

Original Research Article

## Let Me Talk Freely in Front of You, My Husband! (977<sup>th</sup>-988<sup>th</sup> of Tcheonzamun, the Thousand Character Essay)

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**Abstract:** In the meaning of Chinese character, the translation of these 12 letters (977<sup>th</sup>-988<sup>th</sup>) of Tcheonzamun (The thousand character essay) is not sincere. While the meaning in Korean pronunciation is terrible. It can be understood as follows; if my husband will not take my demand in Chinese character, I will be the condition as shown in Korean pronunciation. Here, the hope of Maeg, ancient Korean, wife is simple. "Let me talk freely in front of you, my husband!"

**Keywords:** "Let me talk freely in front of you, my husband!", Maeg(ancient Korean) wife, 12 letters(977<sup>th</sup>-988<sup>th</sup>) of Tcheonzamun(The thousand character essay).

## INTRODUCTION

Park et al. (2019a) showed the next content about translation of (897<sup>th</sup>-912<sup>th</sup>) on Tcheonzamun. It is shown on the Italic style as follows;

Thank you very much our LORD! You have helped us, and we were able to translate this Tcheonzamun(The Thousand Character Essay). It is up to you, Our God of us two people amen! This article is for the poem of 16 letters from 897<sup>th</sup> to 912<sup>th</sup> of Tcheonzamun. The title is 'The best milk which I am going to give you (줄 참젖도)'. This is the first interpretation of Tcheonzamun. This time it is through Korean pronunciation.

[Order of Characters in Tcheonzamun, Korean alphabet (Pronunciation) of the Chinese characters, Chinese characters, modified Korean alphabet (Pronunciation) into a modern Korean language].

897-900 러라독특 (Lyeo La Dog Teug) 驢 [馬+累] 驢 特 “열러라 독특!” (Yeol Lyeola Tog Tog) 'Yeolda' means 'to open', and 'Yeol Lyeola' is an imperative form of 'Yeolda'. 'Tog Tog' is the sound when knocking the door. I want you - my Darling - to open your soft mind for me - your husband! "Open the door of your love for me!" Saint Joseph and Saint Mary, Mother of Jesus, pray for us! The Lord JESUS please have mercy on us amen!.

901-904 해약초양 (Hae Yag Tcho Yang) 駭躍超 [馬+襄] 해야 줘야! (Hae Ya Zweo Ya) The root form of 'Hae Ya' is 'Hada' with the meaning of 'To do something', and 'Hae Ya' means 'You must do that thing'. The root form of 'Zweo Ya' is 'Zuda' with the meaning of 'To give something'. 'Zweo Ya' is a dialect which is now utilized in the region of ZeolaNam-do (west-southern part of South Korea), and the word means 'I will give it to you.' "I will give you - my husband - my whole love!" It is possible only with your sincere request to me - your wife -

905-908 주참적도 (Zu Tcham Zeog Do) 誅斬賊盜 줄 참 적도 (Zul Tcham Zeot Do) 'Zul' is the future type of 'Zuda', 'Tcham Zeot' means 'the milk regularly and on time'. 'Do' means 'also'. Here, the meaning is when a mother cares her child. But the inner meaning is when the wife is going to give something to her husband.

