

Original Research Article

A Story about Time Travel – The Story of Chinese Characters (0221-0227) When Translated on Korean Pronunciation

Hyeonhi Regina Park¹, K. DaegonAndrea Kim², Jiah Anna Kim³, Sangmin Lee⁴, Rosa Kim⁵, Alain Hamon⁶, Sohwa Therese Kim⁷, Sangdeog Augustin Kim^{8*}

¹Canaan Elderly care center, (99 Byeonjeong 6 gil, Seo-gu, Daejeon, Republic of Korea). (Former address) Department of Elderly Care and Welfare, Joongbu University, Kumsan, Republic of Korea,

²268-3 Dosol-ro, Seo-gu, Daejeon, Republic of Korea

³An attaché of Embassy of Republic of Korea in Madagascar, (former address) Département d'Expertise Economique, Université de Paris-Est Creteil, Paris, France

⁴(Former address) Local Public Official Related to Youth Policy, Okcheon, Republic of Korea

⁵A Responsible of 'Cité Universitaire de Paris' in France. (Former address) Spécialité d'Economie politique, Ecole des Hautes Études en Sciences Sociales (EHESS), Paris, France

⁶Ingenieur ENSEEIHT, Enseignant en Mathématiques et Informatique. (Former address) Ecole Pascal, Paris, France. Eib La Jonchere, Bougival, France

⁷(Former address) Department of French Language and Literature, Seoul Women's University, Seoul, South Korea

⁸(Former Address) Department of Companion Animal and Animal Resources Science, Joongbu University, Kumsan, ChungchongNam-do, Republic of Korea (ROK)

*Corresponding Author: Sangdeog Augustin Kim

(Former Address) Department of Companion Animal and Animal Resources Science, Joongbu University, Kumsan, ChungchongNam-do, Republic of Korea (ROK)

Article History

Received: 23.09.2024

Accepted: 29.10.2024

Published: 16.11.2024

Abstract: Several researchers found that the author of Tcheonzamun is really skillful. Her technique for both the separation of Chinese character and the translation on Korean pronunciation is truly good (Park *et al.*, 2021; Kim, 2023). So it is considered that the author of Tcheonzamun or her neighbor might create Chinese character. The present researchers selected by random seven Chinese characters, named them from 0221 to 0227. Sampling of Chinese character is random. The title of this work is 'A Story about Time Travel – The Story of Chinese Characters (0221-0227) When Translated on Korean Pronunciation'. This work concerns the translation of Chinese character on the basis of Korean pronunciation (Kim, 2023). The theme of this research is as follows. 0227. (祭; 살짝 봐! Sal-zag-boa!) {present meaning; the ceremony for the dead ancestors.} <祭=月(Sal) + △(zageun) + 示(boa).> [Originally, it is 'Sal-zag-boa!'; 'See you a bit!'] It is not the ceremony for the dead ancestor(s), it is but the feast of the present life! See you a bit! It is the strong hope for seeing his girlfriend or her boyfriend. It is very different from the common sense for this Chinese character of (祭). The meaning of the previous 6 Chinese characters is practical. But the meaning of the seventh Chinese character (祭) is opposite. It is known that Chinese character was created 3,000 years ago. During 3,000 years, why is the meaning of the Chinese character(祭) changed? Originally it showed the joyful love affair. However, now it is the sad ceremony of mourning.

Keywords: (祭; 살짝 봐! Sal-zag-boa!), it is the Strong Hope for Seeing His Girlfriend or Her Boyfriend.

INTRODUCTION

French Missionary Dallet (1874) introduced the thousand character essay to Western world. The thousand character essay is called in Korea as Tcheonzamun (Han, S.B. (1583). Several researchers found that the author of

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CITATION: Hyeonhi Regina Park, K. DaegonAndrea Kim, Jiah Anna Kim, Sangmin Lee, Rosa Kim, Alain Hamon, Sohwa Therese Kim, Sangdeog Augustin Kim (2024). A Story about Time Travel – The Story of Chinese Characters (0221-0227) When Translated on Korean Pronunciation. *South Asian Res J Human Soc Sci*, 6(6): 254-256. 254

Tcheonzamun is really skillful. Her (It is considered that the author is a woman [women].) technique for both the separation of Chinese character and the translation on Korean pronunciation is truly good (Park *et al.*, 2021; Kim, 2023). So it is considered that the author of Tcheonzamun or her neighbor might create Chinese character.

