

Original Research Article

The Desperate Craving to Be Loved (865th To 880th of Tcheonzamun)

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,

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**

Sangdeog Augustin Kim

Article History

Received: 29.09.2019

Accepted: 08.10.2019

Published: 16.10.2019

Abstract: The title of the Tcheonzamun (the Thousand Character Essay) poem is 'the person who makes us to live in a full of joy!', and it is composed of 16 letters from 865th to 880th letters from Tcheonzamun. The Zesa was established by Confucius who was the greatest scholar in China until now. Confucius lived in the period of 500 B.C. Current researchers thought that Confucius had copied this poem of (865th to 880th letters) in order to establish the Zesa (*the religious service to the ancestor*). The researchers considered that Korean culture preceded Chinese culture and that Koreans originally gave culture to China through Tcheonzamun. In other words, Korean culture was the foundation of Chinese culture. This is contrary to the general opinion that China is the origin of culture in Korea. Confucius misunderstood the original meaning of this Tcheonzamun poem. And the great Chinese scholar established etiquette; "Respect your dead parents!" But this etiquette was different from the original meaning of Tcheonzamun. The real meaning of the Tcheonzamun poem is an advice to the unsympathetic ancient Korean -Maeg- husband; "Love your sensible wife warmly!"

Keywords: Korean culture, Maeg wife, origin of Chinese culture, Tcheonzamun poem, Zesa (*the religious service to the ancestor*), 500 B.C., 865th to 880th letters.

INTRODUCTION

There are several viewpoints contrarily each other between general ones and the present authors. A) In general the Tcheonzamun (the Thousand Character Essay) was thought as a great masterpiece written by Chinese people, but the present authors think that this work was done by Maeg people, the ancient Korean. B) As the theme of the other Chinese poems was, such is the same and the theme of this Tcheonzamun is the natural scene or loyalty or even to the confused notion. It is the general opinion. But the present authors observed that the theme of this Tcheonzamun poem is concrete, such as joy, grief, defeat, hope, encouragement, love for the children, and sorrow of Maeg wife because of her husband. C) The translation had to be done only through the meaning of Chinese characters until now. It is the traditional method for the interpret of Tcheonzamun. But the present authors think that there are two other methods for its translation; the first is the translation through not Chinese grammar (Subject + Verb + Object) but Korean grammar (Subject + Object + Verb) method. And the other is, all of Tcheonzamun from 641st character up to 1000th character, the Korean pronunciation of the Chinese character was imagined into the modern Korean languages, and the languages show the similar meaning obtained from the Chinese character translation.

Thank you, JESUS, the Lord of us two people, amen. The researchers knew that this poem is concerned to the relation of the husband and the wife. Because the theme of the next Tcheonzamun poem (from 881st to 896th letters) will be the relation between the Maeg husband and wife.

Copyright @ 2019: This is an open-access article distributed under the terms of the Creative Commons Attribution license which permits unrestricted use, distribution, and reproduction in any medium for non commercial use (NonCommercial, or CC-BY-NC) provided the original author and source are credited.

The next is a letter to our friends who did not show any interests on Tcheonzamun poem.

"My dear friends, I wrote through an e-mail letter my hope to you that Tcheonzamun (the Thousand Character Essay) will be someday registered to 'World Heritage list' as a Korean treasure.

I will explain some of the background of my thought.

There were approximately 10,000 Christian martyrs in Korea during the period from A.D. 1791 to the last of A.D. 1800. And the original reason of the first occurrence of two martyrs was because of 'Zesa (the religious service to the ancestor)' [1]. The Catholic Church prohibited it, while the Li dynasty of Chosun (the name of Korea at the period) insisted that 'Zesa' was the principal duty for a Korean citizen.

b) The Zesa was established by Confucius who was the greatest scholar in China until now and who lived in the period of 500 B.C. We, the current researchers, thought that Confucius has copied this poem of (865th to 880th letters) in order to establish the Zesa. Therefore, we wrote in our published articles that Tcheonzamun was written before the era of B.C. 500. It is possible for Confucius to translate this (the 865th to 880th letters) to show the methods used to establish 'Zesa'.

