

Original Research Article

Let's Live Our Own Life, My Darling Husband! (881st - 896th of Tcheonzamun)Hyeonhi Regina Park¹, Kunjoo DaegonAndrea Kim², Jiah Anna Kim³, Rosa Kim⁴, Alain Hamon⁵, Sohwa Therese Kim⁶, Sangdeog Augustin Kim^{7*}¹Department of Elderly care and welfare, Joongbu University, Kumsan, Republic of Korea (ROK),²FarmHannong, LG Chemicals, Seoul (ROK),³Department d'Expertise economique, Universite de Paris-Est Creteil, Paris, France,⁴L'Ambassade de la Republique de Coree en Cote d'Ivoire, Abidjan, Cote d'Ivoire,⁵L'Ecole Internationale Jean-Mermoz, Abidjan, Cote d'Ivoire,⁶Department of French language and literature, Seoul Women's University, Seoul, Republic of Korea (ROK) ,⁷Department of Companion animal and animal resources science, Joongbu University, Kumsan, Republic of Korea (ROK),***Corresponding Author**

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Article History

Received: 29.09.2019

Accepted: 07.10.2019

Published: 16.10.2019

Abstract: The researchers used a poem composed of 16 letters from 881st to the 896th of Tcheonzamun (the Thousand Character Essay). The researchers translated this poem using two methods; through the pronunciation of Korean language and looking at the meaning of Chinese characters. This poem is mainly concerned on marriage life between the Maeg husband and the Maeg wife, but it also has relevance between humans and God. The representative of this Tcheonzamun poem is not the man (the Maeg husband) but the woman (Maeg wife). And it is the conclusion of this Tcheonzamun poem; *"I, your wife, am the human-being between the God, our LORD and you, my husband!" This phrase can be changed newly into this sentence. "You, my husband, can continue to treat me, your wife, badly. But this is an expression that you, my husband, do not behave properly to the God, and you do not respect our LORD!"*

Keywords: Korean language, Maeg people (ancient Korean), the God, bilingual mask, 881st - 896th of Tcheonzamun, Chinese characters, more than 2500years ago.

INTRODUCTION

Tcheonzamun (the Thousand Character Essay) means the book of 1000 letters. Dallet [1] wrote that the people of Tsin(Qin, Ch'in) empire, whose period was around 200 B.C., had used Tcheonzamun as a textbook for their children's education.

However the Tsin(Qin, Ch'in) country existed in 600 B.C. [2]. Therefore we assumed that the history of Tcheonzamun is more than 2500 years. Furthermore there are several proofs which showed that Maeg people had written the book of Tcheonzamun [3, 4].

The researchers wanted to know the origin of Korean people and the formation of the Korean language. And we found in Tcheonzamun (the Thousand character essay) that there is a lot of evidence to help us find the answers to our questions [3, 4]. We assumed that the Maeg people are the origin of Korean people, and that we found that Tcheonzamun had been written in two languages; Chinese characters and the Korean language in a form of bilingual mask [3, 4].

There are more several things which we have found;

a) Korean people always think that Tcheonzamun was entered into Korea from China. The meaning of Tcheonzamun is too simple [5], and the meaning of Tcheonzamun translated in the United Kingdom is also similarly too simple [6].

b) However, Tcheonzamun was not written with Chinese grammar. From this point of view the researchers started this investigation of the relationship between Tcheonzamun and Korean language.

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c) We have translated Tcheonzamun not through Chinese grammar but through Korean grammar, and we were able to understand Maeg people's true intention. They wanted to advance from their present condition, to express their difficulties with the Chinese people, to write their joy after their achievement, to record their present deep sorrow. In other words, the meaning of Tcheonzamun was not simple, but full of impression!

d) And Tcheonzamun was written in Korean languages [3, 4].

The next is the dialogue between me Augustin and Hyeonhi on 27 March 2017 during our breakfast.

Augustin: Maeg people are very near to the LORD...

