

Original Research Article

My Husband, Please Open My Mind, If You Want to Receive My Kind and Sincere Love! (897th-912th)

Hyeonhi Regina Park¹, Kunjoo Daegon-Andrea 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, Republic of Korea ROK,

³Department d'Expertise economique, Universite de Paris-Est Creteil, Paris, France

⁴Specialite d'Economie politique, Ecole des Hautes Etudes en Sciences Sociales (EHESS), Paris, France

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**

Sangdeog Augustin Kim

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Abstract: The race of Korean people is different from that of Chinese people [1], and Korean language is different from Chinese one. Tcheonzamun (The thousand character essay) is one of the masterpieces of Eastern Asia. It is believed that Chinese people wrote the great work. Tcheonzamun is not well translated on Chinese grammar. However, Tcheonzamun is well translated on Korean grammar and Tcheonzamun is well composed as a poem with 16 Chinese characters [2]. Therefore, it is possible to assume that the source of originality in Eastern Asia is not come from China but it is from Korea [3]. If the 16 characters (897th to 912th) were interpreted as a poem on a different translating method from Chinese grammar, yes! The meaning on a Korean grammar will be very vivid. And even the Korean language is in Tcheonzamun. So the researchers considered that the masterpiece is written by the ancestor Koreans, Maeg people [2,4,5,3]. And in this poem (897th to 912th), the relation between the husband and the wife of Maeg country is expressed. It is essential for Maeg husband to get well along with his Maeg wife. And it is up to Maeg wife for her husband to succeed or to fail in his life. "My husband, you must take me, your wife, warmly and then you will get my kind love!".

Keywords: Korean language, Maeg wife, poem, source of originality in Eastern Asia, Tcheonzamun(The thousand character essay).

INTRODUCTION

The present researchers have successfully translated the four letters of Kwang Won Myeon Mag (曠遠綿邈) after the deletes of the first part meaning 'go slowly (brief form of 進)' from Won (遠) and Mag(邈) [5]. So the researchers continued to translate the poem of 16 letters after having deleted some parts of Chinese character. But this time reduced was most of the parts of Chinese character, and remained were the smaller parts of the character. The present researchers tried to interpret the remained smaller parts of the Chinese character in order to know the meaning of this poem from 897th to 912th of Tcheonzamun.

Dallet [1] wrote that Tcheonzamun (The thousand character essay) was utilized as a text of Chinese character for children's education in Qin (Tsin) period of 200 B.C. While Park *et al.* [5] suggested that Tcheonzamun(In Cantonese it was Tchouen-ly) has been written before 500 B.C.

The traditional meaning of Tcheonzamun was generally the expression about the nature. In the present poem of 16 characters, the first line of 'Lyeo La Dog Teug(驢[馬+累]犢特)' indicates the name of domestic animals, and the second line of 'Hae

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Yag Tcho Yang(駭躍超[馬+襄]) shows the running behavior of those animals. The meaning of the third line of 'Zu Tcham Zeog Do(誅斬賊盜)' is to treat badly the rascals up to their death, and similarly the fourth line of 'Po Hoeg Ban Mang(捕獲叛亡)' is to treat the betrayal with very strict punishment. The translation of this poem is very simple, and there is not special meaning on the Chinese grammar [6, 7]. If we are forced to interpret this poem, the meaning of the poem will be at most "If they are not polite, they will be treated roughly."

However, if the 16 characters (897th to 912th) is interpreted as a poem on a different translating method from Chinese grammar. Yes, the meaning on a Korean grammar is very vivid. And even the Korean language is in Tcheonzamun. So the researchers considered that the masterpiece is written by the ancestor Koreans, Maeg people [2 4,5,3].

The next is the dialogue between Augustin and Hyeonhi on 8 April 2017. On walking they talked after the mass in the dawn.

Augustin: The voice of birds is very good.

By the way I have something to say to you, it is important.

Hyeonhi: What is it, Augustin?

Augustin: The tribe of Maeg came from Yung (戎). It is written in Tcheonzamun that the people of Maeg country came from Yung race.

Hyeonhi: Did you say that the Yung race is Chinese people?

Augustin: No, it is not. The Yung is the European.

Hyeonhi: What part of Europe did they come from?

Augustin: They came from Iran.

Hyeonhi: The people of Iran are white, and they have the bigger eyes and higher statue than Koreans.

They became to have smaller eyes, lower nose during they have long lived in this country, Korea?

Augustin: There are many Koreans who seem to be Western people like you!

Hyeonhi: It is not true. You exaggerate. You must say a normal and ordinary thing.

The Lord amen! Amen thanks you. Thank you very much the Lord of us, the two people!

MATERIALS AND METHODS

The present researchers utilized Tcheonzamun from 897th to 912th characters [6]. The researchers translated them on the two methods; on Korean pronunciation method and on the meaning of Chinese characters.