Both Chinese and Koreans utilize Chinese characters commonly. But the grammar between the two countries is very different and has no real similarities. There was not anything for 'the religious service for the parents (ancestors) in our interpret. In our opinion the author of Tcheonzamun has the only the interest of the favorable relation between the Maeg husband and the Maeg wife in their marriage life.

c) And another significant fact is that the poem was interpreted through Korean pronunciation, and the meaning through Korean pronunciation is very clear and expressive. The translation through Chinese and the interpretation with Korean pronunciation were similar.

From these things, we considered that the Korean culture preceded Chinese culture. And Koreans gave to China the culture through Tcheonzamun. In other words, Korean culture is foundation of Chinese culture. This is contrary to the general opinion that China is the origin of Korean culture. Through this evidence we believe that Korean culture is the origin of Chinese culture.

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 [2]. The poem of the present article was composed of 16 characters from 865th to 880th letters of Tcheonzamun.

RESULTS AND DISCUSSION

Thank you, our LORD! It is you that gave this time to Augustin and to Hyeonhi the opportunity to translate Tcheonzamun (the Thousand Character Essay) poem, amen! The title of this writing is 'the person who makes us to live in a full of joy!', and it is a poem composed of 16 letters from 865th to 880th letters from Tcheonzamun.

At first, we interpreted the poem through Korean pronunciation, and then we translated the poem on the meaning of Chinese character.

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]

865-868 직후사속(Zeog Hu Sa Sog) 嫡後嗣續 "적고 추웠소!"(Zeog Go Tchu Wot Sso) I was cold, and thoroughly miserable!

869-872 제사증상(Ze Sa Zeung Sang) 祭祀蒸嘗 "채워서 주셔!" ("Tchae Woseo Zu Sheo!") My husband, my Darling! Please make me to live in a full of joy!

We think that if there is in some place or in my family somebody who makes us to feel full of joy, all of the members in the family or in the place will be happy. Father Jean Blanc is such a man, our mother Hilye Sara Kim was such a woman, our father Ilsoo Joseph Kim was such a man. The place or the home where such a man or a woman is living is felt warmly by others like a paradise.

My LORD gave as my wife me Hyeonhi who is very comfortable and is so much nice to me. Thank you, our LORD, very much amen! Saint Joseph, Saint Mary, JESUS amen!

873-876 계상재배(Kye Sang Zae Bae) 稽(桑+頁)再拜 "계셔 집에"("Kye Shyeo Zib Eh) I want you to stay at our home with me!

877-880 송구공황(Song Gu Kong Hwang) 悚懼恐惶 종긋 "커허"(Zzong Geut "Keo Heo") Please listen well to me, and would you correspond with saying 'Oh yes! It's good!' to me?

I know that what I should do is to make Hyeonhi comfortable and joyous. In other words, what I can do is to be well with my wife -who has a very beautiful mind and really kind to me- Hyeonhi rather than what I must do with other people.

It is considered during the translation of the poem that the four sentences of this Tcheonzamun poem had been translated by the greatest scholar in China, Confucius, who has lived around 500 B.C. Our assumption is based on the fact; the method of Zesa(Ze Sa; 祭祀) style in modern Korea is almost same to the method if we translate the part of this poem using Chinese grammar.

It is known that Koreans are indifferent to their history especially the history of the Old era before 100 B.C. [1]. The researchers thought that the reason of previous description was as follows;

a) A French missionary, Father Dallet [1] in his book described that Tcheonzamun had been used as a text book for the children in Tsing(Qin) Empire, the first unified China. It was the era of 200 B.C. However, the present researchers considered that Tcheonzamun book has been already published in China on 500 B.C. when Confucius, the greatest scholar in China, had lived.

b) Confucius liked Maeg people [3]. It is assumed that he had seen Tcheonzamun and loved its content. He has made 'Zesa(祭祀)' as the fundamental principle of etiquette for his parents(ancestors). The word Zesa(祭祀) appeared in this poem (865th-880th) of Tcheonzamun. And Confucius translated the poem in Chinese style. China has the grammar of 'Subject+verb+object (S+V+O)' in the Chinese language, while the Koreans and the Maeg -ancestor of Korean- people use 'Subject+object+verb (S+O+V)' in the Chinese language.

