

Original Research Article

A Story about Time Travel – The Story of Chinese Characters (0196-0210) When Translated on Korean Pronunciation

Hyeonhi Regina Park¹, Jiah Anna Kim², Rosa Kim³, Alain Hamon⁴, Sohwa Therese Kim⁵, Sangdeog Augustin Kim^{6*}

¹Department of Elderly Care and Welfare, Joongbu University, Kumsan, Republic of Korea (ROK)

²Department d'Expertise Economique, Universite de Paris-Est Creteil, Paris, France

³Specialite d'Economie politique, Ecole des Hautes Etudes en Sciences Sociales (EHESS), Paris, France

⁴L'Ecole Internationale Jean-Mermoz, Abidjan, Cote d'Ivoire

⁵Department of French Language and literature, Seoul Women's University, Seoul, ROK

⁶Department of Companion Animal and Animal Resources Science, Joongbu University, Kumsan, ROK

*Corresponding Author

Sangdeog Augustin Kim

Article History

Received: 15.04.2020

Accepted: 23.04.2020

Published: 26.04.2020

Abstract: It is extraordinary, so the researchers title their article as 'A Story about Time Travel.' Anyway, the present researchers selected by random the 15 Chinese characters, named them from 0196 to 0210. The researchers translated the letters through two methods. One is to analyze the letter into several parts and to assemble each pronunciation. The other is to try to find its Korean pronunciation with separated several parts of the letter. It is possible to translate on several viewpoints. For example, 0207-1) Mae (to sell, 卖; 賈) is consisted of 'Mang'(the net, 网; 四) and 'zoga'(the shells, 贝壳; 貝). No, it is not. There is no "Mang zoyeo! 망 조여!". Therefore, our trial was not right. 0207-2) Mae (to sell, 卖; 賈) is consisted of Mang (the net, 网; 四), mog(the eye, 目; 目), yeodeolb(number eight, 八; 八). And its pronunciation is 'Mang mog yeodeolb'. And it will be reduced into 'Mang mo yeo', and then the pronunciation will be changed into "Mang moyeo! 망 모여!". Its meaning is "the net is collected!" 0207-3-1) Mae (to sell, 卖; 賈) is consisted of Mag (the net, 网; 四), mo(모; 目), yeo(여; 八). Here Mang (the net, 网; 四) was changed into 'Mag, 막', mo(目) and yeo(八) was assembled as 'mo yeo, 모여.' 'Mag moyeo!, 막 모여!' means "Come here(moyeo!) all of you!(Mag)" 0207-3-2) Mae(賈) = M(四) + o(目) + yeo(八) = M o yeo = Moyeo → Mae, The sound of this Chinese character, Moyeo(모여), means "All of you, come here together!" 0207-4) Mae (to sell, 卖; 賈) is composed of 'Mag'(thoughtlessly, sufficiently, in any case, in any time; the net, 网; 四) and 'zuge!'(give it to the person!, 给; 貝). "Mag zuge! 막 주게!" means "(to the inferior person) Hey! Give it to them sufficiently!" Here, Mang(망) was changed into Mag(막), and 'zoge(조개)' was changed 'zuge!(주게!)' 0207-5) Mae (to sell, 卖; 賈) is consisted of Mag (막; 四) and zulgge(줄게; 貝). Here, Mang(망; 四) was changed into 'Mag(막)', and zoge(조개; 貝) was changed into 'zulgge(줄게)'. "Mag zulgge! 막 줄게!" means "I will give you something in a sufficient quantity!" (From our translation, this Chinese character of the sale[賈] does not show the reality. But it only expresses a kind of apparent advertisement of the selling goods[賈]. Because any seller would not give the matter to the buyer in cheap price).

Keywords: Time Travel, the Story of Chinese Characters, (0196-0210), Translated on Korean Pronunciation.

