

Essay

Ancient Koreans' petition to God in Tcheonzamun: The thousand character essay poem (641st to 656th letters)

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The researchers found that the Tcheonzamun (The Thousand Character Essay) consists of 63 poems of 16 letters, while the last 63rd poem consists of 8 letters. The researchers looked at the history of ancient Korea through Tcheonzamun poem. This is because the history of Korea before the 1st century has not been known until now. Through the first translation using the Chinese character, the researchers found that the author of Tcheonzamun poems tried to encourage the Maeg people, the ancestor of Koreans, because they were defeated in a combat with another country at that time. The researchers found that there is another method for the translation of Tcheonzamun poem. The researchers used their Korean pronunciations of the 16 letters for the second translation. The meaning of the translations under the two methods was similar, while the second translation through Korean pronunciations of Chinese characters had a tinge of sadness. From the aforementioned three key points, the researchers assumed two things: the people of Maeg country wrote the Tcheonzamun, and that the Tcheonzamun was spread from Maeg country into China before 500 B.C. Another two things the researchers found further are: the Tcheonzamun poem is a splendid writing because it expresses similar meaning both in interpretation of Chinese characters and Korean pronunciations using Chinese characters. There is a little difference between the modern Korean language and the Korean language of more than 2500 years old. The researchers wanted to know if Maeg people were religious people or not. Through this research, the researchers concluded that Maeg people were very religious people. And finally it is considered that the object for Maeg people of this Tcheonzamun poem is their petition to God for protection.

Key words: Maeg, Korean pronunciations, the sorrowful voices of Tcheonzamun (The Thousand Character Essay) author.

INTRODUCTION

Dallet (1874) wrote that "The first European missionaries and travelers in China had thought that the Korean

language was a dialect of Chinese language, and they concluded that the two races, Korean and Chinese had

same identity and origin. Now we know that the two languages and people are different, and it is certain that Korean people are not Chinese but Tartar in their origin. The Korean people speak in the order of subject + object + verb same as in the Japanese language, while Chinese people speak in the order of subject + verb + object as in the manner of European languages. It is strange that even the learned Koreans do not know the history of Korea before 1st century and do not have any interest about their history of the period (Dallet, 1874).

In Korea, the Tcheonzamun book is the symbol of learning Chinese character. In the modern period, it has never been thought that ancestor of Korean people have fabricated Tcheonzamun (The Thousand Character Essay). And it is the very reason why Hyeonhi (Augustin's wife) insisted so strongly and in such a stubborn manner opposed the opinion of Augustin as shown in 'Results and Discussion' of the present report. Until now, the researchers have not come to know that "Tcheonzamun is a masterpiece of Koreans!". But there is no significant meaning in Tcheonzamun except Chinese heroes or Chinese places (Sturman, Source, 2015: www.oocities.org/npsturman/tce.html).

The researchers found that the Tcheonzamun is composed of 63 poems, each poem is consisted of 16 letters except the last one, and the Tcheonzamun poem has very deep meaning (Park and Kim, 2012). And recently we found that all of 16 letters can be understood easily in Korean pronunciations (Park and Kim, 2016; Park and Kim, 2016). But it is given in a Korean dictionary that the Maeg country is situated in Liaohé in the very old period (*Dong-A Publishing Company*, 1988). It is given in a Chinese dictionary that Maeg country is situated in Eastern-Northern direction of China (*Zhongguo Social Science Language Institute*, 1994).

Let us start with the subject of clothes. There is a country named Maeg in the Far East Asia. The people liked to wear long cloths, dangle robe and they also like white clothes. The people inhabit the place where reptiles, animals such as turtle lived, and they love making figures at the back of a lot of species of those animals.

The first sentence of this poem is KwangWonMyeonMag(광원면막[Korean alphabets]曠遠綿邈[Chinese characters]). It is the first 4 letters of 641st to 656th Tcheonzamun poem. The letter Won(원, 袁) which means long costume shows the Korean people. And another letter Mo(모, 貌) which means "the people living in reptile district and wearing white cloths," also shows the Korean people. The letter Won(원, 袁) is the latter part of the second letter -same pronunciation but with different form and meaning- Won(원, 遠); and another letter Mo(모, 貌) is the latter part of the fourth

letter -with different form and meaning- Mag(막, 邈). But Chinese people do not like this letter, Mag(막, 邈) (He, 1988).

The researchers think that the readers are already tired with these complicated Korean and Chinese characters. These two letters, Won(원, 遠) and Mag(막, 邈) have made us to write this long article, because this is the history of the researchers' old ancestors of Korea, Maeg(맥, 貌) country. When one of the authors of this present report, Sangdeog Augustin(Augustin) saw this first line of 4 letters, he felt something extraordinary. His feeling was that the authors of Tcheonzamun were the people of Maeg(맥, 貌) country. Nicolas Tenailon, one of the researchers, has an opinion that the ancient Chinese people had only little faith in God, so the researchers wanted to know if Maeg people were religious people or not.