RESULTS AND DISCUSSION

Thank you very much our LORD! You have helped us, and we were able to translate this Tcheonzamun(The Thousand Character Essay). It is up to you, Our God of us two people amen! This article is for the poem of 16 letters from 897th to 912th of Tcheonzamun. The title is 'The best milk which I am going to give you (줄 참젖도)'. This is the first interpretation of Tcheonzamun. This time it is through 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]

897-900 러라독특 (Lyeo La Dog Teug) 驢 [馬+累] 犢 特 “열러라 특특!” (Yeol Lyeola Tog Tog)

'Yeolda' means 'to open', and 'Yeol Lyeola' is an imperative form of 'Yeolda'. 'Tog Tog' is the sound when knocking the door.

I want you - my Darling - to open your soft mind for me - your husband! "Open the door of your love for me!"

Saint Joseph and Saint Mary, Mother of Jesus, pray for us! The Lord JESUS please has mercy on us amen!

901-904 해약초양 (Hae Yag Tcho Yang) 駭躍超 [馬+襄] 해야 줘야! (Hae Ya Zweo Ya)

The root form of 'Hae Ya' is 'Hada' with the meaning of 'To do something', and 'Hae Ya' means 'You must do that thing'. The root form of 'Zweo Ya' is 'Zuda' with the meaning of 'To give something'. 'Zweo Ya' is a dialect which is now utilized in the region of ZeolaNam-do (west-southern part of South Korea), and the word means 'I will give it to you.'

"I will give you - my husband - my whole love!" It is possible only with your sincere request to me - your wife –

905-908 주참적도 (Zu Tcham Zeog Do) 誅斬賊盜 耑참 젓도 (Zul Tcham Zeot Do)

'Zul' is the future type of 'Zuda', 'Tcham Zeot' means 'the milk regularly and on time'. 'Do' means 'also'. Here, the meaning is when a mother cares her child. But the inner meaning is when the wife is going to give something to her husband.

909-912 포획반망 (Po Hoeg Ban Mang) 捕獲叛亡 품어야 받구만! (Pum Eoya Batgu Man)

'Pum Eoya' means 'only when you hold the breast', the meaning of 'Batgu Man' is 'You can take the milk.' The role of the husband is baby. Here, Maeg wife on 2500 years ago says to her husband on common and familiar attitude. The attitude is just same as that of her husband. Now in my home Augustin says to Hyeonhi on common attitude, while Hyeonhi says to Augustin on polite attitude. This is difference among the modern Korean attitude and the old Maeg attitude.

The following is a brief essay of Augustin. It is written on 29 June 1982, the date was before 1 year of the marriage of Augustin and Hyeonhi. And this essay was taken from the old note of Augustin, so it is very nice for Augustin to see the familiar description on the note.

The pray in the morning

It is calm morning,

*And I think that it was busy day yesterday
My Lord JESUS, thank you*

You heard my saying.

You heard my ask the very thing. The thing which I believe that you will accept but the thing which I do not have confidence.

Today the letter where I wrote about our future marriage will arrive to Hyeonhi.

My LORD, here and now help me to wait our union as wife and husband, and aid me not to be behave flippantly.

I want to see Hyeonhi every day!

Lord, make me to wait Hyeonhi gently, and do not make me to call her to visit me here in Seoul. (I live in Seoul, it is very difficult for Hyeonhi to come from Kwangju to Seoul.)

Lord JESUS!

Is it I who has made our love to become the present state? No, it is not so. It is more correct and exact that to say like Your Saying in the Bible; "My daughter, your belief have healed your difficult conditions like this!"

Lord, it is not through my pray, but it is on the pray and earnestness of Hyeonhi that the hope of Hyeonhi will be accomplished. My spirit is neither pure nor clean...

*Bless the pure in heart of Hyeonhi, our Lord! Bless her, because she is spiritually poor! And let us, Augustin and Hyeonhi, to become together on the love from the light, the hope and the brightness! Thank you my LORD!
Augustin*

Now it is the translation through meaning of Chinese character.

[Order of Characters in Tcheonzamun, Korean alphabet (Pronunciation) of the Chinese characters, Chinese characters]

897-900 려라독특 (Lyeo La Dog Teug) 驢(/) [馬+累](/) 犢(/) 特() The part of horse(馬) and cow(牛) was omitted from the 4 Chinese characters. And again the part of the field(田) was deleted from 'Lyeo La(驢[馬+累])' characters, and the part of teacher(士) and soil(土) from 'Dog Teug(犢特)' characters because of their apparent similarity between (士) and (土). And then (虎+皿, 絲, 貫, 寸) remained. The meaning with these four remained letters is as follows.

"You must take (貫) the most suitable thing (寸), if you want to put a thread (絲) into a vessel (皿) situated in the cave of tiger(虎). This 4 characters expresses the man who has an ability like computer."