INTRODUCTION

It is known that Tcheonzamun (The thousand character essay) was used in teaching children in Tchin dynasty in the era of BC 200 [1]. It is well known that the Chinese characters were made in the period of Shang dynasty [2]. While there was a tribe named of Maeg (緜) and its people were respected by Chinese people [3]. And Park *et al.* suggested that the Tribe Maeg created the Tcheonzamun in Chinese characters on the foundation of Korean pronunciation. Park *et al.*

Copyright © 2020: 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.

[4] wrote “The researchers found that the Tcheonzamun(The Thousand Character Essay) is composed of 63 poems of 16 letters, while the last 63rd poem was consisted of 8 letters. In the present report the researchers used the poem of 16 letters from 641st to 656th characters of Tcheonzamun. The researchers tried in the present report to look back at the history of ancient Korea through a poem on Tcheonzamun. Because the history of Korea before 1st century A.D. has not been known until now. a) Through the first translation by adopting the meaning of Chinese character, the researchers found that the author of Tcheonzamun poems tried to encourage the Maeg people, the ancestor of Koreans, because they were defeated on a combat with another country at that time. b) The researchers found that there is another method for the translation of Tcheonzamun poem. The researchers used their Korean pronunciations of the 16 letters for the second translation. c) The meaning of the translations under the two methods was similar, while the second translation through Korean pronunciations of Chinese characters had a tinge of sadness. From the above three key points, the researchers assumed two things; d) the people of Maeg country wrote the Tcheonzamun, and that e) the Tcheonzamun was spread from Maeg country into China before 500 B.C. Another two things the researchers found further are: f) the Tcheonzamun poem is a splendid writing because they can express similar meaning both on interpretation of Chinese characters and on Korean pronunciations with those Chinese characters. g) There is a little difference between the modern Korean language and the Korean language more than 2500 years old. The researchers wanted to know if Maeg people were the religious people or not. Through this research, however, the researchers concluded that Maeg people were very religious people. And finally it is considered that the object for Maeg people of this Tcheonzamun poem is the petition to the God for the protection.” And Park *et al.* [5] described “The researchers have tried to pronounce the part of the letter, and then investigate if there is some meaning of the part of the letter when assembled together on a Korean pronunciation method. Because the researchers have obtained the similar results were shown on the analysis of Tcheonzamun (The thousand character essay). We analyzed the Chinese characters with the method of using Korean pronunciation. We translated the 10 Chinese characters randomly, and named them the continuous number of 0031 to 0040. As a conclusion the researchers have found the ancient Korean people's sense and frankness shown on Chinese characters. And it is known that the meaning through Korean pronunciation is more expressive that the present meaning.” So it is necessary to do the research work on the origin of Chinese characters, it is the theme of this research.

MATERIALS AND METHODS

It is extraordinary, so the researchers title their article as ‘A Story about Time Travel.’ Anyway, the present researchers selected by random the 15 Chinese characters, named them from 0196 to 0210. The researchers translated the letters through two methods. One is to analyze the letter into several parts and to assemble each pronunciation. The other is to try to find its Korean pronunciation with separated several parts of the letter.

RESULTS AND DISCUSSION

The next is the result of our research.

0196) Ngam (岩), Am (岩)

0196-1) 'Ngyeoami' seems for both of us, Hyeonhi and Augustin, to be similar to the pronunciation 'Bawi(the stone in Korean language.)' How do you, the reader, hear the sound 'Ngyeoami'?

"Ngam(the stone, and its Korean pronunciation is 'Bawi', 암; 岩) = Ngib(a mouth, 입; 口) + byeol(to ascend rightward, 별; /) + hana(number one, 첫; 一) + gam(to open the mouth in order to take something descending from the heaven, 감; ㄱ) + sin(to communicate, 신; 人) = Ngib + byeol + hana + gam + sin = Ng yeo a m i = Ngyeoami → Ngam."