This article is a part of the researchers' (Park and Kim, 2016) writing (30 April 2017) in an internet (<http://cafe.naver.com/angolstar/2840>). Its title is 'An E-mail letter from Rosa on the night when we returned from Japan journey (The sorrowful voices of Tcheonzamun author in a Tcheonzamun poem and the petition of ancient Koreans to God)'.

MATERIALS AND METHODS

The researchers used a HanSeogBong Tcheonzamun (Kim, 2002). HanSeogBong is the name of a famous calligrapher in 16 or 17th century A.D. from Choseon country, and he wrote the Tcheonzamun in his own calligraphy. Kangxizidian (1716) was served an order to know Maeg (the ancestor of Korean) people's record. The researchers, Hyeonhi and Augustin, had discussions for ten days from 5 September to 14 September, 2016. The researchers selected a poem of 16 letters from 641st to 656th of Tcheonzamun (The Thousand Character Essay). The marks of (- / V `) are used in order to show 4 accents of Chinese language. The researchers translated the Tcheonzamun poem both through the Chinese character method and Korean pronunciation. And the researchers utilized the data of Sturman N (1 January 2015) to compare the meanings of this Tcheonzamun poem.

RESULTS AND DISCUSSION

The next conversations followed are mainly the discussions between Hyeonhi Regina (Hyeonhi) and Augustin about the Maeg country. And there are three Catholic Church priest's sermons. During the research, the researchers had breakfast at home in 6 September 2016.

Augustin: I am certain that the Maeg country wrote Tcheonzamun.

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Hyeonhi: Can we say that the country is Maeg country ?

Hyeonhi: Today we have passed a very good day, Lord!
Thank you very much our Lord!

Augustin: I think that someone of Maeg country had written the Tcheonzamun.

Hyeonhi: If you want to say things like this, you have to verify it. You must do such things as looking for references and old material in order to prove your saying.

Hyeonhi: A lot of scientists must come in order to do this research.

Hyeonhi: And the scientists engaged in the research will investigate well if this saying is true or not!

Like this, Hyeonhi has always said 'No!' to Augustin for stopping his rapid and unwise decision. She keeps the position of common sense of Korean and Chinese peoples. However, this opposition of Hyeonhi has given to Augustin the continual source of and strength for more explanation of Tcheonzamun poem!

The researchers talked to each other during dinner yesterday (on 8 September 2016).

Hyeonhi: It is said that the Chinese made the Chinese characters with the oracle-bone scriptures.

Augustin: Me also, I know it. The oracle-bone scripts were found in Huanghe region in China. With this finding we all over the world believed that the China have made the Chinese characters.

By the way, another set of oracle bone scripts was found in Liaohe regions later. This another group of oracle bone scripts on Liaohe region is thought hundreds years still older than those on Huanghe region. This means that Chinese characters might be made in Liaohe region. Liaohe region is situated in northern-eastern China, and the region is not far from Korea. We know only one thing : Maeg country had been in the northern-eastern area of China.

Hyeonhi: And what do you think about Tcheonzamun?

Augustin: Tcheonzamun had been written by Korean ancestors, and this had entered China ; after a long time this Tcheonzamun had again returned to Korea. But the meaning of the returned Chinese Tcheonzamun from Korea(Kim, 2002) and the meaning of Tcheonzamun in English version (Sturman, Source: www.oocities.org/npsturman/tce.html. [Edited by Cambridge Chinese Classics, www.camcc.org]) are too complex and sophisticated to understand.

Hyeonhi: Why don't people say that Tcheonzamun poems

had been written by old Korean people?

Augustin: Darling, we are talking that our ancestors have made Tcheonzamun. Now we are doing the very thing!

Father JungEob Paul Lee in DaejeonNae-dong Catholic Church celebrated the Mass at the dawn of Saturday 10 September, 2016. The following is a part of his sermon during the Mass. "When there is no difference between the outside and inside of him (or her), he (or she) is true. And in this case we say that he (she) is true. Somebody's outside appearance seems to be good while his mind is not so ; we call him(her) hypocrite. Jesus said that it is very important to make our inner part of soul good. We, all of the man, have a thing to do. The thing is to bring us from bad temper to kind temper. It is easy to take out the bad behavior from his (or her) bad character. Our soul becomes good if we come near to the Lord. And the Lord makes us to be so. The bad behavior and the good one do not exist together. We heard it from today's first reading in the Mass. Let us celebrate this Mass earnestly! Let us ask our Lord, God, to make our soul to be good one."

