

Original Research Article

‘Whispering Voice of Hope’ on her stupid husband (989th-1000th of Tcheonzamun, Thousand Character Essay)

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Abstract: The present researchers utilized 12 letters from 989th to the last, 1000th letter of Tcheonzamun (The thousand character essay) and translated them on the basis of the meaning of Chinese character. At first glance of this poem in Korean pronunciation, the wife seemed to be deeply unhappy and she seemed to decide to die. So the present researchers felt unhappy with the advance of Maeg husband and Maeg wife. But the researchers started to feel the unconscious meaning. The real meaning of Tcheonzamun was ‘hope’. And the present researchers became to know that Tcheonzamun is not the group of desperate meaning, but the poem of ‘Hope’. The real intention of this poem is to maintain the ‘Whispering Voice of Hope’ on her stupid husband. Because the wife wanted to live with her husband happily. With this happy conclusion, the present researchers became so much bright. And the present researchers developed a hypothesis for the cultural history of Korea. The ancient Koreans wrote the Tcheonzamun(The thousand character essay) instead of Chinese people. Because Tcheonzamun can be translated in Korean pronunciation as well as in Chinese character meaning.

Keywords: Tcheonzamun (The thousand character essay), 989th to 1000th letter, ‘Deep Love’, connoisseur. Acceptance, Cultural history of Korea.

INTRODUCTION

Cultural History of Korea can be assumed through the translation of Tcheonzamun (The thousand character essay) (Park et al., 2017). Tcheonzamun is well known that it was written on Chinese character. It was utilized as a textbook for teaching children in Korea and in China from the period of Ch’in Dynasty, the first Chinese Empire (Dallet, 1874). But it is not well known that Tcheonzamun (The thousand character essay) is mainly written on the theme of ‘Deep Love’ of wife for her husband (Park et al., 2021). It was written on the translating Tcheonzamun on Korean pronunciation. The following in Italic style is a part of the previous article (Park et al., 2021);

This is the translation of 977th-1000th of Tcheonzamun of six lines, and the translating method for poem of 24 characters was through on Korean pronunciation.

Number of Tcheonzamun (The thousand character essay) Transformation of Chinese character into Korean pronunciation (shown in Korean and in English alphabets). Pronunciation of Chinese character in Korean language Chinese character Understanding the Korean pronunciation of the line.

977-980 속 뒤끓어 Sog Dwi-ggeul-heo Sog Dae Geung Zang 束帶矜莊 “Sog” means the feeling or the mood of somebody. Here, it shows the mind of the Maeg-tribe wife. “Dwi-ggeul-heo” means to boil up. And this line indicates the truly bad condition of the Maeg wife.

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981-984 배 헤쳐져 Bae He-tchyeo-zyeo Bae Hoe Tcheom Zo 徘徊瞻眺 “Bae” means the stomach. “He-tchyeo-zyeo” means to be dug up or to be dispersed. The meaning of this line is not sure, but it might express the condition of sickness or suicide. The present researchers understand that the Maeg wife might have a serious ill because of her husband...

985-988 골로 가면 Gol-lo Ga-myeon Go Lu Gwa Mun 孤陋寡聞 “Gol-lo Ga-myeon” is the vulgar language now in Korea. “Gol-lo” means the deep hole, and “Ga-myeon” shows the to go to some place. “Gol-lo Ga-myeon” indicates the death or to die.

989-992 요 멍청아! Yo Meong-tcheong-ah! Wu Mong Deung Tcho 愚蒙等 (言+肖). “Yo” indicates this with a strong accent. “Meong-tcheong-ah!” cried to the fool or a person of being stupid. The present researchers understand that, here, the Maeg wife expresses her desperate mood for her husband.

993-996 우! 어찌지! Woo! Eo-zzeo-zi! Wi Eo Zo Za 謂語助者 The present researchers understand that “Woo!” is the voice of crying. “Eo-zzeo-zi!” is the meaning „What shall I do?” The Maeg wife loves her husband truly, but she looks at this unhappy condition. The researchers know that the real meaning of this line is the deep love of Maeg wife for her husband...

997-1000 언제 오냐! Eon-ze O-nya! Eon Zae Ho ya 焉哉乎也 “Eon-ze” means the time of some thing or „when”. “O-nya!” indicates „to come”. The present researchers understand that the true intention of the Maeg-tribe woman does not want to die; she wants to live happily with her husband. The researchers as Koreans, the descendants of Maeg tribe, hope that the couple of Maeg wife and Maeg husband would have gotten happy life. But Tcheonzamun (the thousand character essay), the masterpiece, was written around three thousand years ago, and this is the end of this good poem, the researchers do not know the epilogue of their marriage life.

On the other while the present article will be translated on the basis of the meaning of Chinese character.

