

Original Research Article

My Husband Augustin, Please Whisper in a Group, Please Say Friendly to Me, Your Wife Hyeonhi! (The Second Translation of 369th-384th on Tcheonzamun)

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Abstract: It is the second translation of this poem(369th-384th) of Tcheonzamun(The thousand character essay). Number of Tcheonzamun(The thousand character essay) Pronunciation of Chinese character in Korean language Chinese character “Modified pronunciation in Korean in English alphabet” “Modified pronunciation in Korean language in Korean alphabet” The meaning of the modified phrase into Korean language. 369-372 In Za Eun Tcheug 仁慈隱惻 “Inza Eoltcheog!” “인자 얼척!” “Now (Inza) I, the mother or the elder sister in-law, am dumbfounded (Eoltcheog!) for the act of my daughter in-law or that of my younger sister in-law! 373-376 Zo Tcha Bul Li 造次弗離 “Zzotcha Buleo!” “쫓아 부러!” “Let’s drive (Zzotcha) her-the Maeg wife- out! (Buleo!) 377-380 Zeol Eui Yeom Toe 節義廉退 “Zeoli Eopdieo!” “저리 엎더!” “You, the Maeg wife, go there! (Zeoli!) And turn upside down! (Eopdieo!) 381-384 Zeon Pae Bi Gyu 顛沛匪虧 “Zeonyeon Paebigye!” “저년 패미게” “By this turning upside down I, the mother in-law, can strike hard (Paebigye!) that bad woman (Zeonyeon). Here, ‘that bad woman’ for the mother in-law is the Maeg wife and the heroine of this Tcheonzamun poem. As a conclusion of the first and the second translating methods, the husband must do his best to his wife in order to protect the attack of his mother or his elder sister.

Keywords: Translation through the Korean pronunciation, translation through the meaning of Chinese character. The second translation, 369th-384th of Tcheonzamun (The thousand character essay), the husband must do his best to his wife, to protect the attack of his mother or his elder sister.

INTRODUCTION

Dallet (1874) wrote that Chinese and Korean people used the writing of Tcheonzamun (The thousand character essay) as a textbook for children education for instructing Chinese character. There was a great combat between the Chinese Yeon country and Korean Maeg country, and Maeg country was defeated in 661 B.C. (Chung, 2013).

The first translation of 369th-384th on Tcheonzamun(The thousand character essay) (Park *et al.* 2020) was carried out as follows;

The present researchers started the Tcheonzamun (The thousand character essay) translation. The researchers prayed “Lord, help us to interpret this poem of Tcheonzamun! Please hear our prayers, Lord Jesus amen!” The theme of next poem is “If I think that I, myself, am a fool”, and the poem is consisted of 16 letters from 369th to 384th of Tcheonzamun. Number of Tchenzamun (The thousand character essay) Pronunciation of Chinese character in Korean language Chinese character. 369-372 In Za Eun Tcheug 仁慈隱惻 I have to hide (隱) my grief or sorrow (惻) in front of

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other person, if I decided to help (慈) others with good things (仁). It will be really good for me to do such a splendid thing. It may be favorable if I come in front of the other ones after being a complete man or woman. In front of my students of Department of Companion animal and animal resources science in Joongbu University, of my five children (Sohwa Therese, Rosa, Jiah Anna, Kunjoo Daegeon-Andrea, Jieun Agatha), and of my wife Hyeonhi Regina. But such a condition does not come to me forever. I am always deficient. So I cannot become a complete one, even the time passed up to my death! 373-376 Zo Tcha Bul Li 造次弗離 Do not (弗) stop totally (離), it is in order to make the condition better (造) little by little (次). This phrase tells us “I must not abandon the purpose now (弗離)! Even though my character and my behavior are not enough good, but I plan to do the thing someday again in order to have a better attitude for the life (造次).” So I must keep the thing, and then, I can proceed to culture my appearance gradually. In this phrase of Tcheonzamun the first part is more important than the last part. It is similar to the Korean language. In Korean language the first part is important. While in Chinese language the last part is important. Tcheonzamun can be understood well in the Korean language style. So it is considered that Tcheonzamun have been written but by ancient Korean people, not by Chinese people. 377-380 Zeol Eui Lyeom Toe 節義廉退. It might be truly good if I say “I made a mistake, and I am sorry! (退)” and if I retire myself in front of other persons (廉). By this retirement, I can keep (節) the just and the rightness (義). It will be very nice and beautiful if I say modestly “I am sorry!” However, if I think that I am a valueless man or such a woman, is it good or not? No, it is not favorable. I must neither think that I is a fool, nor I must blame myself. Such a thing, it is written in the next phrase of 4 letters (381st-384th). 381-384 Zeon Pae Bi Hyu 顛沛匪虧 I must not think (匪) that I, myself, am a fool (虧), if I want to recover straightly (顛) from the fallen state (沛). I am destined to stand as an incomplete man. However, I, Augustin Kim, must not say to me “You cannot become a good man anyway, even though you try hard to attain such a good state! Because it is impossible for you!” Yes, I must always have “a whispering voice of” hope. In order that I am able to get up from the miserable place (顛沛), I must consider myself “as a valuable man or as such a woman (匪虧).” And then, I can change from the poor state into the favorable one step by step. To the complete state, even though it cannot be obtained!

