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Essay

'You are magnifique, Maeg's descendants!' (769th-784th characters)

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The researchers studied the Tcheonzamun (The Thousand Character Essay) poem of 769 to 784th characters. The poem is composed of dialogues between an aged man and a young man, or between a husband and wife of a family. The main theme of the poem is 'recovering from defeat'. The aged man praises the young man, 'You are magnifique, Maeg's descendants!'. In another interpretation, there is a matrimonial expression, and there is an opinion that the ancient Chinese people had only little theological knowledge. Here, the author of Tcheonzamun expressed his deep belief in the Lord.

Key words: Dialogue, Tcheonzamun (The Thousand Character Essay), aged man and young man, husband and wife.

INTRODUCTION

It was thought that Tcheonzamun (The Thousand Character Essay) was written by Chinese people. This belief was so strong that not only Chinese people but also Koreans believed it is a Chinese traditional masterpiece.

However, the present researchers have recently found that the author of Tcheonzamun had utilized Korean languages in his great work (Park et al., 2017).

Originally, Korean language and Chinese language are truly different (Dallet, 1874), because Chinese language depend on the meaning of each Chinese character, while Korean language depend on the pronunciation of each letter. Therefore, the Koreans must use several letters together in order to express its meaning except some sounds with only one word, while the Chinese can utilize only one word in order to show its meaning.

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It is known that each Tcheonzamun poem is constructed with 16 letters (Park et al., 2017). And the meaning of Tcheonzamun through Chinese character was connected to the meaning through Korean pronunciation. It is not possible to connect the two different language systems with similar meanings! But the Tcheonzamun author(s) had fulfilled the work. Until now those themes the researcher found are as follows;

- (1) Even though the territory was taken by the enemy, the most important things remained. That is to broaden the mind (Park et al., 2017 a, b c, d).
- (2) The defeat from the battle and encouragement for the defeated soldiers (Park and Kim, 2017)
- (3) You, Maeg people will have victory in future even though the present condition is not favorable (Park et al., 2017)
- (4) to our enemy Yeon (Park et al., 2008).

Maeg is the name of a country, and China and Japan called it Koguryo (Encyclopaedia Britannica in Korea, 1997). It is thought that Tcheonzamun (The Thousand Character Essay) was written by Maeg people (Kim and Park, 2016). The researchers think that there are two methods of interpreting Tcheonzamun: translation through Chinese characters and modern Korean pronunciation of the Chinese characters. The researchers tried using these two methods. This time there is an another possibility of changing the persons of dialogue from an aged man and young man to the wife and husband in a family.

MATERIALS AND METHODS

HanSeogBong Tcheonzamun (Kim, 2002) was utilized in the Tcheonzamun poem of 769 784th characters. A Chinese dictionary, Kangxizidian (Zang et al., 1716) was utilized. Personal communication with Professor Nicolas Tenaillon, (2017) was also used in a discussion of Chinese theology. Some internet data were used (The Academy of Korean Studies, 29 January 2017). The researchers translated the Tcheonzamun poem both through the Chinese character method and through the Korean pronunciation method. And the researchers utilized the data of Sturman N (1 January 2015) in order to compare the meanings of this Tcheonzamun poem.

RESULTS AND DISCUSSION

The next is the letter from Africa, Cote d'Ivoire. The letter was written by Rosa on 4 October 2016. Rosa is the third daughter of our family.

My loving Papa and Mamma!

When people want to get married, they give their parents the printed and beautiful invitation card before the marriage. They will bow down in front of their parents in Korea. But Alain and Rosa write the card by their hands. Alain's parents printed the card in France and sent it to

our friends and Alain's relatives. Alain and Rosa wanted to send the card, and we searched for a beautiful card in Cote d'Ivoire. We have gone to all of bookstores, but there is no beautiful card to buy.