MATERIALS AND METHODS

The present researchers selected by random seven Chinese characters, named them from 0221 to 0227. Sampling of Chinese character is random. From the technique of both the separation of Chinese character and the translation on Korean pronunciation of Chinese character (Kim, 2023), it is considered that the friend of the author of Tcheonzamun might be the creator of Chinese characters. The translations of Chinese character were done previously (Kim and Park, 2022; Park *et al.*, 2019). The number of samples was seven.

RESULTS AND DISCUSSION

The title of this work is ‘A Story about Time Travel – The Story of Chinese Characters (0221-0227) When Translated on Korean Pronunciation’. This work concerns the translation of Chinese character on the basis of Korean pronunciation (Kim, 2023).

Number of Chinese character. (Chinese character. Pronunciation of the meaning in Korean alphabet. Pronunciation of it in English alphabet.) {the meaning in English.} <Separation of the Chinese character.> [Obtained pronunciation from the separation.]

0221. (習; 배움. Bae-um.) {to learn.} <習=白(Baeg) + 羽(u).> [Bae-u.]

0222. (喪; 으이구! Eu-i-gu!) {crying sound.} <喪=衣(Eu) + 口(ib) + 口(gu).> [Eu-i-gu.]

0223. (相; 나눔. Nanum.) {mutual.} <相=木(Namu) + 目(nun).> [Na-nun.]

0224. (故; 그 때. Geu-ddae.) {one’s upon a time.} <故=古(Go) + 攵(ddae-ri-da).> [Go-ddae.]

0225. (富; 밭 구하면. Bat-gu-ha-myeon.) {rich.} <富=田(Bat) + 口(gu) + 一(hana) + 宀(myeon).> [Bat-gu-ha-myeon.]

0226. (矩; 싫어! Sil-eo!) {I do not like the law.} <矩=矢(Sil) + 巨(geo).> [Sil-geo!]

0227. (祭; 살짝 봐! Sal-zag-boa!) {present meaning; the ceremony for the dead ancestors.} <祭=月(Sal) + 示(zageun) + 示(boa).> [Originally, it is ‘Sal-zag-boa!’; ‘See you a bit!’] It is not the ceremony for the dead ancestor(s), it is but the feast of the present life! See you a bit! It is the strong hope for seeing his girlfriend or her boyfriend. It is very different from the common sense for this Chinese character of (祭). The meaning of the previous 6 Chinese characters is practical. But the meaning of the seventh Chinese character (祭) is opposite. It is known that Chinese character was created 3,000 years ago. During 3,000 years, why is the meaning of the Chinese character(祭) changed? Originally it showed the joyful love affair. However, now it is the sad ceremony of mourning.

The next is the original writing of this research. It was written in Korean language on 20 October 2024.

516. 한자(漢字)는 우리말로 되어 있어요.....

주님 아멘!(세린이 수첩에서요.) 배우다.習. 집에 오면서요. [CC-0221.] 2024년 10월 19일.

예수님 우리 둘의 주님 아멘! ‘으(衣) 이(口)’ “어이!” 우는 소리입니다. 슬플 상(喪). 가슴에 애도 글씨를 붙이고 있어라. 현희랑 아오스딩의 예수님 아멘 고마와라우! 예수님 또는요 ‘으(衣) 이(口) 구(口)’여라우 고맙소잉! [CC-0222.] 2024년 7월 25일.

우리 둘의 주님 아멘. 서로 상(相)은 “나(木) 눈(目)”입니다. 주님 아멘 고마와라우! 서로 상(相) 뜻입니다. 현희랑 아오스딩의 예수님 주님 아멘 고맙소잉! [Chn0223.] 2024년 7월 25일.