Dallet [1] certified that Korean language belongs to Tartar language, while the Chinese one belongs to the Indo-European language, and the two languages are truly different when looking at the grammar of language. The order of language is opposite. Confucius has not translated the sentence in error. Because Confucius was Chinese, and it is natural that he translated the phrase of (Ze Sa; 祭祀) in the Chinese style. He understood it as "Zesa is 'Kye Sang Zae Bae' system", whose meaning will be shown afterwards in the translation through the meaning of Chinese characters as follows; 'Kye Sang' means 'to bow down one's head just to touch the ground', and 'Zae Bae' means 'to bow down two times.'

And he began to write his book about the variety of etiquettes including 'Zesa'. After Confucius, millions of Asian people have accepted the thought of the greatest scholar in China and they have practiced for long time his instruction as was shown in his writings.

c) It is the great problem that Tcheonzamun was not written for the Chinese. There were Maeg people in China, they were captured as prisoners from battlegrounds, and some of the men and women did public service in China [3]. The researchers assumed that the Maeg people -prisoners turned public service men or women- had written the Tcheonzamun in Chinese characters. Even though the meaning of Tcheonzamun in Chinese characters is splendid, the Chinese characters in Tcheonzamun are only a secret word. The Maeg people have wanted to hide the real meaning of Tcheonzamun in the Chinese characters. As a result, they used the Chinese characters as an auxiliary method for expressing words, brief phrases or sentences on Korean pronunciation. For the Tcheonzamun author(s), the Chinese characters were an auxiliary method in order to transmit to the descendants of Maeg -ancient Korean- people the meaning of Tcheonzamun in Korean pronunciation. The Maeg people thought that they were able with this wise method to deliver the Tcheonzamun to their descendants without being discovered by the Chinese.

d) Time passed. The Tcheonzamun author(s) loved his (or her or their) descendants so much, and they wanted their descendants to know continuously the meaning in Maeg -ancient Korean- words of Tcheonzamun poem. Unfortunately, the descendants were not able to pass the meaning in Korean language of Tcheonzamun to their sons and daughters. It was regrettable that they stopped passing the real meaning of Tcheonzamun...

e) However, a more regrettable thing happened. After the Tcheonzamun had been handed over to China, the precious Korean book was returned again to Korea with the Chinese translation.

And the Tcheonzamun gradually became the book that kept a lot of facts, but there was no enthusiasm nor was there any strength. Tcheonzamun without any interest contained only many names of local places, the names of people, and Chinese history. And it became the book for the children education.

It is during the period of more than 2500 years that anybody has not taken interest in the value of Tcheonzamun, the precious treasure of Korea. Now we, the present researchers, have found the Maeg people -ancient Korean- treasure, Tcheonzamun, again. Because we have interpreted Tcheonzamun poems from 641st to 880th characters [4, 5], and we knew that all of Tcheonzamun were written in the Korean language.

We praise the LORD who gave us the opportunity for this translation amen! The two people, the husband Augustin and the wife Hyeonhi, we express our thanks to Saint Joseph, Saint Mary, Jesus the LORD. Thank you very much the LORD of us two people, amen!

Now it is the translation through meaning of Chinese characters.

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

865-868 적후사속(Zeog Hu Sa Sog) 嫡後嗣續 "I want to continue well this family. Therefore, though you are my original wife, please avoid my place and go to the backside. And I will pass the time with other pretty and young woman!" How could the saying of her Maeg husband is!

869-872 제사증상(Ze Sa Zeung Sang) 祭祀蒸嘗 And his Maeg wife said as follows; "Your saying is not right, my Darling! I must be with you in order to do all of our home's things good as if I had a magic stick (祭) year and year (祀)! Because I have preserved all of my experiences (嘗), boiled (蒸) them and filtered them into my wise. Don't you know the fact until now?"

Thank you, the LORD of us two people, Jesus! The LORD has been with us, my wife Hyeonhi and me Augustin. We have been able to translate this Tcheonzamun poem (865th - 880th) by the power which you gave us amen! The LORD of us two people, thank you very much amen!

The letter of 'sa(祀)' means year and it is the term used in the Yin(殷) Dynasty in China [6]. Yin was the second dynasty in China and the country was ruined by Chou(周) Dynasty in the period near 1100 B.C. And it is possible that Maeg(緡) country has a deep relation with Yin Dynasty.

873-876 계상재배(Kye Sang Zae Bae) 稽(桑+頁)再拜 The Maeg wife continued her parole again.