Therefore, we ourselves wrote the card like this. As you know Papa and Mamma, I used to write the letter and to draw the picture in Catholic Church when I was in Korea. And I like drawing pictures until now. My mom and papa, please receive this card with a pleasant mind! It is now being prepared well for our marriage ceremony (It is because of the parents of Alain and Papa and Mamma!). And I am going to adapt well here in Cote d'Ivoire. When I saw that Mamma is preparing my marriage ceremony, for example, going and coming here and there to buy flower-like beautiful shoes and Korean traditional costume, I felt that I am the beloved third daughter of my family until now. Even though I cannot promise to you that I will not have any trouble with him..., my loving Papa and Mamma, I will get along with Alain with the least trouble. If I endure only two months! And then we will meet together in December!! I love Papa and Mamma!

4 October 2016

Rosa

The researchers translated the poem through Chinese character and through Korean pronunciation as follows;

Park and Kim (2017b, 2012) translated Tcheonzamun sentences through Chinese characters; 685-688

노검근칙(NoGyeomGeunTchig) 勞謙謹勅

If you want to make a sentence which can be easily known by his own country 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 노검근칙 (NoGyeomGeunTchig) 勞謙謹勅

오금을 쳐(OGeumEul Tcheo, changed into the modern Korean) – Beat the back part of knee of the enemy!

This poem is composed of 769-784th letters in Tcheonzamun. This is a translation of the Tcheonzamun poem through Chinese character.

Korean alphabets (Korean pronunciation); Chinese characters (Chinese pronunciation)

769-772 진근위예(Zin Keun Wi Ye) 陳(/)根(-)委(V)(醫-酉+羽)(^)(chen gen wei yi)

If you hide deliberately(委) the root of a tree(根), the root will continue to develop more and more, and then the block of the root will accumulate(陳) into many layers like feathers(翳-酉+羽).

The Tcheonzamun author described as root accumulates little by little when somebody owns a solitary or independent attitude of thinking without expressing to other person(s) his or her intention. The author describes a person who does things by himself as layers of root block. Is such a person not frank? Does the author think that having such a solitary thinking is not formidable?

773-776 낙엽표요(Nag Yeop Pyo Yo) 落()葉()飄(-)(謠-言+風)(/)(luo ye piao yao)

If you want to make leaves(葉) to fall from a tree(落), the still and unmoving porcelain-like wind(謠-言+風) must be changed into the moving and apparently showing wind.

777-780 유곤독운(Yu Kon Dog Un) 遊(/)鯤(-)獨(/)運() (you kun du yun,)

Anyway you must move your body (運) by yourself (獨), and then only with this small practice you can grow up to an enormously big fish(鯤) who swims gently through the water in the great sea(遊). It means that you cannot develop yourself without trial. And even if the trial is trivial, it is tremendously important!

In another words, even though his or her state is very good now he or she should continue to endeavor to develop it, because only with this method he or she can remain bright in her or his talent.

781-784 능마강소 (Neung Ma Kang So) 凌(/)摩(/)絳() (雨+肖)(-)(ling mo jiang xiao)

If we want to see the whole heaven (雨+肖) filled with the red brightness and the splendid light (絳), I, myself, must be also connected(摩) to the upward moving power(凌).

At first, the small leaves (on the second line) fell with the wind, and then the big fish (on the third line) swam in the water, at last Lord make the Heaven to be filled with brightness and light(on the fourth line). 'We must do well if we want the Great Heaven to be complete' 'Oh Lord of both of us, Augustin and Hyeonhi, we are only able to do something small and meaningless. 'Even though our role is really tiny and trivial, it is essentially necessary for our Lord to make the Heaven completely!'

Professor Nicolas Tenailon (personal communication)

through his research on philosophy said the ancient Chinese people had only little theological knowledge, in other words, they had not shown any faith in God. However, here, the author of Tcheonzamun expressed his deep believe for the Lord.

Several days ago (26 December 2016), the researchers arrived at Incheon Airport in Republic of Korea on their way to France for the marriage ceremony of Alain and Rosa.

The following is an interpretation through Korean pronunciation of the same poem.

Korean alphabets (Korean pronunciation); Chinese characters changed into the modern Korean (and its pronunciation)

769-772 진근위예(Zin Keun Wi Ye) 陳(/)根(-)委(V)(翳-酉+羽)() 징그러워(Zing Keu Reo Weo)! I was defeated in the combat, and now I am really depressed!

