and where the father holds in his hands the power of life and death over his children, makes this proverb vastly more true than we can conceive possible, judging by western standards. If the patriarch of the family does wrong it is not for the younger member of the family to find fault, but they must uphold him in it and shield him as much as possible from all evil conse-

quences. This is to a certain extent an excuse for the relentless manner in which the family of a criminal is hunted down and included in his punishment. It is taken for granted that they condone his crime. Every crime is considered a family affair. This acts as a strong deterrent influence. No doubt many a man, who would otherwise go wrong, is held back by the knowledge that his family would suffer with him were he detected. This proverb, therefore, underlies the whole punitive system of the kingdom.

17. 향이 귀하에 필유스어라

"If you use attractive bait, the fish will bite tho it kills them."

To the Korean this means that if you pay a servant well he will work himself to death for you. The point of this proverb is lost upon us, for with us servants usually receive fixed wages, but in Korea almost every gentleman has one or more slaves who of course receive no fixed wages but only presents, from time to time, as the master sees fit. If he consider himself ill used he will do as little work as possible and escape punishment, but if his master is generous he will do his best to deserve his favor.

18. 돛대가 부러지면 배가 쓸티엿다

"If the mast is broken the ship drifts."

Here the world or human society is represented as a ship and honor as its main-mast, and it follows that with the decadence of honor the fabric of society will be disintegrated and become corrupt.

19. 파괴상종

"Don't mourn over a broken vase" is the exact counterpart of our common saying, "Don't cry over spilt milk." It is an exhortation not to grieve over that which is without remedy.

20. 소경단형구경

"A blind man admiring the contrast between blue and red."

The Koreans use this phrase in ridicule of anyone who pretends to know all about something of which he is profoundly ignorant. It is aimed at pretended wisdom.

21. 자라보고 놀닐놈이 소도 양보고 놀닐다

"The man who has once been frightened by a tortoise will start whenever he sees a kettle cover."

This is nearly equivalent to our saying "a scalded cat shuns the fire." Korean kettles are ordinarily rather large and each is fitted with a round iron cover which when lying on the ground bears a not remote resemblance to the back of a tortoise.

22. 모로가도 서울만가지

"All roads lead to Seoul" is the exact counterpart of our "All roads lead to Rome," meaning that in whatever way a thing is done the result is bound to be the same.

23. 하늘이 문어져도 소스날 궁기 있다

"Tho the Heavens fall there will be found some means of escape." This is the Korean way of saying that even the greatest difficulties are always gotten over in some way or other. We never experience the worst possible.

24. 식벽달보랴므로 어수름부터 나안저

"Will you sit from evening until morning to see the old moon rise?"

This is a neat way of finding fault with one who allows the anticipation of some future pleasure to stand in the way of his present activity. It is the correlative of the biblical statement—"Sufficient unto the day is the evil thereof."

25. 산밧사람이 산에 올라 새달보논세음이라

"If you are in the valley and want to see the new moon in the west you must climb the hill."

In other words—Don't wait for work to come to you. Go to it. In accomplishing anything good effort is necessary.

26. 고목이 봉춘

"The dead tree blossoms."

We can hardly imagine a more highly poetical way of saying that success was achieved where only failure was expected.

27. 먼대꽃치오갓가온공령이라

The opposite idea and an equally poetical one is "What looked like blossoms in the distance turned out to be only the white mold of decay."

It is almost solely in their proverbs that the poetic side of the Korean character comes out.

28. 서울보름이나시골열달사나

"*Forum* in Seoul is the same as *yaltassa* in the country."

The word *porum* means half-month or mid-month, while the word *yaltassa* means fifteenth of the month. The former is used exclusively in Seoul while in the provinces the latter prevails. The proverb means the same as our expression, "A rose would smell as sweet by whatever name you called it." It emphasizes the insignificance of names as compared with the objects they signify.

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THEODORE ROOSEVELT CYCLOPEDIA

EDITED BY
ALBERT BUSHNELL HART
AND
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FOREWORD BY
WILLIAM ALLEN WHITE

REVISED SECOND EDITION

NEW INTRODUCTION, BIBLIOGRAPHY, CHRONOLOGY,
HISTORY OF THE THEODORE ROOSEVELT ASSOCIATION

BY
JOHN ALLEN GABLE

THEODORE ROOSEVELT ASSOCIATION
and
MECKLER

ANAMATION.
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Corinth. (To A. J. Balfour, March 5, 1908.)
Mem. Ed. XXIV, 127; Bishop II, 109.

