

Original Research Article

I Want to Be Together with My Loving Husband! (Tcheonzamun 913th-928th), and a Note for 685th-688th (勞謙謹勅)

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Abstract: This poem was consisted of 16 letters in Tcheonzamun of 913th-928th, and the theme of this poem is 'the husband and the wife', and especially on 'the unkind husband to his wife'. And there is a note for 685th-688th (勞謙謹勅). Until now, the present researchers tried during their translation to delete a part of each two letters from the 16 letters of Tcheonzamun. However, this time the researchers deleted as many as parts if possible from the Chinese characters. After this procedure, the researchers translated the Tcheonzamun poem with the remained parts. 913-916 Po Sa Ryo Hwan 布射遼丸 (The husband come again after his long-time absence) "Po Si Rag Hamyeon" (This means "There is a sound of my husband's entering into our home.") 917-920 Hye Geum Wan So (禾+尤+山) 琴阮嘯 "Zi Geum Wat So!" (This means "Do you come here now?") I say to my husband this parole, and I think naturally. 921-924 Nyeom Pil Ryun Zi 恬筆倫紙 (Am I trully necessary to my husband?) "TcheoumPut (Sarang) Inzi?" (This means "As the first grass which the grazing animal really likes to eat?") 925-928 Gyun Gyo Im Zo 鈞巧任鈞 (Or, am I unnecessary for my husband?) "Gun Geot (Sarang) Inzi?" (This means "As the eating between meals, am I not so important to my husband?") There is a note for translation for 685-688 of Tcheonzamun (The thousand character essay). The present researcher's thought that there were two deletions of Chinese characters. The present researchers subtracted 'Eon (言)' from 'Gyeom (謙)' and it remained "hold an additional post (兼)." The researchers pulled out 'Eon (言)' from 'Geun (謹)', and it remained "small amount of (董)". So the translation is as follows; If you want to hold an additional post (兼) efficiently (勞), you should make the number of the secret codes (勅) less (董).

Keywords: The unkind husband to his wife, the relation between the wife and the husband, Tcheonzamun of 913th-928th letters, note for 685th-688th (勞謙謹勅).

INTRODUCTION

Until now, the present researchers tried during their translation to delete a part of each two letters from the 16 letters of Tcheonzamun (The Thousand Character Essay) poem [1, 2]. However, this time the researchers deleted as many as parts if possible from the Chinese characters. After this procedure, the researchers translated the Tcheonzamun poem with the remained parts.

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MATERIALS AND METHODS

The present researchers used the 16 letters of 913th-928th from Tcheonzamun (The Thousand Character Essay). The researchers deleted as many as parts if possible from the Chinese characters. After this procedure, the researchers translated the Tcheonzamun poem with the remained parts.

On the first line of 4 Chinese characters of this poem, 'Po Sa Ryo Hwan (布射遼丸)', the researchers deleted the parts of the same 3 strokes from the four Chinese characters. The researchers subtracted the 'Geon (巾)' from 'Po (布)', and it remained "()". They deleted the 'Tchon (寸)' from 'Sa (射)', and it remained "the body (身)". The researchers subtracted the upper part, a letter similar to 'Hwan (丸)' from 'Ryo (遼)', and it remained "walk slowly (&)", "white (白)" and "small (小)". The present researchers pulled out 'Hwan (丸)' from 'Hwan (丸)', and it remained "nothing ()". The result of these subtractions is as follows;

布 Po > "ten (十)",

射 Sa > "the body (身)",

遼 Ryo > "walk slowly (⋈)", "white (白)", "small (小)",

丸 Hwan > "nothing ()".