The researchers started to translate Tcheonzamun using Chinese character.

641-644 광원면막(four Korean alphabets) KwangWonMyeonMag(Korean pronunciation of the previous 4 Korean alphabets) 曠()遠(V)綿(/)邈(V)(4 Chinese characters with different tones). Our enemies want to expel us from this futile land to a barren place. This is a comfortable territory where we can live in good condition to wear long-robe costumes. The enemies make our country feeble to make us miserable.

"Rescue us! Are there anybody to rescue us? Please, help us!"

Yen situated the nearest country of old Korea country in the sixth century B.C. and Korean peninsular was there in the north-eastern direction of Yen (Fairbank and Reischauer, 1978). And between Yeon (Korean pronunciation of Yen) country and Maeg country there was a battle, where Maeg was defeated in 661 B.C. (Chung, 2013). The researchers, Augustin and Hyeonhi, talked on having breakfast in 10 September, 2016.

Augustin: Darling, this algae soup is very delicious! When we saw country name-like Chinese characters until now (from 1st to 640th letters in Tcheonzamun), we did not interpret it as country name. But we interpreted it for the first time as the country name, though the Chinese character, (曠, Maeg, 邈), is a part of Mag(曠, 邈). If we translate it as country name of Maeg (曠, 邈), the meaning of this 4 letters is well understood.

The Tcheonzamun author cries out in the poem as

follows; “We are in such a miserable state that we entreat

you! Rescue our lives! Help us, please!” The researchers feel that Augustin’s father Ilsoo Joseph Kim says to them, “My son Augustin, I was sometimes really hard-burdened. At that time, I was sad!”. And the researchers also feel that Hyeonhi’s father Yeonghag Park says to them, “My daughter Hyeonhi, I was sometimes really tired. At that time I was truly sad!” But both of the researchers’ fathers say to them, “Good luck with you, I will pray for you here in Heaven!”

Hyeonhi: It is said that in the era of 400 A.D. a Chinese king ordered his man, “If you succeed in writing different 1000 Chinese characters in one day, I will not give you death penalty. You will be safe!” It is another story of Tcheonzamun origin. How miserable the man was at that time!

Augustin: There is not such a pitiful appearance in common Tcheonzamun translation (Sturman, Source: www. oocities. org/npsturman/tce.html; Kim, 2002). But there was a petition to God by Tcheonzamun author in this translation. I can feel such sorrowful voices of Tcheonzamun author! He, the ancestor of Maeg people, says to us “Though we had been in danger and we had been truly in hard condition at that time! Do not worry, my descendents! Now it is Okay!” These are the voices of our fathers Ilsoo Joseph Kim and Yeonghag Park.

645-648 암수묘명 AmSuMyoMyeong 巖(/)岫(ˊ)杳(V)冥(/)

- (1) No body help us Ah!
- (2) Now we are going to lose our battle!
- (3) But never be desperate!
- (4) We can ascend from the mind of dark cavern(岫) to that of the rocky heightened mountain(巖).
- (5) In order to do that, we must stand up(杳) from the darkness of the spirit(冥).
- (6) And we shall recover our prosperity again.
- (7) a) Thank you! b) I am very proud of you! c) Think positive! d) Look on the bright side! e) We are searching for joyfulness, we are eager for peacefulness, and we love each other during the life! These sayings were actually proposed and are carried out by Augustin’s wife Hyeonhi Regina.

649-652 치본어농 TchiBonEoNong 治(ˊ)本(V)於(/)農(/)
Take care!

- (1) And let’s return again to this land !
- (2) Let’s do again! Let’s believe it firm!
- (3) Let’s do it in this way (於).
- (4) It is possible though it is not easy.
- (5) Even though it is difficult. If you endeavor to do, it will grow.
- (6) You must learn from agriculture (農) in order to do that.

(7) And you must repair (治) the fundamental facts (本).

653-656 무자가색 MuZaGaSaeg 務(ˊ)茲(-)稼(ˊ)穡(ˊ) We want to complete(務) this thing with full strength(茲). We sow the seed which can be harvested (穡).

In the afternoon of 11 September 2016.

Father Byeongdol Joseph Lee of Daejeon Mok-dong Catholic Church told in Ordo Franciscanus Saecularis (OFS) Daejeon-Ludovich meeting that “we, Korean people, have created Korean alphabet We are diligently and We are clever.”

When the researchers took their dinner in 11 September 2016, they talked again.

Augustin: Darling. I thought that we are able to write something important after the trip, when we were in Japan. This is the work which I thought.