909-912 포획반망 (Po Hoeg Ban Mang) 捕獲叛亡 품어야 반구만! (Pum Eoya Batgu Man) 'Pum Eoya' means 'only when you hold the breast', the meaning of 'Batgu Man' is 'You can take the milk.' The role of the husband is baby. Here, Maeg wife on 2500 years ago says to her husband on common and familiar attitude. The attitude is just same as that of her husband. Now in my home Augustin says to Hyeonhi on common attitude, while Hyeonhi says to Augustin on polite attitude. This is difference among the modern Korean attitude and the old Maeg attitude. The following is a brief essay of Augustin. It is written on 29 June 1982, the date was before 1 year of the marriage of Augustin and Hyeonhi. And this essay was taken from the old note of Augustin, so it is very nice for Augustin to see the familiar description on the note. The pray in the morning It is calm morning, And I think that it was busy day yesterday My Lord JESUS, thank you You heard my saying. You heard my ask the very thing. The thing which I believe that you will accept but the thing which I do not have confidence. Today the letter where I wrote about our future marriage will arrive to Hyeonhi. My LORD, here and now help me to wait our union as wife and husband, and aid me not to be behave flippantly. I want to see Hyeonhi every day! Lord, make me to wait Hyeonhi gently, and do not make me to call her to visit me here in Seoul. (I live in Seoul, it is very difficult for Hyeonhi to come from Kwangju to Seoul.) Lord JESUS! Is it I who has made our love to become the present state? No, it is not so. It is more correct and exact that to say like Your Saying in the Bible; "My daughter, your belief has healed your difficult conditions like this!" Lord, it is not through my pray, but it is on the pray and earnestness of Hyeonhi that the hope of Hyeonhi will be accomplished. My spirit is neither pure nor clean... Bless the pure in heart of Hyeonhi, our Lord! Bless her, because she is spiritually poor! And let us, Augustin and Hyeonhi, to become together on the love from the light, the hope and the brightness! Thank you my LORD! Augustin

Now it is the translation through meaning of Chinese character.

[Order of Characters in Tcheonzamun, Korean alphabet (Pronunciation) of the Chinese characters, Chinese characters].

897-900 러라독특 (Lyeo La Dog Teug) 驢(/) [馬+累](/) 犢(/) 特(^) The part of horse(馬) and cow(牛) was omitted from the 4 Chinese characters. And again the part of the field(田) was deleted from 'Lyeo La(驢[馬+累])' characters, and the part of teacher(士) and soil(土) from 'Dog Teug(犢特)' characters because of their apparent similarity between (士) and (土). And then (虎+皿, 絲, 賈, 寸) remained. The meaning with these four remained letters is as follows. "You must take (賈) the most suitable thing (寸), if you want to put a thread (絲) into a vessel (皿) situated in the cave of tiger(虎). This 4 characters expresses the man who has an ability like computer." Do 러라독특(Lyeo La Dog Teug; 驢[馬+累]犢特) and 해약초양(Hae Yag Tcho Yang; 駭躍超[馬+襄]) express the different things? Yes, certainly they show a big difference. The first line(897-900 characters; 러라독특) shows a characteristics of a person who is able to do well on his(her) matter, however, the second line(901-904 characters; 해약초양) expresses another person who can do well something for other person. The writer of Tcheonzamun on these two lines asks us; "Who do you think is the more important person among the two?" Of course, the answer which the writer of this masterpiece wants is the second person. By the way, Hyeonhi is the woman who makes other to be well.

901-904 해약초양 (Hae Yag Tcho Yang) 駭(^) 躍(^) 超(-) [馬+襄](-) The part of horse(馬) was deleted from 'Hae(駭)' character, foot(足) was from 'Yag(躍)' character, run(走) was from 'Tcho(超)' character, and again horse(馬) was from 'Yang([馬+襄])' character because of their similar meaning of high speed. And then (亥, 翟, 召, 襄) remained. The meaning with these four remained letters is as follows. Amen, my LORD! What is the writer of Tcheonzamun going to say on this line of 901-904 characters? Yes, it is 'the Good News' that the LORD gives. In other words, it is the wife who delivers 'The Bless from the GOD' to her husband. In the morning of one day (15 December 2017), Augustin told to Jieun, his first daughter; "The wife brings up her husband, Jieun!". This is true. "I am the man brought up and attained by my wife Hyeonhi. Augustin is the work that his wife has made!" The first translation is as follows. "I hope (召) that a person worn miserably (亥) becomes (襄) the splendid person wearing beautiful clothes with those smart feathers (翟)." In other words, it can be translated as follows. "If you want to do your best (襄) according to the Will of LORD (召), it is well that you are going from the poorest person (亥) to become the post of celebrated person like a queen (翟)." The meaning of next line (905-908) is "How can I become such a better man?"