MATERIALS AND METHODS

The present researchers utilized 12 letters from 989th to the last, 1000th letter of Tcheonzamun (The thousand character essay). And it is translated on the meaning of Chinese character, whose method is different from that of Park et al. (2021). The present researchers took a method of ‘Part Deletion’ from the original Chinese character.

RESULTS AND DISCUSSION

The present researchers found that the author of Tcheonzamun have used the method of comparing the different ideas. And the first line of 4 letters express the common sense, and the second, third and fourth lines show the different and new sense. But there are two exceptions; the poem of 12 letters from 977th to 988th, and the poem of 12 letters from 989th to 1000th letters. This time, the present researchers worked for the poem from 989th to 1000th letters.

The present researchers have already translated these three lines of 12 letters on Korean pronunciation method (Park et al., 2021). And this time, the researchers are going to do these same three lines of 12 letters on a meaning of Chinese character.

Number of Tcheonzamun (The thousand character essay) Pronunciation of Chinese character in Korean language and in English Chinese character Understanding meaning of the line

989-992 우몽등초 Wu Mong Deung Tcho 愚蒙等詔. The present researchers deleted another wu(愚) from the original Wu(愚), and subtracted sa(寺) from Deung(等). The researchers cut tcho(ㄸ) from Mong(蒙) and omitted zug(竹) from Deung(等). The reason is that both wu(愚) and sa(寺) mean similarly house, and the word meaning of both tcho(ㄸ) and zug(竹) is likely the plant.

Therefore, they are remained parts from the first line of original 4 letters.

Original letter 愚 蒙 等 詔

Remained part 心 豕(ㄱ+豕) o (nothing) 詔(言+肖)

The translating order ② ① ④ ③

Because both Tchi(豕) and Shi(豕) are similar in their shape. The different two letters are hinted here, even though there is not Maeg (豕) nor Tchi(豕) at all. The husband (thought) that ① his splendid wife, his Maeg (豕→豕)

wife at home (ㄱ) as a swine (豕→豕). ② thought (心). ③ The husband would be content if his wife spoke the parole(言) less(肖). Furthermore, the husband might be happy④ when his wife would not say anything (〇).

Usually on the translation of Tcheonzamun (The thousand character essay), the first line shows the common sense, and the second, the third, the fourth line express the wider and deeper meaning. Here, the poem has only the three lines. Therefore, the first line takes the common sense, and the second and the third lines have the new notion. In ancient Korea (It is the Maeg country), the Maeg husband thought as his wife were neither wise nor valuable. And, the previous report of the present researchers (Park et al., 2021) expressed the translation in Korean pronunciation “요 멍청아! Yo Meong-tcheong-ah!” (You are fool, my husband!).

993-996 위어조자 Wi Eo Zo Za 謂語助者. I am your wife of you, my husband. How can I talk on the easy condition to you (謂)? And how can I dare speak to you properly (語)? I tried and tried to do so to you, my husband, but it was truly difficult for me. How can I succeed in doing so? If you know that I am able to aid you, my loving husband! If you come to be confident about me, and if you find that I can help you (助) and you can become a man of success(者). At that time, can you understand my mind? My loving husband! I am your wife. I have done and I am my best in order for you to be in a complete conquering in your work and in your life with me! I am such a wife to you! I have been and I am still such a wife to you, my Darling! But you do not know me...!

997-1000 언재호야 Eon Zae Ho Ya 焉哉乎也. The present researchers deleted Eul(乙) from Eon(焉), and subtracted Yeol(十) from Zae(哉). This is because these two letters, Eul(乙), Yeol(十), are similar in the shape as well as in their Korean pronunciations. And again, the present researchers deleted Hwa (ㄴ or 火) from Eon(焉), took Kwa(戈) from Zae(哉). The reason of this deletion is from the similar shape and the similar pronunciation of these two letters, Hwa (ㄴ or 火) and Kwa(戈). As a result, the remained four letters are Zeong(正), Il(一) and Ku(口), Ho(乎), Ya(也). “We are really sorry, because this explanation makes you to have a headache!” But the present researchers will continue to do this work up to the final.

I am to you the sole wife in the world (一). How can I fulfill in order for you to accept the word from me (口) as a true one (正)? My Darling, my dear husband, please, scouts the occurrence after our marriage. It will be possible to take my intention (乎) from all of the things in this world (也). I hope and hope again the time will at last come when you become such a connoisseur as this acceptance of my mind for you.

At first glance of this poem in Korean pronunciation, the wife seemed to be deeply unhappy and she seemed to decide to die. So the present researchers felt unhappy with the advance of Maeg husband and Maeg wife. But the researchers started to feel the unconscious meaning. The real meaning of Tcheonzamun was ‘hope’. And the present researchers became to know that Tcheonzamun is not the group of desperate meaning, but the poem of ‘Hope’. The real intention of this poem is to maintain the ‘Whispering Voice of Hope’ on her stupid husband. Because the wife wanted to live with her husband happily. With this happy conclusion, the present researchers became so much bright.

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