I Want to Be Together with My Loving Husband! (Tcheonzamun 913th-928th), and a Note for 685th-688th (勞謙謹勅)

Hyeonhi Regina Park¹, Jiah Anna Kim², Rosa Kim³, Alain Hamon⁴, Sohwa Therese Kim⁵, Sangdeog Augustin Kim⁶*

¹Department of Elderly care and welfare, Joongbu University, Kumsan, Republic of Korea (ROK)
²Département d'Expertise économique, Université de Paris-Est Créteil, Paris, France
³Spécialité d'Économie politique, École des Hautes Études en Sciences Sociales (EHESS), Paris, France
⁴L'Ecole Internationale Jean-Mermoz, Abidjan, Côte d'Ivoire
⁵Spécialité de Sciences Sociales, École des Hautes Études en Sciences Sociales (EHESS), Paris, France
⁶Department of Companion animal and animal resources science, Joongbu University, Kumsan, ROK

*Corresponding Author
Sangdeog Augustin Kim

Article History
Received: 22.06.2020
Accepted: 01.07.2020
Published: 06.07.2020

Abstract: This poem was consisted of 16 letters in Tcheonzamun of 913th-928th, and the theme of this poem is 'the husband and the wife', and especially on 'the unkind husband to his wife'. And there is a note for 685th-688th (勞謙謹勅).

Until now, the present researchers tried during their translation to delete a part of each two letters from the 16 letters of Tcheonzamun. However, this time the researchers deleted as many as parts if possible from the Chinese characters. After this procedure, the researchers translated the Tcheonzamun poem with the remained parts. 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 truly necessary to my husband?) “TcheoumPut (Sarang) Inzi?” (This means “As the first grass which the grazing animal really likes to eat?”) 925-928 Gyun Gyo Im Zo 鈞巧任釣 (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?”) There is a note for translation for 685-688 of Tcheonzamun (The thousand character essay). The present researcher’s thought that there were two deletions of Chinese characters. The present researchers subtracted ‘Eon (言)’ from ‘Gyeom (講)’ and it remained “hold an additional post (兼).” The researchers pulled out ‘Eon (言)’ from ‘Geun (讀), and it remained “small amount of (重).” So the translation is as follows; If you want to hold an additional post (兼) efficiently (勞), you should make the number of the secret codes (勅) less (重).

Keywords: The unkind husband to his wife, the relation between the wife and the husband, Tcheonzamun of 913th-928th letters, note for 685th-688th (勞謙謹勅).

INTRODUCTION

Until now, the present researchers tried during their translation to delete a part of each two letters from the 16 letters of Tcheonzamun (The Thousand Character Essay) poem [1, 2]. However, this time the researchers deleted as many as parts if possible from the Chinese characters. After this procedure, the researchers translated the Tcheonzamun poem with the remained parts.

Copyright © 2020: This is an open-access article distributed under the terms of the Creative Commons Attribution license which permits unrestricted use, distribution, and reproduction in any medium for non commercial use (NonCommercial, or CC-BY-NC) provided the original author and source are credited.


**MATERIALS AND METHODS**

The present researchers used the 16 letters of 913th-928th from Tcheonzamun (The Thousand Character Essay). The researchers deleted as many as parts if possible from the Chinese characters. After this procedure, the researchers translated the Tcheonzamun poem with the remained parts.

On the first line of 4 Chinese characters of this poem, ‘Po Sa Ryo Hwan (布射遼丸)’, the researchers deleted the parts of the same 3 strokes from the four Chinese characters. The researchers subtracted the ‘Geon (巾)’ from ‘Po (布)’, and it remained “”). They deleted the ‘Tchon (寸)’ from ‘Sa (射)’, and it remained “the human (身)”. The researchers subtracted the upper part, a letter similar to ‘Hwan (丸)’ from ‘Ryo (遼)’, and it remained “walk slowly (&)”, “white (白)”, and “small (小)”. The present researchers pulled out ‘Hwan (丸)’ from ‘Hwan (丸)’, and it remained “nothing ()”. The result of these subtractions is as follows;

布 Po > “ten (十)”,
射 Sa > “the body (身)”,
遼 Ryo > “walk slowly (走)”, “white (白)”, “small (小)”,
丸 Hwan > “nothing ()”.

This is the second line of the poem. The present researchers tried to reduce the size of these 4 Chinese characters of ‘Hye Geum Wan So ((禾尤+尤+山) 琴阮嘯)’. The researchers deleted two letters of same ‘Wang (王)’ from ‘Geum (琴)’, and it remained “now (今)”. And the researchers, with the same method, subtracted similar two letters of ‘Pyeon (片)’ and ‘Zang (壯-士)’ from ‘So (嘯)’, and it remained “mouth (口)”, and “the basic principle (準)”. How do you think about pulling out the ‘San (山)’ from ‘Hye (禾尤+尤+山)’ and pulling out of the ‘Bu (β)’ from ‘Wan (阮)’? Because these two letters of ‘San (山)’ and ‘Bu (β)’ mean similarly. Yes, we will do it so. The researchers deleted ‘San (山)’ from ‘Hye (禾尤+尤+山)’, and subtracted ‘Bu (β)’ from ‘Wan (阮)’. Then, it remained “good rice (禾尤)’ from ‘Hye (禾尤+尤+山)’ and it reduced into “the most important thing (元)’ from ‘Wan (阮)’. The result of these subtractions is as follows;

(禾尤+尤+山) Hye > “good rice (禾尤)”,
琴 Geum > “now (今)”,
阮 Wan > “the most important thing (元)”,
嘯 So > “mouth (口)” and “the basic principle (準)”.

