

Original Research Article

I was Happy with My Father Ilsoo Joseph (In Korean Language “Zeo-Neun Zeul-Geo-Weot-Neyo”) (Tcheonzamun 113th-128th)

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Abstract: Dallet (1874) wrote in his book that ‘The thousand character essay (In Korean language it was called as “Tcheonzamun”)’ was utilized as the textbook in Tch’in (秦) dynasty. The book was for the children for the education of Chinese characters (Dallet, 1874). The Tcheonzamun poem was composed of 16 Chinese characters (Park *et al.*, 2021a; Park *et al.*, 2021b). The poem from Tcheonzamun was translated through the meaning of Chinese characters (Park *et al.*, 2021a), and was translated through Korean pronunciation (Park *et al.*, 2021b). Why is the Tcheonzamun poem translated on the method through Korean grammar? This point is interesting for the present researcher. If this Tcheonzamun book was written by Chinese people, why is it translated on Korean grammar, the total of the poem of 16 letters? Does this result show that Tcheonzamun was written on Korean language? ‘The thousand character essay’ is called in Korea as Tcheonzamun. The present researcher used the somewhat old book of Tcheonzamun (Han, 1583). The poem was consisted of 16 letters (Tcheonzamun 113th-128th). And the translating method was through the meaning of Chinese character. The title of this work is ‘I was happy with my father Ilsoo Joseph (In Korean language “Zeo-neun Zeul-geo- weot-neyo”) (Tcheonzamun 113th-128th)’. The result will be shown as follows. <Number in Tcheonzamun Chinese character(Pronunciation in Korean) The meaning of this line of the poem> 113-116 愛(Ae) 育(Yug) 黎(Ryeo) 首(Su) If I am able to grow my child (children) (育) joyfully (愛), the color of the hairs of my head (首) must be black (黎). I must be young. I can do the growing of my child when I have power. The description on the first line (113-116), is it true? Will a lot of things become good with power? 117-120 臣(Sin) 伏(Bog) 戎(Yung) 羌(Gang) By the way, the person apparently polite (伏) to me, will the person become the true friend of me (臣)? It will be the very rare occurrence. Can the west (戎) be changed into the east (羌)? It is not possible. The apparently polite person to me will become the true friend of me? It can-not be occurred... And then, how can we do this thing? 121-124 遯(Ha) 邇(I) 壹(Il) 體(Tche) In order for me to make good relation (遯) with my neighbors, my friends, my family members (邇), I have to accept them (my neighbors, my friends, my family members). As if I and they, we were the sole (壹) body (體). 125-128 率(Sol) 賈(Bin) 歸(Gwi) 王(Wang) Do you want (率) to get along with somebody (賈) who is not close to me? You can have such a good relation with the person as follows. Please accept somebody to you (歸), who has the favorable relation with you and who has also the good relation with the person (王). Here, the person who has good relation (王) with me and also with the person stands the middle between the upper part (上) and the lower part (下). Saint Joseph, Saint Mary and our Lord Jesus Christ are such persons, because they take part in the close relation between me and other person.

Keywords: I was happy with my father Ilsoo Joseph (In Korean language “Zeo-neun Zeul-geo-weot-neyo”) (Tcheonzamun 113th-128th). Why is the Tcheonzamun (‘The thousand character essay’ in English) poem translated on the method through Korean grammar? This point is interesting for the present researcher. If this Tcheonzamun book was written by Chinese people, why is it translated on Korean grammar, the total of the poem of 16 letters? Does this result show that Tcheonzamun was written on Korean language? ‘The thousand character essay’ is called in Korea as Tcheonzamun.

INTRODUCTION

Dallet (1874) wrote in his book that ‘The thousand character essay (In Korean language it was called as “Tcheonzamun”)’ was utilized as the textbook in Tch’in (秦) dynasty. The book was for the children for the education of Chinese characters (Dallet, 1874).

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The Tcheonzamun poem was composed of 16 Chinese characters (Park *et al.*, 2021a; Park *et al.*, 2021b). The poem from Tcheonzamun was translated through the meaning of Chinese characters (Park *et al.*, 2021a), and was translated through Korean pronunciation (Park *et al.*, 2021b).

Why is the Tcheonzamun poem translated on the method through Korean grammar? This point is interesting for the present researcher. If this Tcheonzamun book was written by Chinese people, why is it translated on Korean grammar, the total of the poem of 16 letters? Does this result show that Tcheonzamun was written on Korean language?

MATERIALS AND METHODS

‘The thousand character essay’ is called in Korea as Tcheonzamun. The present researcher used the somewhat old book of Tcheonzamun (Han, 1583). The poem was consisted of 16 letters (Tcheonzamun 113th-128th). And the translating method was through the meaning of Chinese character.

RESULTS AND DISCUSSION

The title of this work is ‘I was happy with my father Ilsoo Joseph (In Korean language “Zeo-neun Zeul-geo-weot-neyo”) (Tcheonzamun 113th-128th)’. The result will be shown as follows.

<Number in Tcheonzamun Chinese character(Pronunciation in Korean) The meaning of this line of the poem>

113-116 愛(Ae) 育(Yug) 黎(Ryeo) 首(Su) If I am able to grow my child (children) (育) joyfully (愛), the color of the hairs of my head (首) must be black (黎). I must be young. I can do the growing of my child when I have power.

The description on the first line (113-116), is it true? Will a lot of things become good with power?

117-120 臣(Sin) 伏(Bog) 戎(Yung) 羌(Gang) By the way, the person apparently polite (伏) to me, will the person become the true friend of me (臣)? It will be the very rare occurrence. Can the west (戎) be changed into the east (羌)? It is not possible. The apparently polite person to me will become the true friend of me? It can-not be occurred...

And then, how can we do this thing?

121-124 遐(Ha) 邇(I) 壹(Il) 體(Tche) In order for me to make good relation (遐) with my neighbors, my friends, my family members (邇), I have to accept them (my neighbors, my friends, my family members). As if I and they, we were the sole (壹) body (體).

125-128 率(Sol) 賓(Bin) 歸(Gwi) 王(Wang) Do you want (率) to get along with somebody (賓) who is not close to me? You can have such a good relation with the person as follows. Please accept somebody to you (歸), who has the favorable relation with you and who has also the good relation with the person (王).

Here, the person who has good relation (王) with me and also with the person stands the middle between the upper part (上) and the lower part (下). Saint Joseph, Saint Mary and our Lord Jesus Christ are such persons, because they take part in the close relation between me and other person.

Our Lord! You have helped two of us, Hyeonhi and Augustin, to translate this poem! Thank you so much, amen!

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