

Essay

Tcheonzamun author's prayer to God: "Save our lives, Lord!" (737th to 752nd characters)

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In Korea, it is not known that Korean people wrote the Tcheonzamun (The Thousand Character Essay). Korean people firmly believe that Chinese people wrote the poem. Recently, the authors of present report discovered that Korean scripts are shown in Tcheonzamun. Therefore, the authors started to think that the ancestor of Korean people, Maeg country's people, had written this splendid work. Each Tcheonzamun poem consists of 16 letters. There are two methods of translating Tcheonzamun poem: one is to translate through the meaning of Chinese character, and the other is to interpret the Tcheonzamun through Korean pronunciation. This poem has different meanings: The one translated through Chinese character has gentle meaning, while that through Korean pronunciation; the meaning is full of sorrow. Tcheonzamun author's prayer to God is in the poem of Tcheonzamun from 737th to 752nd characters: "Save us our lives, Lord!".

Key words: Maeg country, Korean pronunciation, Tcheonzamun (The Thousand Character Essay), "Save us our lives, Lord!", Tcheonzamun 737th to 752nd characters.

INTRODUCTION

The Korean history before 100 AD was not absolutely known; the only thing known is that there were three countries in the Korean Peninsular in the period; Korie or Kao-li royal in the north and the north-east, Pet-si royal in the west, and Sin-la royal in the south-east (Dallet, 1874). The Maeg country was the principal of the Koguryo (Encyclopaedia Britannica in Korea, 1997). Here, Koguryo was the same country as Korie (Dallet, 1874).

It was known that Tcheonzamun had been read in two old China imperial countries, Chin and Han dynasty (Tsin and Ha'n in Cantonese pronunciation in the 19th century) (Dallet, 1874). It is known that Tcheonzamun book is composed of 63 poems, with each consisting of 16 letters (Park and Kim, 31 May 2012). And it is also known in the Korean pronunciation of Tcheonzamun poems that Korean ancestors (Maeg people) wrote the

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Tcheonzamun (Park and Kim, 2015; Park and Kim, 2016; Park and Kim, 2016; Kim and Park, 2016; Kim and Park, 2016).

The author of the poem wanted to write the general meaning and title in Chinese language, while he wanted to express his real intention in Korean pronunciation (Park et al., 2017b). And this time we wanted to know the difference between the poem translated through Chinese character and the one interpreted through Korean language (737th to 752nd characters).

A baby is born, grows up to do his or her work and then will die. In life, every man will get pain and joy from others, and at the same time she or he will give others a lot of pain or joy. It is similar to the translation of Tcheonzamun, the relation of Yeon and Maeg peoples. The objective of this paper is that Augustin, one of the researchers, wants to apologize to Jiah Anna, his daughter.

MATERIALS AND METHODS

The common Tcheonzamun book (Kim, 2002) can be bought in Korean street. We translated the meaning of the Korean version of Tcheonzamun in Korea (Kim, 2002), relying on the English version (Sturman, Source: www.oocities.org/npsturman/tce.html). Here, the Koreans think that 4 characters form a poem in the traditional Korean version (Kim, 2002), while 8 characters form a poem in the English version (Sturman, Source: www.oocities.org/npsturman/tce.html).

At first, we translated the poem (737th to 752nd characters) through Chinese character, and then interpreted it through Korean pronunciation.

RESULTS AND DISCUSSION

The meaning of the common Tcheonzamun book in Korea (Kim, 2002), and that of the English version published in the United Kingdom (Sturman, 2015, Source: www.oocities.org/npsturman/tce.html) is similar. The following is the common translation in Korean.

Chinese character (- / V `) shows the Chinese character tone (Chinese pronunciation)

求(/)古(V)尋(/)論(`) (qiu gu xun lun) I will talk to search for etiquette and I will discuss with old wise men.

散(`)慮(`)遺(-)遙(/) (san lu xiao yao) I will not think about worldly issues but I will live freely in nature.

欣(-)奏(`)累(`)遣(V) (xin zou lei qian) Pleasure will come to me but sadness will go out from me.

(戚+心)(-)謝(`)歡(-)招(-) (qi xie huan zhao) Sorrow will not come out from my mind; only joy will come to me if I call for it.

In Korea it has never been thought that Korean people wrote the Tcheonzamun (The Thousand Character Essay). We, Koreans, believed firmly that Chinese wrote

the master-piece. However, recently the authors of the present report discovered that Korean scripts are shown in Tcheonzamun. Therefore the authors started to think that the ancestor of Korean people, Maeg country's people, had written this splendid work. This Tcheonzamun poem consists of 16 letters from 737th to 752nd characters (Park and Kim, 2012).

At first we begin with the translation through Chinese character.

No. of character Korean alphabet(Korean pronunciation) Chinese character 737-741 구고심론(KuGoSimRon) 求古尋論

If you want to recover yourself from pain(求) which resulted from past occurrences(古), you must forget bad experience(尋) and talk about it(論).

741-744 산려소요(SanLyeoSoYo) 散慮逍遙

No it is not right! If you want to disperse(散) your agonizing thought(慮), you must delete(逍) your past troubling thinking(遙).

745-748 훈주루견(HeunZuLuKyeon) 欣奏累遣

If you want to speak(奏) joyfully(欣), you must rehearse many times (累), dismissing futile things(遣).