Hyeonhi: No, I think that it is not a notion of the LORD but the image of God of Nature, vague image of something. It might be a kind of respect for the Nature. How did they, the people of Maeg, know the LORD? Because we know our LORD, and we assume that the people of Maeg at that time might know the existence of the God, isn't it? For example, some African people believe in their olden superstition rather than the God. Other countries are same. Some people believing in Tibetan Buddhism think that man is really able to live in the body of another man.

Hyeonhi: How were the Maeg people at that time able to know the God? I think that they only respected and believed in a natural superstition.

Hyeonhi: The period of the New Testament in Catholic Church is 2000 years, and that of the Old Testament in Judaism is approximately 2000 years. The period of Maeg people (the history of Korean country) is considered as long as 5000 years. How did the Maeg people know the LORD? If the Maeg people knew the God in the period of the Old Testament, the Belief in LORD had to be started from this country. But the Belief in JESUS Christ was in fact originated from Bethlehem!

And the next is the dialogue between us, Hyeonhi and Augustin, on the same day(27 March 2017) during our dinner.

Augustin: It is the intention of the LORD that JESUS was born in Bethlehem!

Hyeonhi: Yes, I see!

However, a Chinese Missionary, tens of (more than twelve) French Missionaries and approximately ten thousand Korean Believers of JESUS were killed during the Catholic persecution period from 1791 A.D. to 1866 A.D. in Korea [1, 7].

MATERIALS AND METHODS

This is a translation of poem from Tcheonzamun (the Thousand Character Essay). The text was bought in an ordinary market in Korea [5]. The poem of the present article was composed of 16 characters from 881st to 896th letters of Tcheonzamun. And the researchers translated this poem through two methods; the pronunciation of Korean language and the meaning of Chinese characters.

Literature review

The present researchers found that Tcheonzamun poem has very strong expressions in Korean language [3, 4]. Sometimes, the theme was confidence to God, disappointment, confidence to them, and love to their descendents, pride to their sons and two daughters, hateness to their enemy, weakness, courage, and love to his wife and to his children.

Problematic points

There are several points which the present researchers want to discover;

1) Is it true that Tcheonzamun (The thousand character essay) was written in China by Chinese people? 2) The traditional translation of the total 1,000 characters without stop, is it right? 3) And the last point is, might the Tcheonzamun be interpreted only through Chinese character? 4) If there is another method for translation, the meaning of the different method is similar or different? 5) Traditionally, the meaning of Tcheonzamun showed the name of well-known Chinese people or famous sites etc, is it true?

DISCUSSION

LORD, thank you very much for your love to us, Hyeonhi and Augustin! And with your aide, our LORD, it was possible for us to interpret the meaning of this

Tcheonzamun poem! This poem is taken from 881st - 896th of Tcheonzamun, and its title is "Let's live our own life, My Darling Husband!"

The first part is the interpretation through the Korean pronunciation.

[Order of Characters in Tcheonzamun, Korean alphabet (Pronunciation) of the Chinese characters, Chinese characters, modified Korean alphabet (Pronunciation) into a modern Korean language]

881-884 전첩간요(Zeon Tcheob Gan Yo) (片+戈+戈) 牒簡要 전 체

가요!(Zen Tche Ga Yo!) Let's be proud of our own lives, my Darling Husband!

The meaning of 'Zen Tche' in modern Korean is somewhat negative. While the meaning of the word itself is positive with a sense of "I am very proud of myself and of you, my Darling Husband!" The root form of 'Ga Yo' is 'Gada' and it means that 'Let's live!'

885-888 고답심상(Ko Dab Sim Sang) 顧答審詳 끝답고 싱싱쌩쌩(Ggol Dabgo Singing Ssaengssaeng) Let's live our own life, My Darling Husband!

The root form of 'Ggol Dabgo' is 'Ggol Dabda'. While the present meaning of the word has somewhat changed into a negative meaning in modern Korean language, the meaning through word itself is 'as good as the original form.' Therefore, we interpreted it as "Let's do our lives on our styles!". 'Singsing Ssaengssaeng' expressed the rapid and lively appearance of life.