0196-2) In Korean language, there is no difference between 'Ngam(암)' and 'Am(암).' So this time, the researchers take the sound of 'Am' instead of 'Ngam(암).' Here, 'Byeoami' has two roles. One is for 'Bawi', the meaning of this Chinese character, (岩). And the other role is 'Am', the pronunciation of this Chinese character in Korean language.

"Am(the stone, and its Korean meaning is 'Bawi', 암; 岩) = Ib(a mouth, 입; 口) + byeol(to ascend rightward, 별; /) + hana(number one, 하나; 一) + gam(to open the mouth in order to take something descending from the heaven, 감; ㄱ) + sin(to communicate, 신; 人) = Ib + byeol + hana + gam + sin = B yeo a m i = Byeoami → Am."

0196-3) the principal object of the present researchers in this work was to find out the pronunciation of this Chinese character, Am (岩). But during this work, the researchers became to take the pronunciation of 'Bawi' instead of 'Am.' The 'Byeoami' seems to be similar to 'Bawi.' The readers, how do you feel about this result?

"Am(the stone, and its Korean meaning is 'Bawi', 암; 岩) = Ib(a mouth, 입; 口) + byeol(to ascend rightward, 별; /) + hana(number one, 하나; 一) + gam(to open the mouth in order to take something descending from the heaven, 감; 口) + sin(to communicate, 신; 一) = Ib + byeol + hana + gam + sin = B yeo a a i = Byeoai → Am.

0197) Seog (石)

"Seog(the stone, 석; 石) = Tcheos(the first, 첫; 一) + byeol(to ascend rightward, 별; /) + gu(a mouth, 구; 口) = Tcheos + byeol + gu = S yeo g = Syeog → Seog."

0198) Bun (糞)

0198-1) "Bun (The excrement or the feces, 분; 糞) = Deobuleo(together, 더불어; 共) + zeon(field, 전; 田) + mi(the rice, 밀; 米) = Deobuleo + zeon(field) + mi = Bu n i = Buni → Bun"

0198-2) The word "Abbulssa!(아뽀싸)" is used in Korea when somebody has been in a great trouble or one has done a very important mistake. The word 'Abbul(아뽀)' came from 'Abul(아뽀)', and it signifies 'Do the feces', and 'ssa(싸)' means 'do' or 'act.' And "Abbulssa!" means 'Somebody excreted the feces.' Therefore, the person has done a greatly shameful thing.

"Bun (The excrement or the feces, 분; 糞) = Ssal(the rice, 쌀; 米) + bat(the field, 밭; 田) + umul(the well, 우물; 井) + pal(number eight, 팔; 八) = Ssal + bat + umul + pal = a b u l = Abul → Bun."

0198-3) In Korean language there is a phrase "Bulssanghae! (불쌍해!)". Its meaning is 'miserable.' Here, 'Bulssang(불쌍)' means 'Somebody passes the feces.' When someone passes the feces not on the toilette but in front of other people, he (she) feels to be very miserable.

0199) Gye (計)

Gye(To plan something, 계; 計) is consisted of Mal(the language, 말; 言) and Yeol(number ten, 열; 十). This Chinese character sounds 'Mal yeo.' And in Korean language, the sound can be changed into "Mal lyeo! (말려!)" If someone plans to do something, we must stop him (her) to do a new thing.

The researchers think that the maker of Chinese characters seemed to consider two different directions; one method for Chinese character is to describe the thing in the right direction, the other method for Chinese character is to express the thing in an opposite direction. Here, the meaning of Gye(To plan something; 計) is the opposite direction. Perhaps, it seemed that the second method has been used in order to emphasize the original meaning.

0200) Saeg (色)

Saeg(the color, 색; 色) is composed of Kal(the knife, 칼; 刀) and Pa(the tail, 파; 巴). It sounds 'Kalpa.' In Korean language it can be changed into "Kapa!(갑아!)", and its meaning is "Return it to the person as much as you have received from the person a bad treatment!". The meaning is as follows; if somebody has been angry to me, I must be so to the person in order to return it to the man (the woman).