_____ No nation deserves to exist if it permits itself to lose the stern and virile virtues; and this without regard to whether the loss is due to the growth of a heartless and all-absorbing commercialism, to prolonged indulgence in luxury and soft effortless ease, or to the deification of a warped and twisted sentimentality. *Outlook, May 7, 1910, p. 19.*

NATIONAL GREATNESS. It is not what we have that will make us a great nation; it is the way in which we use it.

I do not undervalue for a moment our material prosperity; like all Americans, I like big things; big prairies, big forests and mountains, big wheat-fields, railroads,—and herds of cattle, too,—big factories, steamboats, and everything else. But we must keep steadily in mind that no people were ever yet benefited by riches if their prosperity corrupted their virtue. It is of more importance that we should show ourselves honest, brave, truthful, and intelligent, than that we should own all the railroads and grain elevators in the world. We have fallen heirs to the most glorious heritage a people ever received, and each one must do his part if we wish to show that the nation is worthy of its good fortune. Here we are not ruled over by others, as in the case of Europe; we rule ourselves. All American citizens, whether born here or elsewhere, whether of one creed or another, stand on the same footing; we welcome every honest immigrant no matter from what country he comes, provided only that he leaves off his former nationality, and remains neither Celt nor Saxon, neither Frenchman nor German, but becomes an American, desirous of fulfilling in good faith the duties of American citizenship. (At Dickinson, Dakota Territory, July 4, 1886.) Hermann Hagedorn, *Roosevelt in the Bad Lands.* (Houghton Mifflin Co., Boston, 1921), pp. 409-410.

_____ If we are to be a really great people, we must strive in good faith to play a great part in the world. We cannot avoid meeting great issues. All that we can determine for ourselves is whether we shall meet them well or ill. (Before the Hamilton Club, Chicago, April 10, 1899.) *Mem. Ed. XV, 271; Nat. Ed. XIII, 322.*

_____ Normally, the nation that achieves greatness, like the individual who achieves greatness, can do so only at the cost of anxiety and bewilderment and heart-wearing

effort. Timid people, people scant of faith and hope, and good people who are not accustomed to the roughness of the life of effort—are almost sure to be disheartened and dismayed by the work and the worry, and overmuch cast down by the shortcomings, actual or seeming, which in real life always accompany the first stages even of what eventually turn out to be the most brilliant victories. (At Hartford, Conn., August 22, 1902.) *Mem. Ed. XVIII, 359-360; Nat. Ed. XVI, 274.*

_____ I would not pretend for a moment that merely military proficiency on land or sea would by itself make this or any other nation great. First and foremost come the duties within the gates of our own household; first and foremost our duty is to strive to bring about a better administration of justice, cleaner, juster, more equitable methods in our political, business, and social life, the reign of law, the reign of that orderly liberty which was the first consideration in the minds of the founders of this Republic. Our duties at home are of the first importance. But our duties abroad are of vital consequence also. This nation may fail, no matter how well it keeps itself prepared against the possibility of disaster from abroad; but it will certainly fail if we do not thus keep ourselves prepared. (At Naval War College, Newport, R. I., July 22, 1908.) *Mem. Ed. XVIII, 338; Nat. Ed. XVI, 256.*

_____ In any nation those citizens who possess the pride in their nationality, without which they cannot claim to be good citizens, must feel a particular satisfaction in the deeds of every man who adds to the sum of worthy national achievement. The great nations of antiquity, of the middle ages, and of modern times were and are great in each several case, not only because of the collective achievements of each people as a whole, but because of the sum of the achievements of the men of special eminence; and this whether they excelled in warcraft or statecraft, as road-makers or cathedral builders, as men of letters, men of art, or men of science. The field of effort is almost limitless; and pre- eminent success in any part of it is not only a good thing for humanity as a whole, but should be especially prized by the nation to which the man achieving the success belongs. (At Saint-Gaudens Exhibition, Corcoran Art Gallery, Washington, D. C., December 15, 1908.) *Mem. Ed. XII, 559; Nat. Ed. XI, 282.*