"My Darling, may I ask a favor of you? I really want you to listen well to me. Please put your hands together (拜) and make also your feeling sense at good function (再). It is that is in order to think here and there (稽) by your intelligence (桑+頁)! And then you can understand those things well!" This part of translation is connected to the meaning of 'Zzong Geut' and 'Keo Heo' of the fourth line on the Korean pronunciation.

Confucius translated this line of four letters from Tcheonzamun as follows; 'Kye Sang' as 'to bow down one's head just to touch the ground', 'Zae Bae' as 'to bow down two times.'

This is just the same method of Zesa(祭祀) that we Koreans now practice in Korea. We, the Koreans, accepted this Zesa method which Confucius has translated this four letters (稽(桑+頁)再拜) on Chinese grammar style.

Will the Maeg wife's demand with earnestness have effect to her husband? Me, a descendant of Maeg people, Augustin has nearly never accepted the proposal of Hyeonhi his wife... How our ancestor, the Maeg husband, did he do? The present authors are also impatient to know the result of this quarreling couple- husband and wife whose opinions were not same. How did they change or how did not they change their life pattern of marriage?

877-880 송구공황(Song Gu Kong Hwang) 悚懼恐惶 The Maeg wife continued with eagerness with her desperate craving to be loved.

"My Darling Husband, look at the awkward bird (椎-木) who has big eyes (目)(目) on its both sides of the face (懼). Your wife, I, with such a mind as the bird stand in front of you. Do you have a warmness, which I really desire, enough to take (束) your

wife's weak mind (心) in your breast (懷)? Do you think that it is extremely-truly-really difficult for you to behave like this to me, your wife? Yes, the mind (心) of the King Himself worn in White Robe (皇), the power of the LORD in Heaven (惶) must make your mind in order for you to become such a husband of warmness. I really desire to you, My Husband, that you will make favor of me with the Intermediary of GOD and you will do all of (凡) this things (工) to me. It will be extremely wonderful (恐) and I shall be truly happy!"

One day, I, Augustin, was angry to my wife, Hyeonhi. No, it is not so. Augustin was very often angry to Hyeonhi, therefore the angry itself was not an extraordinary thing. But it was special because Hyeonhi said at that day a very strange thing. So I had a distinct memory for the affair of the day. What Hyeonhi has said was this sentence. "Oh My LORD, you did not respond to my prayers!"...

ACKNOWLEDGEMENTS

We thank Mr. Ilsoo Joseph Kim and Mrs Bohwa Kim, Mr. Yeonghag Park and Mrs Hilye Sarah Kim. We thank Father Jean Blanc, Father Hifumi Iwazaki. We thank 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. Yeongkyu Catharina Zeong and Mr. Eungsang Francesco Lee, the members of Cell praying group of Daejeon Nae-dong Catholic Church and the members of Daejeon Ludovicus of Ordo Franciscan Secularis (OFS).

REFERENCES

1. Dallet CH (1874). Histoire de l'Eglise de Coree I(*History of Korean Catholic Church 1*). Victor Palme. Paris. pp. XI(11) - XCIX(99), 37-56.
2. Kim, J.J.(2002). HanSeogBong Tcheonzamun. Eunkwang Publishing Company. Seoul, 1-52.
3. Zhang, S.N. (1716). Kangxizidian (Edited by Zhonghua Book Company in 2013). Beijing. 1200-1201.
4. Park, H. R., & Kim, S. A. (2017). Dont be an idiot! Fight! with the apparent title of you must write it in your words as historical records by your own hand: Translation of the poem on Tcheonzamun (the book of The Thousand Character Essay) from 673rd to 688th using Chinese characters and Korean pronunciation. *Journal of Languages and Culture*, 8(3), 24-27.
5. Park, H. R., Kim, J.A., Kim, K. D. A., Kim, J. A., Kim, S. T., Hamon, A., ... & Kim, S. A. (2017). The Tcheonzamun (the thousand character essay). *Journal of Languages and Culture*, 8(2), 14-17.
6. Zhongguo Shehuikexueyuan Yuyanyanjusuo Cidianbianjishi. (2002). Xiandaihanyucidian. Shangwu Yinshuguan Publishing Co. Beijing, 1198.