0201) Myeong (命)(2)

Here, (2) means the research of the second time for this Chinese character, Myeong (命). This Chinese character Myeong(the life, 명; 命) means "You must do live well!" or "From now on, do not think other things. You think only to live well! It is your way!" The letter Myeong (the life, 명; 命) consists of Salam (the human-being, 사람; 人), hana(number one, 하나; 一), ib(the mouth, 입; 口) and zeol(the score, 절; 卍). This letter Myeong(命) pronounces as 'Sal ha i zeol.' And we can change this pronunciation as "Sala ize!(From now on, do not think other things. You live well! It is your way! 살아 이제!)" or "Salayazi!(You must do live well! 살아야지!)" in Korean language.

0202) An (案)

The meaning is "If I were you!" An (the thought, 안; 案) is consisted of Namu(the wood, 나무; 木), Neo(the woman, 너; 女) and Myeon(cellar or hovel, 면; 案-女-木). It is 'Namu neo myeon, 나무 너면.' The meaning in Korean language is "If I were you!; Na neomyeon!, 나 너면!" or "The other person were you!; Nam neomyeon!, 남 너면!"

0203) Bog (福)

0203-1) This Chinese character Bog (good fortune; 福) means "Two of us, we want to be a couple, the husband and the wife!" The first part of this letter (福), si(to see; 示), is consisted Dul(둘, 二) zzag(짝, 小). And the second part is ha (하, 一) go(고, 口) pa(파, 田). Two parts sound ensemble as 'Dul zzaghagopa, 둘 짝 하고 파.'

0203-2) Dul zzag haguba → Dul zzag hagobwa!(I hope that two of you, you might be a couple as the husband and the wife! 둘 짝 하고 봐!) And it is the good fortune! Bog (福) is 'Dul(둘, 二) zageun(작은, 小) hana(하나, 一) gu(구, 口) bat(밭, 田).'

And it will be changed as follows

"Dul(the two; 둘) zzag(a couple; 짝) hago(to do; 하고) bwa!(let's see; 봐!)"

0204) Gu (具)

Gu(be assorted, 구; 具) means "I cannot do the thing well! (Mot ha yeo! 못하여!). Someone cannot do it well, so he (she, I, you) wants to be assorted with various things.

From those parts of the Chinese character Gu(구; 具), we were able to read as Mog(the eye, 목; 目), hana(number one, 하나; 一), yeodeolb(number eight, 여덟; 八). It showed Mog, hana, yeodeolb. It is 'Mo ha yeo.' And then, those three parts can be changed into "Mot ha yeo!, 못하여!" in Korean language.

0205) Bu (負)

0205-1) "Give me your sword! (Kal zwo! 칼 쥐)". If we surrendered to our enemies, they would say to us like this. If the enemy talk to us "Give me your sword!", we must give him our swords.

Bu (to defeat, 부; 負) is consisted of Kal(the knife, 칼; 刀) and of zogae(shells, 조개; 貝). And the Chinese character Bu (負) pronounced as 'Kal zogae, ' These two parts changed into "Kal zwo! 칼 쥐! (Give me your sword!)" in Korean language.

0205-2) Bu (to defeat, 부; 負) is consisted of Kal(the knife, 칼; 刀) and of zogae(shells, 조개; 貝).

And on Korean language it is "Kal zugae! 칼 주게!". This ordering style is well used to the inferior person.

0205-3) "I will give (貝) you a sword (刀)! I wish that you will not be defeated (負) from the combat with your enemy!" Here, Kal(the knife, 칼; 刀) is same, but 'zogae'(shells, 조개; 貝) is changed into "Zulgge! 줄께(I will give you something!)." And they sound together "Kal Zulgge!; 칼 줄께!". And the meaning is as follows; "I will give (貝) you a sword (刀)! I wish that you will not be defeated (負) from the combat with your enemy!; 칼 줄께 지지 마!"