Hyeonhi: It’s the terrible cry of the author of Tcheonzamun!

Augustin: Yes it is!

The researchers do not know the origin of Korean people. One of the researchers’ best friends advised as follows:

“The Maeg country people, the ancient ancestors of the Koreans had good poetry before 2500 years . And you have an assumption that Maeg country people might be the ‘Tartars’. But it is known from one story, “Sohrub and Rustum”, the tartars were living in the region of Iran-Iraq. “

There is a poem by Arnold M. (25 march 2017).
As when some grey November morn the files,
In marching order spread, of long-neck'd cranes
Stream over Casbin and the southern slopes
Of Elburz, from the Aralian estuaries,
Or some from Caspian reed-bed, southward bound
For the warm Persian sea-board--so they stream'd.
The Tartars of the Oxus, the King's guard,

Until now the researchers have translated the meaning of Chinese characters. From now onwards, we will use another method. It is to repeat the modern Korean pronunciations of Chinese characters, and to find the meaning of the Chinese characters. The meaning will be more sorrowful.

광원면막 KwangWonMyeonMag 曠遠綿邈

(강은 먼 막 Kang Eun Meon Mag, changed into the modern Korean) → (The river is too far for us to reach there, and the route to river is now hindered, so we can not utilize the water. [It is thought that the Maeg country’s men were well accustomed to utilize river for such activities as transportation or combat.]

'Kang' means river, and 'Kang Eun' means the river is. 'Meon' means distant, and its root form is 'Meolda'. 'Mag'

means hindered, and its root form is 'Magda'.

암수묘명 AmSuMyoMyeong 巖宙杳冥

(안 싸우면 An Ssa U Myeon, changed into the modern Korean) → (If we do not fight against the enemy, we will!.) 'An' shows a negative meaning, 'Ssa U Myeon' is a subjunctive form of 'Ssauda' whose meaning is "fight against". And its whole sentence means "If we are not going to fight against the enemy".

치본어농 TchiBonEoNong 治本於農

(집에 얼른 Zib E Eol Leun, changed into the modern Korean) → (As early as possible, let's come to our houses. [This phrase means that "We are beaten in the battle, so let's flee now!])

'Zib' means house or at home, and 'Zib E' means to the house or come to my house. 'Eol Leun' means rapidly.

무자가색 MuZaGaSaeg 務茲稼穡

(먼저 가세 Meon Zeo Ga Sae, changed into the modern Korean) → (Let's come to our houses, it is the first thing for us to do!)

'Meon Zeo' means do thing at first. 'Ga Sae' means let's go, when it is said in a friendly manner.

But in the poem of the Tcheonzamun of 689th - 704th characters (as shown in the writing of Park and Kim [cafe.naver.com/angolstar/2769]), the author of Tcheonzamun encourages again their pitiful sons and their descendants, and again encourages us, the modern Koreans, more than 2500 years later.

"이길거야(IGilGeoYa).). – You will gain in the battle!"

"맥의 자식(MaegEui ZaSig). – You, the son or daughter of Maeg country!" The Tcheonzamun author encourages again his descendants, country men.

The researchers went on 8 October 2016 to the Mass of Father Jean Blanc who works in Congregation of the Sacred Word (CSW) and the guiding father in the convent. He is a missionary of Missions Etrangeres de Paris. The following is a part of his sermon during the Mass on the day.

"Let's do God's will by doing the prayers. We must do our best to other people and to God, that is to fulfil God's will. We also love other people with the spirit of God, and we see others in a spirit of God!"

Park and Kim (2017) translated next Tcheonzamun sentences by meaning of Chinese characters;

685-688 노겸근칙(NoGyeomGeunTchig) 勞謙謹勅

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. And they interpreted the next sentences through Korean pronunciation as follows;

685-688 노겸근칙(NoGyeomGeunTchig) 勞謙謹勅
오금을 쳐(OGeumEul Tcheo, changed into the modern Korean) – Beat the back part of knee of the enemy!

From this, it is considered as follows; a) Maeg people expressed secretly the Tcheonzamun in bilingual marks(through the meaning of Chinese characters and the Korean pronunciation), b) This is the same thing for Maeg people to beat their enemies.

The researchers wanted to know if Maeg people were religious people or not. Through this research, the researchers concluded that Maeg people were very religious people. And finally it is considered that the object for Maeg people of this Tcheonzamun poem is to make petition to God for their protection.

CONCLUSION

We found that the Tcheonzamun poem is a splendid writing because they can express similar meaning both on interpretation of Chinese characters and Korean pronunciations. We also found that there is a little difference between the modern Korean language and the old Korean language more than 2500 years ago.

CONFLICT OF INTERESTS

The authors have not declared any conflict of interests.

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