'O Dong Zo Zo(765-768 오동조조 梧桐早凋)' is written in the previous poem (753rd to 768th letters) just before the present poem. The author of the Tcheonzamun advised the young man or his son, "Be stronger than your enemy! Have courage against the enemy!" Then, the young man responded to the honorable man, "The man of honor, I became terribly fearful in front of my enemy, because my enemy was more powerful and better than I am in the war."

And there is a line of 'Bi Pa Man Tchi' (761 to 764 비파만취 枇杷晚翠) in front of 'O Dong Zo Zo' in the previous Tcheonzamun poem. Several members of the researchers were invited by the parents of Alain Hamon, the new son in-law of Hyeonhi and Augustin, the day before yesterday (2 January, 2017). The origin of Mrs. Hanna Hamon, the mother of Alain, is Poland. Hanna said to the researchers at her home, "In Poland we take a hand-sized thin and round cookie in our own hands, and we ask for a blessing to the family member in the new year!" With the proposal of Hanna, the bridegroom Rosa and Alain Seobang(It is the respecting name for the son in-law in Korea), the last daughter Sohwa Therese of family Kim, the first daughter Jieun Agatha of family Kim, Augustin's wife Hyeonhi and Augustin, all of them blessed each other. (Alain's father, Pierre Hamon, was not there, because Pierre's father was in a hospital and went to his father's house.) "It is really nice that you are well enough to come to Rosa's marriage ceremony!" Sohwa, Jieun and Rosa said to me, "I hope that you will be healthy, it's very nice that you are in good condition now Papa!" Augustin himself felt very good that he is able to attend his home affairs, "I am very happy to be with my family when they are happy even if they are also in a sad

condition, because now I am together with them. If I died from the cancer, I could not do so!" Augustin was newly acquainted with the fact that all of his family also felt for him on the very night of the day before yesterday (2 January 2017).

One of the researchers, Augustin, had analyzed in France cadmium and copper for 1 year from 1998 (Bermond et al., 2014), and he had analyzed also in Korea zinc, nickel, cadmium and copper for 4 years from 2007. Nickel and cadmium are carcinogen materials (Windholz et al., 1983). Augustin was truly glad to have written so many articles from those experiments. But it was noticed that Augustin became a colon-cancer patient (a serious, third level of the cancer) in May 2011. And then he was operated in Seoul Saint Mary Hospital. If he had not done the cancer operation, he would have died at that time. In Korea there is a saying that, "He will die if he stools blood". This is a condition or symptom of the colon cancer patient. It was truly fortunate that Augustin recovered from the disease. It was the grace of the Lord for both Augustin and Hyeonhi.

773-776 낙엽표요(Nag Yeop Pyo Yo) 落()葉()飄(-)(謠-言+風)(/) 나 아프요(Na A Peu Yo)! I was seriously injured in the battle, and now I am a patient!

Certainly, Maeg people might be proud of their weapon, the lute-shaped bronze dagger. While China's bronze contained copper, stain and plumb in Sang (or it is called Eun) dynasty period, the bronze dagger of Maeg country with the 3 metals specially contained zinc (The Academy of Korean Studies, 2017).

It might be the reason that Maeg people had prepared their bronze near the temperature of 500°C (The Academy of Korean Studies, 2017), while the Chinese had done their ceramics with the temperature of around 1,000°C (Gernet, 2015). Zinc melts down at temperature of around 500°C (Windholz et al., 1983).

Therefore, the Chinese bronze might not contain zinc because of the temperature of 1,000°C, as shown in the Chinese ceramics (Gernet, 2015). It is said that zinc contains cadmium in its ores (Windholz et al., 1983). Therefore, it is possible that lute-shaped Korean bronze dagger has a considerable cadmium in itself. Is it because cadmium and copper are mixed in the dagger? The Korean bronze dagger was a very good weapon when Maeg people fought against their enemies. But the dagger might also be terrible and toxic to Maeg people themselves, because Maeg people took in their hands the splendid weapon, the Korean bronze dagger. The good but toxic bronze dagger might make Maeg soldiers become cancer patients, as Augustin, one of the researchers, became a cancer patient during his cadmium experiments.