0206) Haeng (幸)

Haeng(be happy, 행; 幸) is consisted of 'To'(the soil, 토; 土) and 'ban'(the half, 반; 半). Together they pronounce as 'To ban.' And the sound can be changed into "Teo bwa!, 터 봐!" in Korean language. The phrase 'Teo bwa!' means 'to break the blockage or the wall between the persons.' If the people are in good relation each other, they will be happy certainly!

0207) Mae (買)

0207-1) Mae (to sell, 매; 買) is consisted of 'Mang'(the net, 망; 四) and 'zogae'(the shells, 조개; 貝). No, it is not. There is no "Mang zoyeo! 망 조여!" Therefore, our trial was not right.

0207-2) Mae (to sell, 매; 買) is consisted of Mang(the net, 망; 四), mog(the eye, 목; 目), yeodeolb(number eight, 여덟; 八). And its pronunciation is 'Mang mog yeodeolb'. And it will be reduced into 'Mang mo yeo', and then the pronunciation will be changed into "Mang moyeo! 망 모여!" Its meaning is "the net is collected!"

0207-3-1) Mae (to sell, 매; 買) is consisted of Mag (the net, 막; 四), mo(모; 目), yeo(여; 八). Here Mang(the net, 망; 四) was changed into 'Mag, 막', mo(目) and yeo(八) was assembled as 'mo yeo, 모여.' 'Mag moyeo!, 막 모여!' means "Come here(moyeo!) all of you!(Mag)"

0207-3-2) Mae(買) = M(四) + o(目) + yeo(八) = M o yeo = Moyeo → Mae, The sound of this Chinese character, Moyeo(모여), means "All of you, come here together!"

0207-4) Mae(to sell, 매; 買) is composed of 'Mag'(thoughtlessly, sufficiently, in any case, in any time; the net, 막; 四) and 'zuge!'(give it to the person!, 주게!; 貝). "Mag zuge! 막 주게!" means "(to the inferior person) Hey! Give it to them sufficiently!" Here, Mang(망) was changed into Mag(막), and 'zoge(조개)' was changed 'zuge!(주게!)"

0207-5) Mae(to sell, 매; 買) is consisted of Mag(막; 四) and zulgge(줄게; 貝). Here, Mang(망; 四) was changed into 'Mag(막)', and zoge(조개; 貝) was changed into 'zulgge(줄게)'. "Mag zulgge! 막 줄게!" means "I will give you something in a sufficient quantity!"

(From our translation, this Chinese character of the sale[買] does not show the reality. But it only expresses a kind of apparent advertisement of the selling goods[買]. Because any seller would not give the matter to the buyer in cheap price).

0208) Gae (改)

0208-1) Gae(to change, 개; 改) = Na(myself, 나; 己) tchida(to beat, 치다; 改-己) → "Na(나, me) tchyeo!(쳐! beat!)"

0208-2) Gae(to change, 개; 改) = Gi(myself, 기; 己) salam(human-being, 사람; 人) ye(be wise, 예; 父) = Gi salam ye = G a ye = Gaye → Gae.

0209) Eup (邑)

0209-1). The sound of 'Ngeub(village, 읍; 邑)' is consisted of Ngib(mouth, 입; 口) and pa(tail, 파; 巴). The sound of 'Ngib pa' is diminished to 'Ngip'. And this sound is changed to 'Ngib(입)', and then it was transformed into 'Ngeub(읍)'.
0209-2) The letter of 'pa(the tail, 파; 巴)' is composed of Gi(self or person, 기; 己) and ib(the mouth, 입; 口), Can you see these two letters in the Chinese character 'pa(巴)'? We, the present researchers, are afraid! Because you might feel that this is the class of geometry as a kind of mathematical science. If you take out the left side 'ib(口)' part from 'pa(巴)', 'gi(己)' remains.