Do 려라독특(Lyeo La Dog Teug; 驢[馬+累]犢特) and 해약초양(Hae Yag Tcho Yang; 駭躍超[馬+襄]) express the different things? Yes, certainly they show a big difference. The first line(897-900 characters; 려라독특) shows a characteristics of a person who is able to do well on his(her) matter, however, the second line(901-904 characters; 해약초양) expresses another person who can do well something for other person. The writer of Tcheonzamun on these two lines asks us; "Who do you think is the more important person among the two?" Of course, the answer which the writer of this masterpiece wants is the second person. By the way, Hyeonhi is the woman who makes other to be well.

901-904 해약초양 (Hae Yag Tcho Yang) 駭() 躍() 超(-) [馬+襄](-) The part of horse(馬) was deleted from 'Hae(駭)' character, foot(足) was from 'Yag(躍)' character, run(走) was from 'Tcho(超)' character, and again horse(馬) was from 'Yang([馬+襄])' character because of their similar meaning of high speed. And then (亥, 翟, 召, 襄) remained. The meaning with these four remained letters is as follows.

Amen, my LORD! What is the writer of Tcheonzamun going to say on this line of 901-904 characters? Yes, it is 'the Good News' that the LORD gives. In other words, it is the wife who delivers 'The Bless from the GOD' to her husband. In the morning of one day (15 December 2017), Augustin told to Jieun, his first daughter; "The wife brings up her husband, Jieun!". This is true. "I am the man brought up and attained by my wife Hyeonhi. Augustin is the work that his wife has made!"

The first translation is as follows. "I hope (召) that a person worn miserably (亥) becomes (襄) the splendid person wearing beautiful clothes with those smart feathers (翟)." In other words, it can be translated as follows. "If you want to do your best (襄) according to the Will of LORD (召), it is well that you are going from the poorest person (亥) to become the post of celebrated person like a queen (翟)."

The meaning of next line (905-908) is "How can I become such a better man?"

905-908 주참적도(Zu Tcham Zeog Do) 誅(-) 斬(V) 賊(/) 盜(). The part of word (言) was deleted from 'Zu (誅)' character, and that of car (車) was from 'Tcham(斬)' character because of their similarity on their appearance between (言) and (車). The part of eye (目) was omitted from 'Zeog (賊)' character and that of vessel (皿) from 'Do (盜)' character because of their similarities both in meaning and in appearance between (目) and (皿). And then (朱, 斤, 八+戎, 次) remained. The meaning with these four remained letters is as follows.

"Do you want to make your axe(斤) to be excellent(朱)? In order to do that, you must change a common and ordinary man(次) into many extraordinary and brave men(八+戎)." Because the man is still more important than the weapon itself. Yung tribe(戎) is the people who came from the Western world, and the Yung people seems to be the root of Maeg people. Here, Yung people was shown as 'the extraordinary and brave men.'

Mountain Yung (山戎) is Maeg (貊) tribe [8], and Maeg tribe is the ancient of Korean people. Maeg people wrote the Tcheonzamun [5].

The meaning of next line (909-912) is "How can I reach such a good state?" The husband will reach to this success, if he gets along well with his wife, with his match blessed by Heaven.

909-912 포획반망 (Po Hoeg Ban Mang) 捕(V) 獲(') 叛(') 亡(/) The part of hand (brief form of 手) was deleted from the 'Po(捕)' character, and the part of animal (brief form of 犬) from 'Hoeg(獲)'. Because of their similarity both in the meaning and in the appearance between the two Chinese characters, (brief form of 手) and (brief form of 犬). And the part of opposite (反) from 'Ban (叛)', the part of disappear(亡) from 'Mang(亡)', because of their similar meaning between (反) and (亡). And then, the remained parts are (甫, brief form of 草+隻, 反, ○). The symbol of ○ indicates that there is nothing remained. And the meaning with these four remained letters is as follows.

"The person who has only half (○) must seek the other half (半). It is in order to become a great man and to be able to be a lot of flocks (甫) from originally it was two (brief form of 草) but now only one half and weak one (隻)."

And the second meaning is as follows. "To receive the beautiful girl into his wife and he must get help from his good wife!"

The meaning from this poem will be as follows. This poem was in total written by Maeg wife. However, in the meaning, there are some particular roles for Maeg husband and her, Maeg wife.

*Maeg husband: Open your mind, my wife! (He must try to open his wife's heart.)
Maeg wife: (If you, my husband, do so,) I will give my sincere love!*

In our common life I will give you my love which is essential for you, my dear husband. Maeg husband: (As if the child takes the mother's breast in order to take milk,) my husband, you must take me, your wife, and then you will get my kind love!

Conflict of Interests

There is not any conflict of interests in this article.

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