

Original Research Article

I Am Proud of My Father Ilsoo Joseph; Because He is Very Sympathetic and Simple! (Tcheonzamun 193rd-208th)

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Article History

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Abstract: The French missionary, Dallet (1874) wrote in his book that there was same book for the children education for the Chinese character education both in ancient China and in ancient Korea, and he expressed it Tcheonzamun (The thousand character essay). The author studied the translation of Tcheonzamun poem through the meaning of Chinese character and through Korean pronunciation of Chinese character. And one of the goal of this study is to know the history of ancient Korea. This translation, it is the poem from 193rd to 208th letters of Tcheonzamun (The thousand character essay). Here, the method was taken through the meaning of Chinese character on the translation. 193-196 墨(Mug) 悲(Bi) 絲(Sa) 染(Yeom) “In order to do the thing (絲) well done (染), we might do the sacrifice, for example, the grief or the sorrow (悲). And then, we can obtain the thing (墨) which we want.” This is my attitude as the father of my children in my family. 197-200 詩(Si) 讚(Tchan) 羔(Go) 羊(Yang) Differently, the next is the attitude of my wife Hyeonhi for the children education. And she often said to me as follows. “No, it is so! To do command to children is not good! In order to grow (羊) the children (羔), we might give them praise or speak good of them (讚) as we sing a song (詩).” 201-204 景(Kyeong) 行(Haeng) 維(Yu) 賢(Hyeon). “In order for other people (行) and myself also to keep continuously good and bright and in delight (景), I must have (維).the virtue (賢).” This expressed the method of children education which was recommended by the author of Tcheonzamun. 205-208 克(Keug) 念(Nyeom) 作(Zag) 聖(Seong) This is not attitude of me but of Hyeonhi. And it is the supposition of the author of Tcheonzamun. “It is not so difficult! In order to overcome (克) the false thought (念), you have the simple method (作); Let’s live in good manner for our lives (聖)!”

Keywords: Tcheonzamun (The thousand character essay), the translation of Tcheonzamun poem through the meaning of Chinese character and through Korean pronunciation of Chinese character, Let’s live in good manner for our lives (聖)!

INTRODUCTION

The French missionary, Dallet (1874) wrote in his book that there was same book for the children education for the Chinese character education both in ancient China and in ancient Korea, and he expressed it Tcheonzamun (The thousand character essay). The author studied the translation of Tcheonzamun poem through the meaning of Chinese character and through Korean pronunciation of Chinese character (Park *et al.*, 2021a; Park *et al.*, 2021b). And one of the goal of this study is to know the history of ancient Korea.

MATERIALS AND METHODS

This translation, it is the poem from 193rd to 208th letters of Tcheonzamun (The thousand character essay). And

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there have been two methods for the translation (Park *et al.*, 2021a; Park *et al.*, 2021b). Here, the method was taken through the meaning of Chinese character on the translation.

RESULTS AND DISCUSSION

The title of this article is 'I am proud of my father Ilsoo Joseph, because he is very sympathetic and simple!' And this is the translation of a poem from Tcheonzamun (The thousand character essay). It is the poem from 193rd to 208th letters. This translation was done through the meaning of Chinese character.

Number in Tcheonzamun Chinese characters (Pronunciation of Korean language in English alphabet).

193-196 墨(Mug) 悲(Bi) 絲(Sa) 染(Yeom) . "In order to do the thing (絲) well done (染), we might do the sacrifice, for example, the grief or the sorrow (悲). And then, we can obtain the thing (墨) which we want." This is my attitude as the father of my children in my family.

197-200 詩(Si) 讚(Tchan) 羔(Go) 羊(Yang) Differently, the next is the attitude of my wife Hyeonhi for the children education. And she often said to me as follows. "No, it is so! To do command to children is not good! In order to grow (羊) the children (羔), we might give them praise or speak good of them (讚) as we sing a song (詩)."

201-204 景(Kyeong) 行(Haeng) 維(Yu) 賢(Hyeon) "In order for other people (行) and myself also to keep continuously good and bright and in delight (景), I must have (維).the virtue (賢)." This expressed the method of children education which was recommended by the author of Tcheonzamun.

205-208 克(Keug) 念(Nyeom) 作(Zag) 聖(Seong) This is not attitude of me but of Hyeonhi. And it is the supposition of the author of Tcheonzamun. "It is not so difficult! In order to overcome (克) the false thought (念), you have the simple method (作); Let's live in good manner for our lives (聖)!"

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Augustin thanks so much the Lord Jesus Christ!

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