905-908 주참적도(Zu Tcham Zeog Do) 誅(-) 斬(V) 賊(/) 盜(^). The part of word (言) was deleted from 'Zu (誅)' character, and that of car (車) was from 'Tcham(斬)' character because of their similarity on their appearance between (言) and (車). The part of eye (目) was omitted from 'Zeog (賊)' character and that of vessel (皿) from 'Do (盜)' character

because of their similarities both in meaning and in appearance between (目) and (皿). And then (朱, 斤, 八+戎, 次) remained. The meaning with these four remained letters is as follows. "Do you want to make your axe(斤) to be excellent(朱)? In order to do that, you must change a common and ordinary man(次) into many extraordinary and brave men(八+戎)." Because the man is still more important than the weapon itself. Yung tribe(戎) is the people who came from the Western world, and the Yung people seems to be the root of Maeg people. Here, Yung people was shown as 'the extraordinary and brave men.' Mountain Yung (山戎) is Maeg (貊) tribe [8], and Maeg tribe is the ancient of Korean people. Maeg people wrote the Tcheonzamun [5]. The meaning of next line (909-912) is "How can I reach such a good state?" The husband will reach to this success, if he gets along well with his wife, with his match blessed by Heaven.

909-912 포획반망 (Po Hoeg Ban Mang) 捕(V)獲(〃)叛(〃)亡(/) The part of hand (brief form of 手) was deleted from the 'Po(捕)' character, and the part of animal (brief form of 犬) from 'Hoeg(獲)'. Because of their similarity both in the meaning and in the appearance between the two Chinese characters, (brief form of 手) and (brief form of 犬). And the part of opposite (反) from 'Ban (叛)', the part of disappear(亡) from 'Mang(亡)', because of their similar meaning between (反) and (亡). And then, the remained parts are (甫, brief form of 草+隻, 反, 〇). The symbol of 〇 indicates that there is nothing remained. And the meaning with these four remained letters is as follows. "The person who has only half (〇) must seek the other half (半). It is in order to become a great man and to be able to be a lot of flocks (甫) from originally it was two (brief form of 草) but now only one half and weak one (隻)." And the second meaning is as follows. "To receive the beautiful girl into his wife and he must get help from his good wife!" The meaning from this poem will be as follows. This poem was in total written by Maeg wife. However, in the meaning, there are some particular roles for Maeg husband and her, Maeg wife. Maeg husband: Open your mind, my wife! (He must try to open his wife's heart.) Maeg wife: (If you, my husband, do so,) I will give my sincere love! In our common life I will give you my love which is essential for you, my dear husband,.Maeg husband: (As if the child takes the mother's breast in order to take milk,) my husband, you must take me, your wife, and then you will get my kind love!

Park et al. (2020a) wrote the translation of (Tcheonzamun 913th-928th), and the next was in Italic style as follows;

I want to be together with my loving husband! Augustin discovered the next writings in the diary of Hyeonhi Regina.

26 January. 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 (十)", (2) 射 Sa > "the body (身)" (1), 遼 Ryo > "walk slowly (𡵓)", "white (白)", "small (小)", (4) 丸 Hwan > "nothing (〇)". (3) My Lord, how can I extend my condition (身) on ten-fold (十)? Even though I have nothing (〇) only if the small (小) white-clothed (白) person works (𡵓), 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+尤+山) 琴阮嘯. The number in ( ) shows the order of translation. (禾+尤+山) Hye > "good rice (禾+尤)", (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 (尤), 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 ( 幺 )” 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 ( 丿 )”, (2) 巧 Gyo, “doing well ( 巧 )”, (1) 任 Im, “be responsible for something ( 任 )”, (4) 鈞 Zo > “nothing ( 丌 )”. (3) I can do well the thing ( 巧 ), I want to do it more successfully ( 丿 ). However, there is something which I can not do ( 丌 ). 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?”).

Park et al. (2020b) translated the poem of 929th-944<sup>th</sup> letters of Tcheonzamun(The thousand character essay) as follows. The present researchers cited a part of the article in *Italic style*. The present researchers tried to explain with the deletion of part of Chinese character this poem. But it is too complicated and the researchers feel truly sorry to the reader... But this theme of this poem is similar to that of the present poem (977<sup>th</sup>-988<sup>th</sup> of Tcheonzamun). Therefore, the researchers cited this poem of 929th-944<sup>th</sup> letters of Tcheonzamun. If this poem is too difficult for the reader to understand, please skip this one and advance to the next poem of (from 945th to 960th characters) on Tcheonzamun. It might be easier, the researchers hope to be so.