This is the second line of the poem. The present researchers tried to reduce the size of these 4 Chinese characters of 'Hye Geum Wan So ((禾+尤+山) 琴阮嘯)'. The researchers deleted two letters of same 'Wang (王)' from 'Geum (琴)', and it remained "now (今)". And the researchers, with the same method, subtracted similar two letters of 'Pyeon (片)' and 'Zang (壯-士)' from 'So (嘯)', and it remained "mouth (口)" and "the basic principle (聿)". How do you think about pulling out the 'San (山)' from 'Hye (禾+尤+山)' and pulling out of the 'Bu (β)' from 'Wan (阮)'? Because these two letters of 'San (山)' and 'Bu (β)' mean similarly. Yes, we will do it so. The researchers deleted 'San (山)' from 'Hye (禾+尤+山)', and subtracted 'Bu (β)' from 'Wan (阮)'. Then, it remained "good rice (禾+尤)" from 'Hye (禾+尤+山)' and it reduced into "the most important thing (元)" from 'Wan (阮)'. The result of these subtractions is as follows;

(禾+尤+山) Hye > "good rice (禾+尤)",

琴 Geum > "now (今)",

阮 Wan > "the most important thing (元)",

嘯 So > "mouth (口)" and "the basic principle (聿)".

This is the third line of the poem. The researchers reduced the size of 'Nyeom Pil Ryun Zi (恬筆倫紙)' with the deletion of similar parts of the Chinese characters. 'Zug (竹)' and 'Tchaeg (冊)' have similar meaning, so the present researchers subtracted the each part from 'Pil (筆)' and 'Ryun (倫)'. They deleted 'Zug (竹)' from 'Pil (筆)', and it remained "the most important thing (聿)". And the present researchers pulled out 'Tchaeg (冊)' from 'Ryun (倫)', and it remained "the human-being (亻)", "the human-being (人)", and "to make the unity ensemble (一)". The researchers deleted 'Tcheon (千)' from 'Nyeom (恬)', it remained "the sincererity (忄)" and "mouth (口)". They subtracted 'So (小)' from 'Zi (紙)', and it remained "small (彡)" and "human-beings or the people (氏)".

恬 Nyeom > "the sincererity (忄)" and "mouth (口)",

筆 Pil > "the most important thing (聿)",

倫 Ryun > "the human-being (亻)", "the human-being (人)", "to become the unity ensemble (一)",

紙 Zi > "small (彡)" and "human-beings or the people (氏)".

The next is the last line of the poem, and the line is consisted of Gyun Gyo Im Zo (鈞巧任鈞). The present researchers tried to subtract '鈞 (Zo)' from '鈞 (Gyun)', and it remained "the rising (/)". And the researchers subtracted '鈞 (Zo)' from '鈞 (Zo)', and it remained "nothing ()". The result of these subtractions is as follows;

鈞 Gyun > "the rising (/)",

巧 Gyo, "doing well (巧)",

任 Im, "be responsible for something (任)",

鈞 Zo > "nothing ()".

RESULTS AND DISCUSSION

I want to be together with my loving husband!

Augustin discovered the next writings in the diary of Hyeonhi Regina.

26 January 1984

We received the information that he (It is me, Augustin) was accepted as the student of the scholarship by Japanese government.

From the last year, we continued to get heavy intension about his examination, I feel so good.

27 February 1984

We moved into Seongzeong-ri (Songzeong-eup, Kwangsan-gun, ZeonlaNam-do. Now, it is renamed as Gwangju metropolitan city) from Seongsu-dong in Seoul.

2 April 1984

Father (It is me, Augustin) went abroad to Japan for his studying.
“Father, I wish you are good and I will soon come to you.”
When he went abroad, he changed only 6000 yen in Japanese money.

28 April 1984

I received the ticket of air-plane from my husband.

4 May 1984

I succeeded in taking driver licence.

8 May 1984

The foreigner (It is Hyeonhi) comes to Japan.
I want to be together with my loving husband!

The first step is the translation of this Tcheonzamun poem through Chinese characters.

913-916 Po Sa Ryo Hwan 布射遼丸. The number in () shows the order of translation.

布 Po > “ten (+)”, (2)

射 Sa > “the body (身)”, (1),

遼 Ryo > “walk slowly (𡇗)”, “white (白)”, “small (小)”, (4)

丸 Hwan > “nothing ()”. (3)

My Lord, how can I extend my condition (身) on ten-fold (+)? Even though I have nothing () only if the small (小) white-clothed (白) person works (𡇗), the entire thing will be fulfilled. Here, small white-clothed person can be the white-clothed (白) Maeg woman (小). It means, if the woman works hard the family will prosper. It might be the thought of me, Sangdeog Augustin...