And this time, the present researchers tried to translate again on the meaning of Chinese character and on the Korean pronunciation of the Chinese character of this same poem(369th-384th) of Tcheonzamun (The thousand character essay).

MATERIALS AND METHODS

It is the second translation of this poem(369th-384th) of Tcheonzamun(The thousand character essay). In this translating work of this poem, there are two translating methods. The first is through the Korean pronunciation, the second is through the meaning of Chinese character.

RESULTS AND DISCUSSION

It is the second translation of this poem (369th-384th) of Tcheonzamun (The thousand character essay). The first translating method is through the Korean pronunciation. This poem is translated and shown as the strict and rough parole of the mother in-law or that of the older sister in-law against this pitiful Maeg-country(Chung, 2013) wife. The content is heartbreaking!

Number of Tcheonzamun(The thousand character essay) Pronunciation of Chinese character in Korean language Chinese character “Modified pronunciation in Korean in English alphabet” “Modified pronunciation in Korean language in Korean alphabet” The meaning of the modified phrase into Korean language.

369-372 In Za Eun Tcheug 仁慈隱惻 “Inza Eoltcheog!” “인자 얼척!“ Now (Inza) I, the mother or the elder sister in-law, am dumbfounded (Eoltcheog!) for the act of my daughter in-law or that of my younger sister in-law!

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The second translating method is through the meaning of Chinese character.

Number of Tcheonzamun(The thousand character essay) Pronunciation of Chinese character in Korean language
Chinese character Translating order Meaning of the line of 4 characters

The present researchers subtracted Sim(心) part from both Za(慈) and Tcheug(惻). As a result, those parts of [(人,二) 茲 隱 (貝,刀)] are newly appeared. And the meaning of this line remained is as follows;

369-372 In Za Eun Tcheug 仁 慈 隱 惻

(人,二) 茲 隱 (貝,刀)

② ① ④ ③

In this poem, the two(二) westerners(茲), the Maeg(Chung, 2013) wife and the Maeg husband(人) want to succeed in their marriage life. For this favorable goal, the mother in-law does not have to say(隱) to her daughter in-law as follows; “You are not good at the power or the social status(丩 → 刀) and you are not good at the richness(貝).”

Jesus Christ, thank you very much for this translation! The Lord of us two persons, Augustin and Hyeonhi!

373-376 Zo Tcha Bul Li 造 次 弗 離

造 次 (㒼,弓) 離

② ① ④ ③

In this poem if the mother in-law really wants to have(造) the grand-son or the grand-daughter(次), she has to make the couple, her son and her daughter in-law, to continue the good relation. The mother does not(弗) have to plan to cut(離) the good relation between her son and her daughter in-law. On the contrary, the mother has to bind the weakened relation between both the husband(her son) and the wife(her daughter in-law)(㒼) with the strong cord or the string of bow(弓).

The present researchers deleted Gan(艮) from both Zeol(節) and Toe(退), As a result, those parts of [(卩,竹) 義 (兼,广) (讠)] are newly appeared.

377-380 Zeol Eui Yeom Toe 節 義 廉 退

(卩,竹) 義 (兼,广) (讠)

② ① ④ ③

The Husband and the Wife, do both of you want to escape from the quarrel between you because of opposing opinions(卩); “I am right(義), and you are wrong!”? Do you hope to grow well (竹) without such a conflict? In order to achieve it, the husband and the wife, both of you, must be altogether in the same (兼) room (广) even though you walk slowly or you run (讠).

381-384 Zeon Pae Bi Gyu 顛 沛 匪 虧

顛 沛 (一, |, 三, |, |, 三) (一,广,七,佳,干)

② ① ④ ③

In order to develop more (顛) the already well grown family (沛), there is a way. There are many (七) persons (佳) in the same (一) family (广). And there may be occurred trouble or unhappiness (干) among them. So one can easily dispute other person like this, “You are not good (一), while (|) I am good (一)!”

The wife and the husband! Let's do not oppose yourselves! (| |) Instead of this, the husband should receive the demand of his wife as follows; "My husband, please whisper in a group, please say friendly to your wife! (≡≡)"

Our Lord Jesus Christ amen!

"My husband Augustin, please whisper in a group, please say friendly to me, your wife Hyeonhi!"

As a conclusion of the first and the second translating methods, the husband must do his best to his wife in order to protect the attack of his mother or his elder sister.

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