'Ggol Dabgo' here in this poem means 'the wife and the husband live in their own appearances'. 'Ggol Dabgo' has a deep relation with the translation through Chinese characters; the wife and the husband must see each other in order to be changed from the state of fragile soil to the state of hard bone.

889-892 해구상옥(Hae Gu Sang Yog) 骸垢想浴 하게 살아요!(Ha Ge Sala Yo!) I want to live actively and enthusiastically with you, My Darling Husband! 'Singsing Ssaengssaeng' is connected to 'Ha Ge' in order to express adverb form of "Singsing Ssaengssaeng". The root form of 'Sala Yo' is 'Salda' with a meaning of 'to live', therefore 'Sala Yo' means 'Let's live our lives!' in a recommendation form.

893-896 집열원량(Zib Yeol Won Lyang) 執熱願 (水+京) 제발 헐렁!(Ze Bal Heol Leong) May I ask a favour of you my Darling Husband? Let's be not fixed! Please do not treat me in a stereo-type! Let's live our marriage lives loosely between you and me, my Darling Husband!

'Ze BAL' means 'Please!', but 'Heol Leong' has many meanings. It does not become strict. Relaxed, comfortable. Here, 'Heol Leonghada' means that the atmosphere or the relation does not become strict. Relaxed, comfortable.

The next is a conversation between Augustin and Hyeonhi on 15 April 2017 during the breakfast.

Augustin: What is the meaning of 'Heol Leonghada'?

Hyeonhi: It is not fixed and it is loose.

Augustin: The costume is loose. Isn't it?

Hyeonhi: Yes, you are right.

Augustin: 'Heol Leonghada' means that the atmosphere or the relation does not become strict. Relaxed, comfortable.

Hyeonhi: Yes, it is.

Augustin: At last the quarrel between the couple finished. The husband and the wife, they have continuously quarreled during very long time on seven poems (112 letters; 785th-896th characters) in Tcheonzamun).

Hyeonhi: The husband and the wife have not been able to live peacefully. It was the same in the period of JESUS Christ. It is tremendous!

Augustin: This Tcheonzamun was produced around six hundred years before JESUS.

Hyeonhi: Was the Tcheonzamun established in the time before JESUS Christ?

Augustin: Yes, it was. You are right.

Hyeonhi: Really our Koreans are very nice!

Augustin: The history of Israel was longer than that of Korea.

If we include the period of Abraham, the history of Israel will be longer.

The next is an essay written by Augustin during the class of 'The future project of students and the guide for their university lives' for sophomore class in Department of Companion animal and animal resources science at Joongbu University on 15 November 2017. The title is 'Only one person among the people' cited from the Gospel according to Saint Luke of the Bible.

Only one person among the people

It is said that there used to be one thing among those good things.

And there might be one good thing among the bad things. It has that many good things in our family occurred recently. Kunjoo has finally a project of marriage (the second child in our family). And it was permitted for Jieun to work on her institute for the longer period (the first). Jiah at last came to us her in a long interval (the third). Sohwa succeeded in playing her important role on a musical called 'Sister act'(the fifth).

My Darling Hyeonhi has well advanced the technique of the computer system and she is accustomed more in her working place; an elderly care and welfare center. And it is that me Augustin am able to take the splendid and joyous sayings from Tcheonzamun(The Thousand Character Essay). There was for me only one bad thing, but Mr Eungsang Frnacesco Lee told me yesterday (14 November 2017) "You have worked a good thing!". It was so nice for me to hear his encouragement.

The occurring was similar to the fact on December of 1980 when I entered Wondong Catholic Church in Songzeong-eup, Kwangsan-gun, ZeollaNam-do (Now the address was changed into Songzeong-dong, Kwangsan-gu, Kwangzu-si), a young and charming girl warmly greeted me.

Her word of "My dear brother!" which she said to me has totally changed my life. Because I became the husband of the pretty girl-it was Hyeonhi!- It really was the best time for me.