917-920 Hye Geum Wan So (禾+尢+山) 琴阮嘯. The number in () shows the order of translation.

(禾+尢+山) Hye > “good rice (禾+尢)”, (2)

琴 Geum > “now (今)”, (1)

阮 Wan > “the most important thing (元)”, (4)

嘯 So > “mouth (口)” and “the basic principle (聿)”. (3)

No, it is not so. It is not my wife who works hard, but I, the husband, must be changed. Now (今) the rice (禾) can grow well and the condition of my family will advance (尢), I have to do the basic principle (聿) and I must speak well of my wife (口) for the most important thing (元).

921-924 Nyeom Pil Ryun Zi 恬筆倫紙. The number in () shows the order of translation.

恬 Nyeom > “the sincerity (忝)” and “mouth (口)”, (2)

筆 Pil > “the most important thing (聿)”, (1)

倫 Ryun > “the human-being (亻)”, “the human-being (人)”, “to become the unity ensemble (一)”, (4)

紙 Zi > “small (丩)” and “human-beings or the people (氏)”. (3)

My Lord, Jesus, if I want to take the the sincerity (忝) and to express it, the most important thing (聿) through my mouth (口)! There is a way. The small group of the people, it is the family of husband and wife, the human-being (亻) and the human-being (人) must become the unity ensemble (一).

925-928 Gyun Gyo Im Zo 鈞巧任鈞. The number in () shows the order of translation.

鈞 Gyun > “the rising (/),”(2)

巧 Gyo, “doing well (巧),”(1)

任 Im, “be responsible for something (任),”(4)

鈞 Zo > “nothing ()”.(3)

I can do well the thing (巧), I want to do it more successfully (J). However, there is something which I can not do (). And I hope that I want to be able to do such a thing. So I must ask (任) to somebody for carrying out such a thing. I must demand such an absolutely necessary thing to God as “Give me this thing, please!”, and it is Okay if I say to my wife “Please take the responsible role for this thing!”.

The second step of the translation is through Korean pronunciation.

913-916 Po Sa Ryo Hwan 布射遼丸 (The husband come again after his long-time absence) “Po Si Rag Hamyeon” (This means “There is a sound of my husband’s entering into our home.”)

917-920 Hye Geum Wan So (禾+尤+山) 琴阮嘯 “Zi Geum Wat So!“ (This means “Do you come here now?”) I say to my husband this parole, and I think naturally.

921-924 Nyeom Pil Ryun Zi 恬筆倫紙 (Am I trully necessary to my husband?) “Tcheoum Put (Sarang) Inzi?” (This means “As the first grass which the grazing animal really likes to eat?”)

925-928 Gyun Gyo Im Zo 鈞巧任鈞 (Or, am I unnecessary for my husband?) “Gun Geot (Sarang) Inzi?” (This means “As the eating between meals, am I not so important to my husband?”)

There is a note for translation for 685-688 of Tcheonzamun (The thousand character essay). The translation was done previously by Park and Kim [3, 4] as follows;

685-688 노겸근칙(NoGyeomGeunTchig) 勞謙謹勅(lao qian jin chi)

If you want to make a sentence which can be very easily known to his own country’s man (勞) while it is very hard for other people to know its meaning (謙), you can mix(謹) some unknown marks(勅) to express the words secretly.

But the present researchers thoght that there were two deletions of Chinese characters. The present researchers subtracted ‘Eon (言)’ from ‘Gyeom (謙)’ and it remained “hold an additional post (兼).” The researchers pulled out ‘Eon (言)’ from ‘Geun (謹)’, and it remained “small amount of (董)”. So the translation is as follows; If you want to hold an additional post (兼) efficiently (勞), you should make the number of the secret codes (勅) less (董).

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