Through this tedious work, you would find three parts from the Chinese character 'Ngeub(읍; 邑)'; Ngib(입; 口), gi(기; 己) and ib(입; 口). And 'Ng' from Ngib(입; 口), 'i' from gi(기; 己) and 'b' from ib(입; 口). Therefore, the sound of 'Ngeub(읍; 邑)' becomes 'Ngib(입)', then it is changed into 'Ngeub(읍)'.
0210) Ham (咸)

Ham (to complete, 함; 咸) is consisted of eom(엄; 冫), hana(하나; 一), ib(입; 口), tchang(창; 戈). 'M' is from both eom(엄; 冫) and ib(입; 口), 'h' is from hana(하나; 一), 'a' is from tchang(창; 戈). The reason of 'm' is from both eom(엄; 冫) and ib(입; 口) is that 'm(ㅁ)' and 'b(ㅂ)' are similar in Korean language, so only 'm(ㅁ)' is selected for this pronunciation. From 'eo(어)' and 'a(아)' only 'a(아)' is chosen, the reason is in Korean language 'eo(어)' and 'a(아)' are similar. The 'h(ㅎ)' is used as it is. And then the pronunciation is 'h' 'a' 'm', ham (함).

0210) Ham (咸)

Ham (to complete, 함; 咸) is consisted of eom(엄; 冫), hana(하나; 一), ib(입; 口), tchang(창; 戈). 'M' is from both eom(엄; 冫) and ib(입; 口), 'h' is from hana(하나; 一), 'a' is from tchang(창; 戈). The reason of 'm' is from both eom(엄; 冫) and ib(입; 口) is that 'm(ㅁ)' and 'b(ㅂ)' are similar in Korean language, so only 'm(ㅁ)' is selected for this pronunciation. From 'eo(어)' and 'a(아)' only 'a(아)' is chosen, the reason is in Korean language 'eo(어)' and 'a(아)' are similar. The 'h(ㅎ)' is used as it is. And then the pronunciation is 'h' 'a' 'm', ham (함).

ACKNOWLEDGEMENTS

We thank Mr Ilsoo Joseph Kim and Mrs Bohwa Kim, Mr Yeonghag Park and Mrs Hilye Sarah Kim, Ms Jieun Agatha Kim and Mr Kunjoo Daegon-Andrea Kim. We thank Father Jean Blanc and Father Hifumi Iwazaki. We thank the students of Department of Companion Animal and Animal Resources Science in Joongbu University. We thank Mrs Tamako Hayashi and Mr Yoshihiro Hayashi, Mrs and Mr Kuromiya, Mrs Francine Tenaillon and Professor Nicolas Tenaillon, and the members of Daejeon Ludovich of Ordo Franciscanus Saecularis(OFS) and the members of Daejeon Nae-dong Catholic Church, Mrs. Jeomhyeon Carolina Park and Mr Hijeong Aloysius Kim, and Mrs and Mr. Kuromiya.

REFERENCES

1. Dallet, C. H. (1874). Histoire de l'Eglise de Corée (History of Korean Catholic Church). *Victor Palme. Paris. France*, 11-99.
2. Fairbank, J. K., & Reischauer, E. O. (1989). *China: tradition & transformation*. Houghton Mifflin College Division.
3. Zhang, S. N. (1716). Kangxizidian (Edited by Zhonghua Book Company in 2013).

4. Park, H. R., Kim, J. A., Kim, K. D. A., Kim, J. A., Kim, S. T., Kim, R., ... & Kim, S. A. (2017). Ancient Koreans petition to God in Tcheonzamun: The thousand character essay poem (641st to 656th letters). *Journal of Languages and Culture*, 8(6), 79-84.
5. Park, H. R., Kim, K. D. A., Kim, J. A., Kim, R., Hamon, A., Kim, S. T., & Kim, S. A. (2019). The Story of Chinese Characters (0031-0040) When Translated on Korean Pronunciation.