*Truly thank very much you the LORD! The LORD of us two people!
On thanking deeply the LORD, Augustin and Hyeonhi wrote this essay.*

Now it is the translation through meaning of Chinese characters.

[Order of Characters in Tcheonzamun, Korean alphabet (Pronunciation) of the Chinese characters, Chinese characters, and each mark of (-)(/)(V)(') indicates the 4 species of Chinese tone(accent)]

881-884 전첩간요(Zeon Tcheob Gan Yo) (片+戈+戈)(-)牒(/)簡(V)要(') It is essential for the husband to have his wife in order to live in this world. This world is difficult (牒 - 片) for the husband to live solely. It is possible for him to change his hard work into the easy work ([片+戈+戈] - 片) only when he lives with his wife. What is the reason of this occurrence? Because my wife (要 - 網 = 一 女) only can do the sacred work for me, her husband! A (一) woman (女), My wife, can guide me and approach me (簡 - 竹 = 間) to the willingness of the God.

The meaning of Zeon Tcheob ([片+戈+戈]牒) is to make it light(not heavy) ([片+戈+戈] - 片 = [戈+戈]), the weight of the frame for carrying goods (牒 - 片 = [世+木]). The present researchers, we, deducted 'net part (網)' from 'Yo (要)', and similarly we deleted 'bamboo part (竹)' from 'Kan (簡)'. Because the meaning of the 'bamboo (竹)' part as well as the 'net (網)' part are same in the viewpoint of covering something. A (一) woman (女) remained from the letter (要). Does the woman take a seat between whom (間) in the letter and perhaps in the real life? My wife Hyeonhi stood in the real life between her husband, me, and the God, our LORD (間), amen!

As an another translation, we can write the meaning of this line as follows;

If I have to endure a long time of 30 years (世) above the wood (木) it will be too difficult and too heavy for me (牒 - 片 = [世+木]). But there is a way which makes me to live easily, less tolerant, and lightly (戈+戈). It is that a woman stands between her husband, me, and somebody. Here who is somebody? Between who is the woman situated? Augustin, one of the researchers, considered that the Maeg wife or the descendant of Maeg wife, Hyeonhi, is poised between the LORD and her husband Augustin. Our LORD amen!

The meaning of the first line of this poem, it is right. It is true according to Hyeonhi and Augustin, the researchers of the previous article (865th to 880th of Tcheonzamun). Regarding the translation through Chinese character meaning, Hyeonhi and Augustin has from the previous Tcheonzamun poem found some sacred feeling with regards to the four letters of (869-872 제사증상[Ze Sa Zeung Sang] 祭祀蒸嘗).

Even though the husband, Maeg man, feels something, but some of the things are not yet solved. It is really necessary for him to see and to understand his wife, the splendid Maeg woman. It is time for the modern Maeg husband, like me Augustin, the descendants of the ancient Maeg man. Now Augustin, one of the descendants of Maeg husband, have to know the desire of the modern Maeg wife, Hyeonhi. "What does the Maeg wife want her husband to do for herself?"

The desire of the Maeg wife will be shown soon from now on.

885-888 고답심상(Ko Dab Sim Sang) 顧()答()審(V)詳() It is a secret: If the couple of a man and a woman hope to be (答 - 竹 = 合) on an only, not-separated, (一) opinion (口) in the family (人), the husband must regard his wife as if the birds put their heads on the same direction (顧 - 戶 = [椎-木] + 頁). And the Maeg husband has to be able to see the real intention (審) of his wife in detail (詳), if the husband wants to be well harmony with the Maeg wife.

889-892 해구상옥(Hae Gu Sang Yog) 骸()垢()想(V)浴() As shown previously in the interpret on Korean pronunciation, the wife and the husband must see each other (想) in order to be changed (浴) from the state of fragile soil (垢) to the state of hard bone (骸).

