

Original Research Article

Mamma's Diary (929th-944th of Tcheonzamun)

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

⁴Groupe scolaire iféa - Émilie du Châtelet, 92110 Clichy, France

⁵Specialite de Sciences Sociales, Ecole des Hautes Etudes en Sciences Sociales (EHESS) Paris, France

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

***Corresponding Author**

Sangdeog Augustin Kim

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Abstract: Here in this article, there appears a diary of Mamma, even though it is not shown on the content of Tcheonzamun, the Thousand Character Essay. Because one of present researchers is the mamma, the mother of 5 children. In this article about the translation of Tcheonzamun, there were several troubles in relations between the husband and the wife. The researchers have interpreted the poem with the two methods; through Korean language pronunciation and through the meaning of Chinese character. This poem is consisted of 16 letters from 929th - 944th of Tcheonzamun. The meaning through the two interpretations is similar, but somewhat different. The meaning through the Korean pronunciation is more impressive than that on Chinese character. From the translation of this poem, it is known that some common words from the husband make his wife deeply desperate. And it is for the husband absolutely necessary to keep well with his wife that is in order to succeed his life.

Keywords: The husband keeps well with his wife; some common words from the husband make his wife deeply desperate, 929th-944th letters, poem of Tcheonzamun (the thousand character essay), and the diary of Mamma.

INTRODUCTION

Dallet [1] wrote that Tcheonzamun (the thousand character essay) had been used as the textbook for the children in the period of the Tchin imperial. Tchin had united whole China at the first time, but the country of Tchin itself had been in the era of B.C. 600 [2]. The present researchers considered that Maeg tribe is the ancient Korean [3, 4]. Chung [5] wrote that Maeg tribe had been greatly defeated by Chinese Yeon country on the year of B.C. 661. It is written on Kangxizidian [6] that Maeg people, who had been defeated on the battle, worked as a public servant in a Chinese government. Certain poem of Tcheonzamun indicated such a miserable state of Maeg people [3], and another Tcheonzamun poem showed the defeat of Maeg tribe on the battle and the encouragement for Maeg tribe [3].

This poem is consisted of (929th-944th) of Tcheonzamun, and it showed the mind of Maeg wife who misses her husband. But, in other hand, the poem expressed the mind of the Maeg wife, and it hinted the wife's intention of blaming her husband. In general, common Chinese poem admires 'the Nature' and the poem speaks well of 'the Nature', so it was considered that Tcheonmun also sings about the 'the Nature' [7]. But Tcheonzamun is not such a poem as general Chinese poem, but a poem concerns the difficulty among people [8]. This Tcheonzamun poem shows us the problem between wife and husband. This theme concerns especially not only the ancient Korean society but also modern Korean society. And here and there, it is written about the practical life between Augustin (husband) and Hyeonhi (wife). In this poem, the contradiction between the husband and the wife was shown; it seems that the Tcheonzamun author(s) wanted to express those things which the husband must do to his wife.

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MATERIALS AND METHODS

The present researchers used a poem of the 16 letters of 929-944th from Tcheonzamun (The Thousand Character Essay). And the researchers translated this poem through two methods; through Korean pronunciation and through the meaning of Chinese characters. The present researchers translated again the 913th-928th through Korean pronunciation.

RESULTS AND DISCUSSION

This part is taken from the diary of my wife Hyeonhi, the mamma of five children. Hyeonhi observed our children on their special dates, and she wrote them on her diary.

From mamma's diary.

On 16 February 1984,

Our pretty little baby, Jieun! I am thinking about your future.

As your mother, I will bring you up into a meek child and you to become a well-grown up to a healthy and beautiful girl, and I will make you to become into the wonderful woman. I will overcome my afraid and I will do it for you, even though there will be any difficulties for me. Our loving baby Jieun! We really hope that you will be well grown up into a clever, healthy and good-tempered woman.

From mamma's diary.

On 2 November 1986,

Kunjoo at first time walked two steps.

From mamma's diary.