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. In this article, the present researchers similarly used the method.

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 ( 冫 )” and “happiness ( 幸 )” remained from the letter “Seog ( 釋 )”, and “knife ( 刀 is 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 ( 冫 )” in order for them to be “happy ( 幸 )”. But it is even easier to cut the “valley ( 谷 )” with “knife ( 刀 is 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 is 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 (ˊ)” “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 (/)” “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 (/)”. 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 (ˊ)” 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 (/),

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(ˊ), 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(眞) will not function any more(止) and that there will be nothing for you( ), 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 ( )” 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 (眞)” 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.”

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 선불리 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 뵈긋하먼 (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 뫼이? 숙저!(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 꿈 비었소! (Ggong Bi Eot So) “You are not in good sense! You are fool!”

Park et al. (2019b) wrote an article about Tcheonzamun from 945th to 960th characters of the book. The present researchers copied it in the Italic letters as follows;



## LITERATURE REVIEW

There are several reports about the translation of Tcheonzamun (The thousand character essay) into Korean language [1, 2]. Dallet [3] wrote that Tcheonzamun had been utilized as a text for children in Tsin (Qin, Ch'in) Empire. The Tsin (Qin, Ch'in) Empire was established in the era of BC 200. Until now the name of Maeg country was translated three times in Tcheonzamun. The first is interpreted as „MaegEui ZaSik“ (The children of Maeg country) [4] and the second is as „Nae Maeg Am Soo“ (My son and daughter of Maeg country) [5]. And the third is as „MangGa ZeosSo“ (We are thoroughly defeated!) [1], but the present researchers assumed that „MaegA ZeosSo“ (We are defeated! Oh my Maeg people!) is better interpreted. And this is the source of the researchers' belief that Tcheonzamun was written by Maeg people.

## RESEARCH METHOD AND DATA

The researchers used the book of Tcheonzamun (The thousand character essay) published in Republic of Korea [6], from 945th to 960th characters of the book. Two methods were utilized [2]; the first one is through Korean pronunciation of Chinese character, the other one through the meaning of Chinese character of this Tcheonzamun poem. The research question - the problematic It is thought for long time in Korea, Japan, China that Tcheonzamun (The thousand character essay) book was written by Chinese people. And why is it, Tcheonzamun, translated into Korean language [4, 2]? This fact suggests that the book of Tcheonzamun was written by the ancestor of Korean people.

## RESEARCH RESULTS AND DISCUSSIONS

It is the translation of Tcheonzamun (The thousand character essay). At first it is the interpret on Korean language. This poem is consisted of 16 letters from 945th to 960th characters. And the meaning through Korean pronunciation of this poem is as follows;

Order Korean Pronunciation of the Chinese characters Chinese character Transformed pronunciation in modern Korean language Its meaning.

945-948 연시매취(Yeon Si Mae Tchoi) 年矢每催 연신 미쳐(Yeonsin Mitcheo) 'Yeonsin' means gradually or often, 'Mitcheo' means insane. So this sentence expressed that the Maeg wife became to be insane.

949-952 회휘랑요(Heui Hwi Lang Yo) 羲暉朗曜 휘휘 날아올라(Hwihwi Nalaola) 'Hwihwi' means the voice of wind or swiftly like wind, 'Nalaola' means to fly up. Therefore, this paragraph showed that the wife wanted to fly up to the heaven. In other words, she wanted to die.

953-956 선기현알(Seon Gi Hyeon Al) 旋璣懸斡 삼가 하느님으로(Samga Haneunimeuro) 'Samga' means carefully or politely, 'Haneunimeuro' means 'with the God' or 'to the LORD'. And this line signified that the Maeg wife was willing to come to the place of the LORD, the living God in the heaven. The Maeg wife did not disappoint, because there is the last one to whom she was confident. This fact shows that Maeg people are not realistic race but idealistic one [7]. From this sentence, on the other while, it can be supposed that the Maeg wife would not make her life to the end even though the Maeg husband continued to treat her unkindly!..