749-752 척사환초(TcheokSaHwanTcho) (戚+心) 謝歡招

If you want sorrowful things(戚+心) to get out(謝), you must call upon (招) joy(歡).

There are several differences between the present translation through Chinese character and the previous Korean common translation of Tcheonzamun (Kim, 2002).

At first, the meaning of the first line is not against those of the second, the third and fourth lines in the Korean or English version. The meanings of all the four lines are similar. There is a significant opposition between the first, second, third, and fourth lines of the present researchers.

And there is no difference in the translation of both line using S+V, S+V and that of V+S, V+S. Here, S is subject or noun and V is verb in the Korean or English version. The present researchers believe that there is a big difference of the meanings in the two types of lines.

There is no poem consisting of 16 characters in the Korean or English version. The present researchers think that a poem is composed of 16 letters or 32 letters in Tcheonzamun (Park and Kim, 2012). The next dialogue is the recent telephone messages between Jiah Anna (our third child) and Augustin.

Augustin: My daughter Anna! I am sorry!

Augustin: I have done a lot of bad things to you, I apologize to you!

(In this instant Anna telephoned Augustin) Anna: No, you did not do any thing bad to me! Everything was OK. Don't worry Papa!

(After the telephonic talk, Augustin wrote message again to Anna.) Augustin: I have beaten you. I am really sorry. Thank you very much!

Anna: Papa! I am only thanking you, mother and father. Mother and father, both of you have well raised me up. I respect you and I love you, Mom and Papa!

Augustin: Anna, Oh I love you!

Did the author of Maeg country of Tcheonzamun think somewhat a peaceful attitude like this? Or does it, the peaceful attitude, only show outer appearance? What was the real emotion of the Tcheonzamun author? The next is the interpretation of the poem through Korean pronunciation.

(No. of character) (Korean alphabet) (Korean pronunciation) (Chinese character) (translation in modern Korean and their pronunciations) (Its Meaning in English)

737-741 구고심론(KuGoSimRon) 求古尋論 굶고 싶어(KumGoSibEo)? Are you going to starve?

741-744 산려소요(SanLyeoSoYo) 散慮逍遙 살려줘요(SalLyeoZwoYo)! Spare my life, please!

745-748 훈주루견(HeunZuLuKyeon) 欣奏累遣 혼썰을 내(HonZulEulNae) Treat him (or her) very harshly!

749-752 척사환초(TcheokSaHwanTcho) (戚+心)謝歡招 죽살을 쳐(ZukSalEulTcheo) Make him (or her) to do desperate things in order to live!

There was a combat between Yeon country and Maeg country. Maeg country was defeated in 661 B.C. (Chung, 2012). Yeon country was situated near Maeg, the old Korea, in the sixth century B.C. (Fairbank and Reischauer, 1978). The Tcheonzamun author was really sorry as in our other poem translations (Park and Kim, 2016).

The first line (구고심론(KuGoSimRon)) of the present poem was spoken by Yeon country's man, the second line(산려소요(SanLyeoSoYo)) was spoken by Maeg country's man, and the third line(훈주루견(HeunZuLuKyeon)) and fourth line(척사환초(TcheokSaHwanTcho)) were done by Yeon country's man. The pleasure or this joy shown in the translation through Chinese character of this poem is only an expression of hope; "It will be very good if these things were accomplished!"

Birket-Smith (1965) wrote: "The word culture derives from the Latin *cultura*, which means cultivation"; in this instance, cultivation of the human mind. It is written that the Maeg people captured by the Chinese people had worked in China (Kangxizidian, 1716). The Tcheonzamun

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poems might be fabricated by one or several men of those captured people. This expression is similar to the poem from 689 to 704th letters (Park and Kim, 2016).

Korean historian In-Bo Chung studied Korean History in the 1930s period when Japan ruled Korea, and it was published in a book named 'Choseonsa Yeonku (*Study of Korean History*)'(Chung, 2012). It is written that Professor In-Bo Chung liked to use strange and difficult writing style in order to hide his intention from the Japanese authorities. It might be that the Tcheonzamun author is in the same condition as In-Bo Chung (Chung, 2012).

During the translation of the Tcheonzamun poem, the researchers found some traces of Korean history and they found that the special bilingual mask is utilized (Park et al., 2017a). This expression is similar to our other interpretation through Korean pronunciation of the previous Tcheonzamun poem (721st to 736th) (Park et al., 2017b). It is found that there is a controversy between the poem using Chinese character and Korean pronunciation.

Chinese character says, "Let's accept this condition! And we will live peacefully!" However, Korean pronunciation says, "Let's escape from this slavery state!" It is possible that the Maeg people had planned to live peacefully with their enemy for a short time, but it took a long time for them to obtain victory against their enemy. One of the researchers' excellent friend said, "The people of Maeg felt that it was not good to revenge the Yeon people, the occupiers. The Maeg country people's culture is great because they know that revenge is a kind of wild justice. When Tcheonzamun poems are probed into deeply, the highly developed culture of the Maeg people can be understood."

Therefore, this Tcheonzamun poem expresses the hope of Maeg people against their poor condition; "How will it be good if we can torture Yeon people, since we are sorrowful and badly treated by them! This poem is the prayer of the Tcheonzamun (The Thousand Character Essay) author to God; "Save our lives, Lord!"

CONFLICT OF INTERESTS

The authors have not declared any conflict of interests.

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