On 6 October 1987,

Jiah, our third baby.

When I see you, I feel that you are also very pretty and precious.

From mamma's diary.

On 5 January 1991.

Our fourth baby Rosa,

You are carried on my back, and you are laughing with your brother and your sisters.

From mamma's diary.

On 21 May 2006.

Today is the truly good day.

I feel so happy because I am with Sohwa, the fifth baby.

The Tcheonzamun poem of 929-944 was translated through the meaning of the Chinese character. It is known by experience that the present researchers can translate better the Tcheonzamun poem if the researchers deleted the same part of Chinese characters [4]. In this article, the present researchers similarly used the method. But there is a difference between the translation of Park *et al.* [8] and that of this article. Park *et al.* [8] deleted a part of the minimum letters of the poem, two characters from sixteen letters. Here in this report the present researchers tried to reduce a part of maximum letters of this poem, 16 characters from 16 letters.

Order of Tcheonzamun, Korean pronunciation of the Chinese characters, Chinese characters, the Translation through meaning of Chinese characters

929-932 Seog Bun Li Sog 釋紛利俗 Here, thread (絲) shows the wife, and the knife indicates the husband. The thread tries to bind, while the knife does to cut.

The present researchers took out 'In (人)' part from the letter 'Bun (紛)' and again 'In (人)' part from the letter 'Sog (俗)'. As a result, both 'thread (絲)' and 'knife (刀)' remained from 'Bun (紛)', and valley (谷) rested from the letter 'Sog (俗)'. The researchers subtracted each 'Hwa (禾)' part from both the letter 'Seog (釋)' and the letter 'Li (利)'. And then, 'eight (八)', 'surrounding (囧)' and 'happiness (幸)' remained from the letter 'Seog (釋)', and 'knife (刀)' rested from the letter 'Li (利)'.

It is not easy for 'knife (刀)' and 'thread (糸)', supposing that the knife were the husband and the thread were the wife, to live together well. We had better to envelop them with 'eight (八)' 'nets (囧)' in order for them to be 'happy

(幸). But it is even easier to cut the 'valley (谷)' with 'knife (刀)' than for them to live together well. In other words, it is really difficult for the husband and the wife to live well. To cut the 'valley (谷)' with 'knife (刀)' seems to be easier than for 'the husband (刀 hints)' and 'the wife (糸)' to live together happily...

933-936 Byeong Gae Ga Myo 竝皆佳妙. It is said in the first line (929-932) of this poem that it is very difficult for the husband and the wife to live well. However, if you want 'a lot of very good new things (白)' will be occurred in your family 'again and again (竝)', you must treat 'your wife properly (人)'. Because, at present, 'your wife is not properly treated but badly treated (妙)' by you, her husband.

The present researchers subtracted 'Bi (比)' part from the letter of 'Gae (皆)', and they deleted 'Gyu(圭)' part from the letter 'Ga(佳)'. The reason of these subtractions is that both 'Bi (比)' part and 'Gyu(圭)' part shape similarly. Consequently, 'good things (白)' remained from the letter 'Gae (皆)', and 'human-being (人)' rested from the letter 'Ga (佳)'. So the researchers translated these four letters as was done previously.

937-940 Mo Si Sug Za 毛施淑姿 I must 'gradually (冫)' 'reduce (叔)' to 'disregard (欠)' 'my wife (女)'. In order to do it, I wish to change my attitude toward my wife with 'a more and more (冫)' 'favorable behavior (方)' and I shall know that she is clever and intelligent person (人). Possibly my wife is more intelligent and clever than me, myself.

The present researchers subtracted 'Ya (也)' part –the lower part of 'Mo (毛)'- from the letter 'Mo (毛)', and the remained part is 'ascending (冫)'. The researchers also deleted 'Ya (也)' part from the letter 'Si (施)', then, 'human-being (人)' part and 'good direction (方)' part remained. And the researchers reduced 'Bing (冰 is i)' part from the letter 'Sug (淑)'. As a result, 'descending (冫)' part and 'diminishing in its size (叔)' part remained.