957-960 회백환조 (Hoe Baeg Hwan Zo) 晦魄環照 허벅지게 하제(Heobeogzige Haze) 'Heobeogzige' means being fully satisfied. 'Haze' is a dialect of South Cheollado district and it shows the hope to do so with a expression of "Let me to do so!". And this sentence showed that the wife wanted to meet the living God in order to be in full joy in the presence of the LORD. During the long time, as shown on 160 characters of ten poems (each poem is composed of 16 letters) of Tcheonzamun, the Maeg wife has tried to have good relation with her husband, but she felt that she failed. At that time there remained only one method; she wanted to rest on the existence of the LORD! She was going to search the peacefulness on the Lord instead of the love from her cold husband. On the other word, this sentence hints that the Maeg wife thought her husband as the Lord in her life. I had a sorrow memory in my family. One day my father Ilsoo Joseph Kim had tried to suicide himself. It was a happening when I was a pupil in the elementary school in the year of 1965 or 1966. When I came to father and mother, my father was not in good humor while my mother was glad with my visit. The rainstorms caused floods in our house and our upland. Our house was half-broken and some of our upland was disappeared with the flood. At that time I lived with my grandfather and my grandmother. Sometimes when I missed my father and my mother, I went to Kwangju on foot to meet them. My father always loved me. I did not know the reason, but my father did not like me at that time nor my visit to him. Originally we had lived at Songjeong-eup, Kwangsang-gun, CheollaNam-do. But my father moved to Kwangju (now it is Kwangju Metropolitan city), it was because of disappointments on his agricultural work after the flood. There in Kwangju, my father and my mother became merchants with the work of buying and selling vegetables. One day of the period, my father wanted to kill himself in his room with a poisonous gas which was given off from the firing briquette. It took for me long time to understand the mind of my

father at that time. It was when I became the father that I was able to understand a little my father. The true reason of separation of my family at the time, it was not my father but the flood. But did my father Ilsoo Joseph think that he was responsible for the separation of the family? My father Ilsoo Joseph! Now your son Sangdeog Augustin, I am okay with the thinking about you and the remembrance of your undertaking and enduring the hard time of our family. I encouraged myself on my daily life with reminding you and your courage as a Father...

Now the researchers are going to translate this Tcheonzamun poem through the meaning of Chinese character. If the present second translation on Chinese characters will have the similar meaning to the first interpret -the previous one-, this second one supports the first interpret on Korean pronunciation. And this fact shows that the first interpret was well done. But there is a difference between the first interpret and the second translation. The interpret on Korean pronunciation is much stronger, while the translation on Chinese characters has a softer and more sophisticated meaning. Augustin and Hyeonhi have the belief that the LORD keeps on helping them, and they continued to translate Tcheonzamun like this.

Order Korean Pronunciation of the Chinese characters Chinese character. Its Translation 945-948 연시매취(Yeon Si Mae Tchoi) 年矢每催 The present researchers deleted “the person part (人)” from all of these four letters(年 矢 每 催), and the researchers advanced to translate the remained part of these four letters of (年-人=干) (矢-人=大) (每-人=母) (催-人=山, [錐-金]). I will prepare my shield (年-人=干) bigger and larger (矢-人=大) in order to make (催-人=山, [錐-金]) my wife (每-人=母) as a bird ([錐-金]) in a mountain (山). My God amen! I must make my shield (干) big (大). I am going to have a strong power and then nobody can attack me, and I can protect my wife, then my wife (母) will become free as a bird ([錐-金]) living in a mountain(山). Yes, the ordinary man like Maeg husband with common sense can consider like this. And the Maeg husband or the ordinary man in the world thought that the rich, the power, the position is the most important thing in order to protect and to please his wife, the Maeg wife.