Both 'the pig' (亥) and 'the back' (后) mean 'slower than others' or 'afraid of advance', therefore the present researchers deleted 'the pig part' (亥) from Hae (骸) and 'the back part' (后) from Gu (垢) characters. And, bone (骨) remained from Hae (骸) and soil (土) rested from Gu (垢) characters. Then, we translated this line as follows; in order to become the bone (骨) from the soil (土), in another words from the loose bits like soil (土) to the strong or compact material like bone (骨), the next thing is essential. As the water (水) and the valley (谷) is well assembled or connected (浴) when the water flows in the valley, the Maeg couple (the wife and the husband) heart-to-heart (心) has to regard mutually (相). Then, the Maeg husband and the Maeg wife can better understand in order to love each other (想).

893-896 집열원량(Zib Yeol Won Lyang) 執()熱()願()(水+京)() Maeg husband used to flush with anger (熱 - 執 = 火) to her wife -this is Augustin's habitual appearance to Hyeonhi-. In order to make Maeg husband nothing of this rough attitude (執 - 執 = nothing) against her wife, the two people -husband and wife- have to desire (願) the better understanding each other and the closer and harmonious relation between them, the couple (水+京).

As an another translation of this part of Tcheonzamun poem is as follows; you and your husband, the couple, must find out (願) some refreshing or smart solutions (水+京) between your husband and you, Maeg wife. It is in order to make zero (執 - 執 = nothing) the hot or the unharmonious tensions (熱 - 執 = 火).

There is same letter, Zib (執), both in Zib (執) and Yeol (熱). So the researchers during their translation subtracted Zib (執) -whose meaning is to take hold of- from these two letters. The fire (火) remained from Yeol (熱), while nothing rested from Zib (執).

The next brief memo is written by Augustin on 17 November 2017.

When I translated again this Tcheonzamun poem I realized that the relation between the husband and the wife might not become good until now.

Unfortunately this poem of Tcheonzamun might be a sole dream, a hope of Maeg woman herself! It is possible that the Maeg wife only imagined that "If my husband will do a favour of me like this, how sweet it will be, my marriage life!" The reality might be surely opposite and against to her wish. The truth is that the attitude of her husband did not change at all!

However, the author of Tcheonzamun told the Maeg husband that "Do you know that what your wife is?" I, Augustin, was extremely surprised of the author's expression. Because the tone of the author's saying is truly strong as follows! "I, your wife, am the human-being between the God, our LORD and you, my husband!" This phrase can be changed newly into this sentence. "You, my husband, can continue to treat me, your wife, badly. But this is an expression that you, my husband, do not behave properly to the God, and you do not respect our LORD!"

Thank you very much our LORD! You gave us, Augustin and my wife Hyeonhi, this splendid and strict words, amen!

CONCLUSION

It has long been thought without any proof that Tcheonzamun (The thousand character essay) was written in China by Chinese people. But the present researchers thought that this masterpiece in Eastern Asia is written by the ancestor of Koreans. And traditionally the translation of the total 1,000 characters was done without stop, but the present researchers insisted that there are 63 poems of 16 letters (only the last poem was consisted of 8 characters). And the present researchers found that there are two methods for translating this Tcheonzamun poem; one method is through the meaning of Chinese character and another is by Korean pronunciation of Chinese characters. And the meaning of the two methods was similar, while the meaning by Korean pronunciation is more intensive. And this poem showed the strong intention of the ancient Korean woman to her husband.

ACKNOWLEDGEMENTS

We thank Mr Ilsoo Joseph Kim and Mrs Bohwa Kim, Mr Yeonghag Park and Mrs Hilye Sarah Kim, Ms Jieun Agatha Kim, Father Jean Blanc, Father Hifumi Iwazaki, the students of Division of Leisure Healing and those of Department of Companion Animal and Animal Resources Science in Joongbu University, Mrs Tamako Hayashi and Mr Yoshihiro Hayashi, Mrs Francine Nicolas and Professor Nicolas Tenaillon, Mrs SongOk Hwangbo and Mr HanPyo Im, Professor Sueob Thomas Kim, Mr Zaehwan Antonio Ryu, the members of Daejeon Ludovicus of Ordo Franciscan Secularis (OFS).

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