

Original Research Article

If You Eat the Food Deliciously, My Husband, It is My Great Joy! (Tcheonzamun 193rd-208th)

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Abstract: The French missionary, Dallet (1874) wrote in his book that Tcheonzamun (The thousand character essay) has been utilized as an instructing textbook for the ancient Chinese children and the ancient Korean children. The present researcher tried to translate the poem of Tcheonzamun 193rd-208th through two methods; one is through Korean pronunciation of those Chinese characters and the other through the meaning of Chinese character. 193-196 墨(Mug) 悲(Bi) 絲(Sa) 染(Yeom) 무엇 이여? Mueot iyeo? I am surprised! What is that? 197-200 詩(Si) 讚(Tchan) 羔(Go) 羊(Yang) 쉬 차거워! Shi Tchageoweo! The food is now warm and delicious! But if you do not take this food now, it will be soon changed into the cool state and it will be not delicious! 201-204 景(Kyeong) 行(Hang) 維(Yu) 賢(Hyeon) 가아위 혀! Kaawi Hyeo! My wife, let's select the person who will take this food first! To play 'Kaawi bai bo' is a kind of game with the hands among two persons or more than two persons. 205-208 克(Keug) 念(Nyeom) 作(Zag) 聖(Seong) 그냥 잡쉬! Keunyang Zabsuo! No, no, my husband, please take the food without considering me! I tried to make the food delicious and warm for you! If you eat the food deliciously, my husband, it is my great joy!

Keywords: Tcheonzamun (The thousand character essay) has been utilized as an instructing textbook, the ancient Chinese children and the ancient Korean children, the poem of Tcheonzamun 193rd-208th through two methods; one is through Korean pronunciation of those Chinese characters and the other through the meaning of Chinese character.

INTRODUCTION

The French missionary, Dallet (1874) wrote in his book that Tcheonzamun (The thousand character essay) has been utilized as an instructing textbook for the ancient Chinese children and the ancient Korean children. Park *et al.* (2021a) and Park *et al.* (2021 b) tried to translate the Tcheonzamun poem.

MATERIALS AND METHODS

The present researcher tried to translate the poem of Tcheonzamun 193rd-208th through two methods; one is through Korean pronunciation of those Chinese characters and the other through the meaning of Chinese character.

RESULTS AND DISCUSSION

The present researcher tried to translate the poem of Tcheonzamun 193rd-208th through two methods; one is through Korean pronunciation of those Chinese characters and the other through the meaning of Chinese character. Now it is the first method for the translation. It was done through Korean pronunciation of Chinese characters.

Number of Tcheonzamun (The thousand character essay). Chinese character (Korean Pronunciation of Chinese

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character in English alphabet). Transformed phrase on Korean pronunciation in Korean alphabet Transformed phrase on Korean pronunciation in English alphabet.

The meaning in Korean language is as follows;

193-196 墨(Mug) 悲(Bi) 絲(Sa) 染(Yeom) 무엇이여? Mueotiyeyo? I am surprised! What is that?

197-200 詩(Si) 讚(Tchan) 羔(Go) 羊(Yang) 쉬 차거워! Shi Tchageoweo!

The food is now warm and delicious! But if you do not take this food now, it will be soon changed into the cool state and it will be not delicious!

201-204 景(Kyeong) 行(Hang) 維(Yu) 賢(Hyeon) 가아위 혀! Kaawi Hyeo! My wife, let's select the person who will take this food first! To play 'Kaawi bai bo' is a kind of game with the hands among two persons or more than two persons.

205-208 克(Keug) 念(Nyeom) 作(Zag) 聖(Seong) 그냥 잡쉬! Keunyang Zabsuo!

No, no, my husband, please take the food without considering me! I tried to make the food delicious and warm for you! If you eat the food deliciously, my husband, it is my great joy!

And now this is the second method for the translation. On the second method, the present researcher deleted same part of Chinese characters.

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

193-196 墨(Mug) 悲(Bi) 絲(Sa) 染(Yeom). In order for the miserable (悲) to be disappeared (墨), the bad thing (染) must be minimum (絲).

The Tcheonzamun author thought that the first line is not the good method, because it is too abstract. And the Tcheonzamun author suggested the next three concrete methods. And the next three lines have the similar meanings.

197-200 詩(Si)-言=寺 讚(Tchan))-言=贊 羔(Go) 羊(Yang). No, it is not so! There is a route! It is to aid other people who are in sad. Do you really wish that a lot of people (寺) might help another person (贊)? It will be possible when the adult or the stronger person (羊) might understand again the condition of the baby or the weaker person (羔).

201-204 景 (Kyeong) 行 (Hang) 維(Yu) 賢(Hyeon). If you want that somebody's activity (行) is right and bright (景), the method is very simple. The person must have (維).the wisdom (賢) in his (her) heart.

205-208 克(Keug)-口=十 念(Nyeom) 作(Zag) 聖(Seong))-口=耳 壬. If you wish to be a human-being (念) in order to help many (十) good persons (JI) in the world, please do (作) listen (耳) to the voice of other people (壬).

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Augustin thanks so much the Lord Jesus Christ!

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