There is an another interpretation for the line of (937-940) as follows;

For 937-938 (Mo Si 毛施) In order for me to think in the direction (方) that my wife is a honest and aboveboard person (人), and if this favorable attitude for my wife will be spread within me (冫),

For 939-940 (Sug Za 淑姿) It will be possible if I stop(叔) my thinking from this moment as a shooting star drops from the heaven(冫), if I abandon my long-termed and sticky feeling(欠) that my wife(女) is a disappointed woman for me.

941-944 Gong Bin Yeon So 工頻妍笑 If you want to see that your head(頁) will not function any more(止) and that there will be nothing for you(干), please treat badly of or violate(干) your wife(女) with the stick of bamboo(竹).

The present researchers subtracted 'Gong (工)' part itself from the letter 'Gong (工)', and 'nothing (干)' part remained. And the researchers deleted 'Gan (干)' part from the letter 'Yeon(妍)', and as a result, 'the woman(女)' part and 'treat badly somebody(干)' part remained. Here, the reason of reduction of 'Gong (工)' part and 'Gan(干)' part at the same time is that they are similar in the shape.

The present researchers deleted 'So (少)' part from the letter 'Bin (頻)', and as a result, 'stop (止)' part and 'the head (頁)' part remained. And the researchers subtracted 'Yo(夭)' part from the letter 'So(笑)', and 'the bamboo(竹)' part remained. Because 'So (少)' part and 'Yo(夭)' part is similar in their shape, the researchers subtracted 'So (少)' part or 'Yo(夭)' part from 'Bin(頻)' and 'So(笑)' letters.

Father JungEob Paul Lee in Daejeon Nae-dong Catholic Church told us the next thing in the morning Mass on 24 December 2017. "The God keeps truly his promise to the human-being, while the human-being carries out unfaithful conducts to the Lord."

Park *et al.* [8] translated 913th –928th poem in Korean language as follows;

Order of Tcheonamun, Korean pronunciation of the Chinese characters, Chinese characters, Changed into Korean phrase, meaning of the Korean phrase in English.

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 truly 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?”)

At present, the next translation is different from the previous report of the present researchers [8].

Order of Tcheonzamun, Korean pronunciation of the Chinese characters, Chinese characters, Changed into Korean phrase, meaning of the Korean phrase in English.

913-916 Po Sa Ryo Hwan - 布射遼丸 Puseureog Hamyeon - There is a sound of approaching of somebody.

917-920 Hye Geum Wan So – (禾+尤+山) 琴阮嘯 Egeu Wasso?! - Oh dear! You come at last!

921-924 Nyeom Pil Ryun Zi - 恬筆倫紙 Neom Pal Inzi!–Are they truly my husband’s arms? I feel that they are not the arms of my husband. Because my husband is not kind to me !

925-928 Gyun Gyo Im Zo - 鈞巧任鈞 Gun Geot Inzi! - As the eating between meals, am I not so important to my husband!

This time, the present researchers tried to interpret the Tcheonzamun (The thousand character essay) poem (929th-944th) through Korean pronunciation.

Order of Tcheonzamun, Korean pronunciation of the Chinese characters, Chinese characters, Changed into Korean phrase, meaning of the Korean phrase in English.

929-932 Seog Bun Li Sog 釋紛利俗 설불리 속 (Seot Bul Li Sog) If I, the Maeg wife, says to my husband my real thought not-deliberately,

933-936 Byeong Gae Ga Myo 竝皆佳妙 뺱긔하면 (Bbeong Geut Ha Myeon) If I do not keep my real thought in secret, and I happen to tell it to my husband by mistake,

937-941 Mo Si Sug Za 毛施淑姿 밋이? 속저!(Mueot Si Sug Zyeo). My husband will speak ill of me like this; “Oh no! You must be humble!”

941-944 Gong Bin Yeon So 工頻妍笑 끙 비었소! (Ggong Bi Eot So) “You are not in good sense! You are fool!”

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