우리 현희랑 아오스딩의 예수님 주님 아멘 고맙소잉 고맙당께라우! 어제 어머니에게 우리 현희랑 함께 오는데 동그랗고 커다란 달이 저희를 맞아 주었어라우 어머니처럼요 주님 아멘! “고(古) 때(女) – 그 때”입니다. ‘옛날’, ‘돌아가신’ 뜻의 ‘고(故)’가요. 우리 둘의 주님 아멘 고맙소잉 고맙당께라우! [Chn0224.] 2024년 7월 25일.

우리 둘의 주님 아멘 “밭(田) 구(口) 하(一) 면(一)” 부자(富)지요 아멘! 고맙소잉 현희랑 아오스딩의 예수님 주님 아멘 고맙소잉 밭 구하게 해주셔서요 아멘! [Chn0225.] 2024년 7월 20일.

우리 둘의 주님 아멘 고맙소잉! “살(矢) 어(巨)” 입니다. 구(矩) 해석입니다. 구(矩)의 뜻은 ‘길이를 재는 자(曲尺) 또는 법(法)’입니다. 주님 아멘 고맙소잉! 천자문(1583) 책에서요. (Chn0226.) 2024년 7월 4일.

예수님 우리 둘의 주님 아멘 고맙소잉! “살(月) 작(△) 봐(示)”입니다. 애인을 보고 싶어하는 마음입니다. 제사 제(祭)의 해석입니다. 전혀 다른 뜻입니다 우리 둘의 예수님 주님 아멘! 우리 현희랑 아오스딩의 예수님 주님 아멘 고맙소잉! [Chn0227.] 2024년 10월 20일 우리집에서요.

The theme of this research is as follows. (祭; 살작 봐! Sal-zag-boa!) {present meaning; the ceremony for the dead ancestors.} <祭=月(Sal) + △(zageun) + 示(boa).> [Originally, it is ‘Sal-zag-boa!’; ‘See you a bit!’] It is not the ceremony for the dead ancestor(s), it is but the feast of the present life! See you a bit! It is the strong hope for seeing his girlfriend or her boyfriend. It is very different from the common sense for this Chinese character of (祭). The meaning of the previous 6 Chinese characters is practical. But the meaning of the seventh Chinese character (祭) is opposite. It is known that Chinese character was created 3,000 years ago. During 3,000 years, why is the meaning of the Chinese character(祭) changed? Originally it showed the joyful love affair. However, now it is the sad ceremony of mourning.

Our Lord! You have guided two of us, Hyeonhi and Augustin, and our five children for this work! Thank you so much, amen!

ACKNOWLEDGEMENTS

The authors thank Mr Ilsoo Joseph Kim and Mrs Bohwa Maria Kim, Mr Yeonhag Park and Mrs Hilye Sarah Kim, Father Yang_eob Thomas Tchoi and Father Jean Blanc and Father Hifumi Iwazaki and Father Xavier Ha and Father Thomas Gil and Father Ikseon Gregorio Choi and Father Kyu-sik Cho, Mrs Tamako Hayashi and Mr Yoshihiro Hayashi, Professor Francine Tenaillon and Professor Nicolas Tenaillon, Professor Tae Song Koh and his wife, Professor Sook Ja Nam, Mrs Sookja Martha Min, Mrs Kisoon Cecile Song, Mrs Toshie Nakano, Father Hanyoung Marc Lee and Father Wonhwa Joseph Lee and the member of Daejeon Nae-dong Catholic Church, Father StephenMary Hyunhong Kim and Father Byungdul Joseph Lee and the member of Daejeon Ludovich of Ordo Franciscanus Saecularis, Professor Byoung Hoon Park and the student of Joongbu University, the Principal Seo Gyoung Jeon and Vice-Principal O Young Kwon and the members of Jungni Middle School, Professor Jong Seok Lee, Okja and Hwansik and Seonju-Pilseong couple and Jieun Agatha and Céline and Ailyne. The authors thank the Lord Jesus Christ so much!

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