949-952 희휘랑요(Heui Hwi Lang Yo) 義暉朗曜. The present researchers deleted “excellent (秀)” part from Heui (義) letter and “good (良)” part from Lang (朗) letter, because these parts of “excellent (秀)” and “good (良)” have the similar meaning. The researchers pulled out “day (日)” part from both Hwi (暉) and Yo (曜) letters. And then, the researchers began to translate the remained part of these four letters of (義-秀=羊, 戈) (暉-日=軍) (朗-良=月) (曜-日=羽, [錐-金]). Our LORD! It is a mistake! It is not right! The Maeg husband thought that he was able to protect (義-秀=羊, 戈) well the gentle sheep (羊) (here, the sheep means his wife) with the spear (戈) as soldiers would do (暉-日=軍). The Maeg husband had better (曜-日=羽, [錐-金]) prepare feathers (羽) beautiful and clear like the moon (月) for the bird ([錐-金]) (here, the bird means his wife). The bird ([錐-金]), here the Maeg wife, would like to wear clear and comfortable (月) feathers (羽). In real meaning, it is the power (軍) for the bird, the Maeg wife. It was the very thing that kept safe (戈) the Maeg wife, the gentle woman like sheep(羊). JESUS of us, Augustin and Hyeonhi appreciate You amen! Thank you very much LORD of us, two people amen! By the way, if thing which the Maeg wife had deeply wanted was not accomplished, what would she become? What would be the status of the Maeg wife? The fourth line (957th-960th) showed the appearance of the Maeg wife. So the researchers decided to translate the fourth line instead of third line (953rd-956th).

957-960 회백환조(Hoe Baeg Hwan Zo) 晦魄環照. The present researchers subtracted “the day(日)” parts from Hoe(晦) and Zo(照). The meaning of “the purely white (玉)” part and that of “the white (白)” part are similar. And the researchers pulled out “the clear and white (玉)” part from Hwan (環) letter and “the white (白)” part from Baeg (魄) letter. Then, the researchers tried to translate the remained parts of the four letters of (晦-日=每) (魄-白=鬼) (環-玉=網, 口, 衣) (照-日=刀, 口, 火). Our LORD amen! Such an unfavorable thing as the gloomy experience, or Satan, or the death of human-being (魄-白=鬼), on what condition does it often and always happen (晦-日=每)? The Maeg husband often said to his wife (照-日) about her speaking (口) in a negative method; he used to fire (火) the speaking of his wife and to cut (刀) the words of the Maeg wife. He often put the net (網) on her mouth (口) and said to her “Now your saying is not elegant. Please speak on a good manner (衣)!” If the Maeg husband stopped her wife to speak freely (環-王), people used often (每) to die (鬼). Amen my LORD! The present researchers suggested that this poem of Tcheonzamun had been written for long time by a Maeg woman or number of Maeg women. What does it mean in the second line of this poem “The bird ([錐-金]), here the Maeg wife, would like to wear clear and comfortable (月) feathers (羽)”? The next third line of (953rd-956th) tells the truth.

953-956 선기현알(Seon Gi Hyeon Al) 璇璣懸幹. The present researchers deleted “a lot of (幾)” part from Gi(璣) character and “several(縣)” part from Hyeon(懸) letter. Because both “a lot of (幾)” and “several (縣)” have similar signification. And the researchers omitted “person (人)” parts from Seon(璇) and Al(幹) characters. Then, the

researchers tried to translate the remained parts of the four characters of (璇-人=王 or 玉, 方, 疋) (璣-幾=王) (懸-懸=心) (幹-人=十, 日, 十, 斗). If the husband, the king of the family(璣-幾=王), would want to work well and splendidly(王 or 玉) here and there(方) like a plant might develop its flower(疋), he, the Maeg husband, should aid his wife to speak(日) to him, her husband, a lot of things(十) and again(十), and the Maeg wife would talk and talk again to her husband even up to the volume of large basket(斗) of her mind, and then she would feel relieved and refreshed(心). At this time he would be so. "At last the Maeg wife would be happy", because her husband might make her to tell him from the smallest thing even up to the greatest thing in her mind. This is the theme of the third line (953rd-956th) of this poem. And this is the very thing which the Maeg wife desperately wanted to obtain from her husband. This is the conclusion of this poem of Tcheonzamun. Augustin wrote on the night of 26 March 2018 the next sentences with the title of 'My Darling Hyeonhi's trip to Vietnam'. "Hyeonhi, you came back from the journey to Vietnam safely. And I am so happy that you returned from the trip to Vietnam during 22 March - 26 March 2018!"