This is the third line of the poem. The researchers reduced the size of ‘Nyeom Pil Ryun Zi (恬筆倫紙)’ with the deletion of similar parts of the Chinese characters. ‘Zug (竹)’ and ‘Tchaeg (冊)’ have similar meaning, so the present researchers subtracted the each part from ‘Pil (筆)’ and ‘Ryun (倫)’. They deleted ‘Zug (竹)’ from ‘Pil (筆)’, and it remained “the human-being (人)”, and “the most important thing (準)”. And the present researchers pulled out ‘Tchaeg (冊)’ from ‘Ryun (倫)’, and it remained “the human-being (人)”, “to make the unity ensemble (一)”, and “the human-being or the people (氏)”. The researchers deleted ‘Tcheon (千)’ from ‘Nyeom (恬)’, it remained “the sincererity (栁)”, and “mouth (口)”. They subtracted ‘Su (小)’ from ‘Zi (紙)’, and it remained “small (小)”. The researchers deleted ‘Geun (琴阮嘯)’, “the most important thing (元)”, and “the human-being or the people (氏)”.

This is the fourth line of the poem. The researchers reduced the size of ‘Gyun Gyo Im Zo (鈞巧任釣)’. The present researchers tried to subtract ‘釣 (Zo)’ from ‘鈞 (Gyun)’, and it remained “the rising (立)”. And the researchers subtracted ‘釣 (Zo)’ from ‘鈞 (Gyun)’, and it remained “nothing ()”. The result of these subtractions is as follows;

釣 Gyun > “the rising (立)”,
鈞 Gyoo, “doing well (巧)”,
任 Im, “be responsible for something (任)”,
釣 Zo > “nothing ()”.

**RESULTS AND DISCUSSION**

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

26 January 1984
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, Kwangsangun, ZeonlNam-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.
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 (辶), “white (白), “small (小)”, (4)
丸 Hwan > “nothing ()”. (3)

My Lord, how can I extend my condition (身) on ten-fold (十)? Even though I have nothing ( ) only if the small (小) white-clothed (白) person works (辶), 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...

好米萬山琴阮嘯. 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).

恬筆倫紙. The number in () shows the order of translation.
恬 Nyeom > “the sincererity (忄)” and “mouth (口)”, (2)
筆 Pil > “the most important thing (聿)”, (1)
倫 Ryun > “the human-beings (人)”, “the human-beings (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 sincererity (忄) 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-beings (人) and the human-beings (人) must become the unity ensemble (一).
I can do well the thing (巧), I want to do it more successfully (了). However, there is something which I cannot do (了). 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 “Tcheoum Put (Sarang) Inzi?” (This means “As the first grass which the grazing animal really likes to eat?”)

925-928 Gyun Gyo Im Zo 鈞巧任釣 (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?”)

There is a note for translation for 685-688 of Tcheonzamun (The thousand character essay). The translation was done previously by Park and Kim [3, 4] as follows;

685-688 노겸근칙（NoGyeomGeunTchig）Lao qian jin chi

If you want to make a sentence which can be very easily known to his own country’s man (勞) while it is very hard for other people to know its meaning (謙), you can mix (謹) some unknown marks (勅) to express the words secretly.

But the present researchers thought that there were two deletions of Chinese characters. The present researchers subtracted ‘Eon (言)’ from ‘Gyeom (謙)’ and it remained “hold an additional post (兼).” The researchers pulled out ‘Eon (言)’ from ‘Geun (謹), and it remained “small amount of (菫).” So the translation is as follows; If you want to hold an additional post (兼) efficiently (勞), you should make the number of the secret codes (勅) less (菫).

ACKNOWLEDGEMENTS

We thank Mr Ilsoo Joseph Kim and Mrs Bohwa Kim, Mr Yeonghag Park and Mrs Hilye Sarah Kim, Ms Jieun Agatha Kim and Mr Kunjoo Daegon Andrea Kim. We thank Father Jean Blanc who came from France to Republic of Korea of Missions Etrangeres de Paris, who allowed us to read the book of ‘Histoire de l'Eglise de Coree’ (History of Korean Catholic Church). We thank Father Hifumi Iwazaki who helped us when Augustin was a foreign student in Japan. We thank the students of Department of Companion Animal and Animal Resources Science in Joongbu University. We thank Mrs Tamako Hayashi and Mr Yoshhiro Hayashi, Mrs Francine Tenaillon and Professor Nicolas Tenaillon for their supports during our stay in Japan and in France, and the members of Daejeon Ludovich of Ordo Franciscanus Saecularis (OFS) and those of Daejeon Naedong Catholic Church.

REFERENCES

1. Park H. R., & Kim S. A. (2017). “Don’t be an idiot! Fight!” with the apparent title of “you must write it in your words as historical records by your own hand”: Translation of the poem on Tcheonzamun (the book of ‘The Thousand Character Essay’) from 673rd to 688th using Chinese characters and Korean pronunciation. Journal of Languages and Culture, 8(3), 24-27.
2. Park, H. R., Kim, K. D. A., Kim, J. A., Kim, S. T., Kim, R., Hamon, A., & Kim, S. A. (2019). The Story of Chinese Characters (0011-0020) When Translated On Korean Pronunciation. South Asian Res J Human Soc Sci, 1(3), 209-211.
3. Park, H. R., Kim, J. A., Kim, K. D. A., Kim, J. A., Kim, S. T., Kim, R., ... & Kim, S. A. (2017). Ancient Koreans petition to God in Tcheonzamun: The thousand character essay poem (641st to 656th letters). Journal of Languages and Culture, 8(6), 79-84.
4. Dallet, C. H. (1874). Histoire de l'Eglise de Coree (History of Korean Catholic Church). Victor Palme. Paris. France, 11-99.