

Original Research Article

Endless Love of Maeg Husband for His Wife (289th-304th of Tcheonzamun)

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Abstract: The researchers used the poem of Tcheonzamun (The thousand character essay). They translated the poem not with a traditional method but with a new method. The new method is as follows; the researchers made a unit of 16 letters of (289th-304th) into a poem, and the researchers thought that the poem has a meaning of unique theme. On the poem (961st - 976th letters of Tcheonzamun) the Maeg wife expressed her marriage life in Korean language as “*Yeong Zuggesso*(I am in real deadly tired).” The researchers felt sorry on this interpretation about this unhappiness of the couple. Because the researchers are descendants of the Maeg people, and they wanted in the Tcheonzamun interpretation to see the happy marriage life between the Maeg wife and the Maeg husband, the antecedents of the present researchers. So the researchers continued Tcheonzamun interpretation with the wish of finding their antecedents' joyful marriage life. But the translation of these two methods is totally different! Which do you like better of these two interpretations? It is up to you, the reader!

Keywords: Tcheonzamun(The thousand character essay), this unhappiness of the couple, 16 letters of (289th-304th), Maeg wife, descendants of the Maeg people, Maeg husband.

INTRODUCTION

One of the great Chinese scholars (it might be Confucius) praised the life of Maeg people [1]. But when the present researchers translated Tcheonzamun(The thousand character essay) poems, it was known that the life of Maeg people was neither happy [1], the marriage life between the Maeg wife and the Maeg husband was nor happy. The researchers came to discern the marriage life through the Tcheonzamun poem (961st - 976th letters) [3]. In China there was Sanyung people, they were also called as Maeg people [4]. It is not certain that the Maeg people were the antecedent of Korean people. However, the present researchers thought that Maeg people were antecedents of Korean people and they wrote the Tcheonzamun, the masterpiece of East Asia [5, 6]. On the poem (961st - 976th letters of Tcheonzamun) the Maeg wife expressed her marriage life in Korean language as “*Yeong Zuggesso*(I am in real deadly tired).” The researchers felt sorry on the interpretation about the unhappiness of this couple. The researchers are descendants of the Maeg people, and they wanted in the Tcheonzamun interpretation to see the happy marriage life between the Maeg wife and the Maeg husband, the antecedents of the present researchers. So the researchers continued Tcheonzamun interpretation with the wish of finding their antecedents' joyful marriage life.

MATERIALS AND METHODS

The researchers used the poem of Tcheonzamun(The thousand character essay). They translated the poem not with a traditional method but with a new method. The new method is as follows; the researchers made a unit of 16 letters of (289th-304th) into a poem, and the researchers thought that the poem has a meaning of unique theme. They utilized the Korean grammar system

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for the translation of each line of 4 Chinese characters, and they also tried to find Korean words from the Chinese characters of the Tcheonzamun poem.

RESULTS AND DISCUSSION

The present researchers tried to translate a Tchoenzamun poem of (289th-304th letters). At first the researchers interpreted the poem through Korean pronunciation of the Chinese characters.

The order in Tcheonzamun/ Korean pronunciation of Chinese character in English alphabet/ Chinese character/ modified Korean pronunciation of the Chinese character in English alphabet(modified Korean pronunciation of the Chinese character in Korean alphabet)/ Translation through Korean pronunciation and written in English.

289-292 Dog-Tcho-Seong-Mi 篤初誠美 Tog-Ssogo-Seong-Naego(특 쏘고 성내고) The Maeg husband's angry attitude to her wife; saying roughly and being angry to her.

293-296 Sin-Zong-Eui-Lyeong 慎終宜令 Zing-Zing-Eu-Leuleong(징징 으르렁) The Maeg husband's angry voice to her wife like a thunder.

297-300 Yeong-Eob-So-Gi 榮業所基 Yeong-Eobso-Sog-il(영 없소 속이!) The Maeg wife said by herself "My husband is not gentle!"

301-304 Zeog-Sim-Mu-Gyeong 籍甚無竟 Zag-sin-Mug-hyeo!(작신 목혀!) The Maeg husband said by himself about her wife; "Let's treat her relentlessly!"

At the second time, the researchers translated the poem with the meaning of the Chinese characters.

289-292 Dog-Tcho-Seong-Mi 篤初誠美. The researchers deleted deliberately the horse (馬) from the kindness (篤) and removed the sheep(羊) from the beauty(美). Because both the horse and the sheep are animals. And, there were remained parts of the 4 words; bamboo(竹)- the beginning(初)- sincerity(誠)- large(大). Then, the meaning of these reduced 4 Chinese characters is as follows; If you want from the beginning (初) to grow somebody in good condition(竹), you have to take attention(誠) only for the brilliant one(大). In other words, the husband has to concern not for his wife but for the important outer affairs. This is general notion of East Asian man not only of old times, but also that of present epoque. 289-292 Dog-Tcho-Seong-Mi 篤初誠美. The researchers deleted deliberately the horse (馬) from the kindness (篤) and removed the sheep(羊) from the beauty(美). Because both the horse and the sheep are animals. And, there were remained parts of the 4 words; bamboo(竹)- the beginning(初)- sincerity(誠)- large(大). Then, the meaning of these reduced 4 Chinese characters is as follows; If you want from the beginning (初) to grow somebody in good condition(竹), you have to take attention(誠) only for the brilliant one(大). In other words, the husband has to concern not for his wife but for the important outer affairs. This is general notion of East Asian man not only of old times, but also that of present epoque.

293-296 Sin-Zong-Eui-Lyeong 慎終宜令 .The order of translation is as follows; ②①④③.

① „To continue up to the last time" or „to the end"(終) ② „the thing which I want to say and say again", „the thing which one has to do", „If you want to live well", „If you have something to be absolutely fulfilled"(慎) is that ③ The husband must make her wife(令) ④ happy and joy!(宜)

297-300 Yeong-Eob-So-Gi 榮業所基. If you want something (業) to be done well (榮), you have to regard well (所) the base on which you stand, on which you depend, which you supports continuously(基). To whom do I get help at my home? It is my wife. It is same on every home; man gets supports from his wife.

301-304 Zeog-Sim-Mu-Gyeong 籍甚無竟. If you want to write (籍) the real meaning (甚) of the life, you have to do your best (無) until the end (竟) of your life. This explains the background of 'Endless love of Maeg husband for his wife'.

The LORD of us two people amen thanks you! It was possible only through by your Grace; the talent of this translation is given from you, our Lord of us, Hyeonhi and Augustin!

As a conclusion, the researchers collected the translation of the Chinese characters of this Tcheonzamun poem (289th-304th).

289-292 Dog-Tcho-Seong-Mi 篤初誠美 The Maeg husband works only for the important outside works.

293-296 Sin-Zong-Eui-Lyeong 慎終宜令 No, it is not true. The husband has to make his Maeg wife joyful and happy.

297-300 Yeong-Eob-So-Gi 榮業所基 The Maeg husband will do his best for his wife.

301-304 Zeog-Sim-Mu-Gyeong 籍甚無竟 The Maeg husband must love his Maeg wife until the end of his life. Now the translation of these two methods is totally different! Which do you better of these two interpretations? It is up to you, the reader.

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