Park *et al.* (2021) wrote the translation on the basis of Korean pronunciation for the final part (977th-1000th) of Tcheonzamun (The thousand character essay) as follows. The present researchers copied a part of the article, and it was shown on an Italic style.

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.

981-984 배 헤쳐저 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.

Now, the present researchers will translate the 977<sup>th</sup> to 988<sup>th</sup> letters of Tcheonzamun (The thousand character essay) on a basis of the meaning of Chinese character.

## MATERIALS AND METHODS

The present researchers will translate the 977<sup>th</sup> to 988<sup>th</sup> letters of Tcheonzamun (The thousand character essay) on a basis of the meaning of Chinese character.



## RESULTS AND DISCUSSION

977-980 속대공장 Sog Dae Geung Zang 束帶矜莊. The researchers, if possible, if possible, tried to subtract one or two part(s) of the Chinese character. From Sog(束), Mog(木) was deleted. Consequently, Ku(口) remained. From original Zang(莊), Tcho(ㄸ) was subtracted. As a result, smaller Zang(壯) remained. The reason of delete might be the similar property of these two letters (Mog(木) and Tcho(ㄸ)), both of them are plant.

(remained characters) 口帶矜壯

(translating order) ③ ④ ① ②.

The translating order is usually ②①④③. But the order is seldom ③④①② as is shown in this line. This might be a general thought of the man-kind on the epoque, when it is possibly more than 2500 ~ 3000 years ago from now. ①If you, Maeg husband wants that your pride (矜) ②would be great (壯), ③you must keep your wife's mouth (口) ④shut as if you bind (帶) your wife's mouth by a cloth. This first line (977-980) showed the importance of silence or not-talking of Maeg wife for her husband. But the second line (981-984) of this poem showed the significantly different aspect. The second line will express the view-point of Maeg wife. There is one more thing to consider here. It is the translation of the first line of this poem on Korean pronunciation. It is the saying of ancient Korean, Maeg, wife. "My soul is now confused extremely!" (Park et al., 2021)

981-984 배회침조 Bae Hoe Tcheom Zo 俳徊瞻眺

The present researchers subtracted In (ㄹ) from Bae(俳) and from Hoe(徊), and deleted another In(儿) from Tcheom(瞻) and from Zo(眺). This is in order for better translation.

(Remained characters) (丿非)回(目刀厂言)(目 丿 丿)

(Translating order) ② ① ④ ③

This second line of this poem shows the totally different view-point to that of the first line, that of Maeg husband. ①On the circumstance in order to prevent the wife's vivid talking, Maeg husband wants to close the mouth for his wife. It was similar to the mouth (口) kept in the fence (larger 口), ②The wife has to say (丿) "No, it is not so! (非)" in a loud voice. ③The Maeg husband sees his wife in the cold( 丿 丿 ) feeling(目), ④Even the eye(目) as if it were a sword(刀), the husband and the wife, we, must have a talking(言) at home(厂). It is the thought of the Maeg wife! What will be the result of the third line(985-988)? Yes, there is one more thing to think; the translation of this second line on Korean pronunciation. It is the thought of Maeg, ancient Korean, wife. "At last, my body will be destroyed! My husband, it is my real torture after your strong constraint about me!" (Park et al., 2021)

985-988 고루과문 Go Lu Gwa Mun 孤陋寡聞

(remained parts) (子 丿) 丙 (一分) 耳

(translating order) ② ① ④ ③

If a less-talented man(丙) ②wants to be a splendidly succeeded( 丿 ) husband(子), ③he must attentively hear the saying of his wife(耳) ④ and he has to understand(分) even though a part(一) of the parole of his wife. The meaning of the third line (985-988) in Korean pronunciation is very negative (Park et al., 2021). This part in Korean pronunciation is truly desperate. The Maeg wife even wants to die.

In the meaning of Chinese character, the translation of these 12 letters(977th-988th) of Tcheonzamun is not sincere. While the meaning in Korean pronunciation is terrible. It can be understood as follows; If my husband will not take my demand in Chinese character, I will be the condition as shown in Korean pronunciation. Here, the hope of Maeg, ancient Korean, and wife is simple. "Let me talk freely in front of you, my husband!"

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