_____ The precise form of govern- ment, democratic or otherwise, is the instrument, the tool, with which we work. It is important

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SECTION: PERSPECTIVE; Pg. 19; ZONE: C

LENGTH: 805 words

HEADLINE: In politics and economics, Korea tries to speak our language

BYLINE: By Arthur Cyr; Arthur Cyr is vice president and program director of the Chicago Council on Foreign Relations

BODY:

"If it ain't broke, don't fix it," President Roh Tae Woo of South Korea quipped recently, thus confirming the profound American cultural impact on that nation. Great powers demonstrate influence in different ways. The British provided dependencies with the trappings of parliamentary government. Arguably, American international influence has been more economic than political. Through example as well as investment, we have nurtured capitalist systems in some parts of the world.

Our commitment to democracy is even more explicit but much harder to emulate. South Korea has achieved a productive capitalist economic system and is striving now to follow our domestic political example. Roh's wholehearted adoption of American vernacular to express policy sentiments shows strong identification with our politics as well as our economics.

U.S. Secretary of Commerce Robert Mosbacher has just concluded intensive trade negotiations with counterparts in the South Korean government. The fact that the secretary was visiting Korea at all demonstrates not only the presence of vexing policy tensions, most notably concerning telecommunications now, but also the increasing international economic importance of that nation. The Bush administration has so far avoided adding South Korea to the list of nations formally cited by the U.S. for following unfair trading practices.

Secretary Mosbacher's tone changed dramatically when he traveled on to Tokyo. Singling out automobiles, a distinctive symbol, he blasted a system which guarantees that a Ford Probe - one of the best, most attractive products of the New Detroit - costs one-third more in Japan than in the U.S. In reply, Japanese journalists sounded like government officials in monotonously complaining about lack of quality and efficiency in American production.

Mosbacher confronted no such problems in South Korea, a much smaller economy having much greater dependence on the U.S., but also a country where journalists these days are appropriately cacophonous rather than orchestrated.

Simultaneously, South Korea struggles to build functioning representative democracy. The wrenching trauma associated with the prosecution of former President Chun Doo Hwan and the condemnation of corruption in his regime have facilitated breaking with the autocratic past. The Roh administration has been able to work reasonably effectively with a legislature controlled by opposition parties. This bifurcated state of affairs tends to underpin democracy even while undercutting smooth, efficient policy definition and implementation.

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Not surprisingly, the South Korean government is trying to address political reform pressures with economic tools. For instance, Seoul has responded to ongoing domestic unrest in part through a proposal this month for drastic tax reform designed to encourage more even distribution of wealth and wider home ownership.

One important byproduct of the new democracy is that the government now speaks inconsistently, with various voices rather than one consistent policy/propaganda line.

Trade and Industry Minister Han Seung Soo stresses export promotion in response to pressures from domestic business interests. At the same time, his former faculty colleague at Seoul National University, Deputy Prime Minister Cho Soon, reiterates the need to open domestic markets, reflecting strong sentiments within the government bureaucracy.

In Japan, there may be enormous conflicting pressures, but such differences are not normally permitted to be expressed so clearly in public.

That is not the only difference between the two systems; a Japanese prime minister would not follow President Roh's example in cheerfully using stock American slang. And what was the context of Roh's urging that what is not broken should be left alone? He was responding to the renewal of suggestions that U.S. forces be withdrawn from South Korea.

That debate, related to swelling pressures to reduce our military presence in Western Europe, will only grow. Even Gen. Louis C. Menetry, commander of U.S. forces on the Korean peninsula, argues that there will be no explicit military need for their presence after the mid-1990s.

Roh's stance that the U.S. military should stay and his symbolic use of American vernacular reflect the exceptionally strong ties between our two nations, the very different public opinion environment from that confronting even pro-American West European politicians and - most important of all - the long-term role of U.S. forces in encouraging a situation conducive to both economic growth and political democracy.

Americans feeling gloomy about the value of our international involvements since World War II should consider these recent events in South Korea.

Roh Tae Woo. Eleanor Mill/Mill News Art Syndicate.

TERMS: SOUTH KOREA; UNITED STATES; MILITARY; DEFENSE; RELATION; ISSUE