The young but sick soldier said to the author of

Tcheonzamun, "I am sick now! I am not able to do anything for myself. Do not say, please, any noble thing to me, now I am sick!"

777-780 유곤독운(Yu Kon Dog Un) 遊(/)鯤(-)獨(/)運()
우글거리는(U Keul Keori Neun). Your country will be refreshed again with a lot of people.

Then, the aged man, the author of Tcheonzamun, said again to the young man, "Don't be afraid of anything! You will be flourished with your sons and daughters, have a good courage please!"

The author of Tcheonzamun continued to tell the forceless soldier with both sickness and defeat from the struggle against his enemy.

781-784 능마강소(Neung Ma Kang So)
凌(/)摩(/)絳()(雨+肖)(-) 내 맥 암수(Nae Maeg Am Soo)!
Men and women of

Maeg country, my descendants! **You are magnifique, Maeg's descendants!**

The Tcheonzamun author said to the young man and young woman of Maeg country, "It is very important for you to give birth to many children and to grow them up. You can prepare well your future with these two things!"

"Augustin and Hyeonhi, we, truly thank you our Lord! And our trustworthy son Kunjoo DaegonAndrea, thank you for keeping our home safely during the week-end! You could not come here to France with us because of your busy work in the office. Our pretty second daughter Jiah Anna, thank you for buying the airplane tickets for your mom, Sohwa and me! You had to prepare your examination for being the public officer, so you were not able to come here to France with us."

Our third daughter Rosa and Alain Hamon had a beautiful marriage both in Levallois-Perret (just near to Paris) city hall and in a Catholic Church in Paris. So we called Alain, our French son-in law as Alain *Seobang* (Seobang indicates the son-in law with respectful meaning).

"Our Lord of Augustin and Hyeonhi, we thank you Amen! I, Augustin, am really glad because, my Lord, you gave me good health to come to visit France!"

Now it is cold outdoors. When we come home from the sightseeing of Paris, indoor it is really comfortable and warm. Thank the new couple, Rosa the third child of our family and Alain Hamon the new bridegroom. Alain and Rosa, they have lived together with us in the hotel. They have prepared the house for us.

"Thank you very much, Mrs. Francine Tenailon and Mr. Nicolas Tenailon for your warm invitation! With your five

children -Juliette, Rosalie, Valentin, Ferdinand, Margueritte-, you invited us to your house for the really delicious dinner!" It was the next day of the marriage, 29th December 2016. And we were very glad, because we had a chance of saluting Papa of Nicolas and to Mom of Francine.

"Truly we thank you, Mr. François Forget and Mrs. Anne-Marie Forget! You invited us for the splendid dinner in your house with your grandson Gael! François, you have guided us to the Catholic Church of 'L'Eglise de François d'Assise' and to the park of 'Parc de Sceaux'. Anne-Marie and François, it was really splendid for my family to visit the two places, because we went there so many times when we were here in France from 1998-1999." It was today 4 January 2017.

"My darling Hyeonhi, you prepared breakfast for me when the others were sleeping this morning and I tapped the manuscript in the computer. I love you Hyeonhi, and thank you very much!" "We deeply thank our Lord for both of us!" The couple of Hyeonhi Regina Park and Sangdeog Augustin Kim at Levallois-Perret just near Paris at the night of 4 January 2017.

In the morning of 20 January 2017, Augustin, asked his wife Hyeonhi "It seemed that there are somewhat matrimonial expressions on this Tcheonzamun poem. What shall I do?" Then, Hyeonhi said to Augustin "Your point of view, it is not possible. And I do not give any attention to the matter! This time, it is you that translate the poem." Therefore, Augustin had to start without Hyeonhi's help to interpret the poem.

769-772 진근위예(Zin Keun Wi Yee) 陳(/)根(-)委(V) (醫-酉+羽)(/) 징그러워(Zing Keu Reo Weo)! That's gross!

773-776 낙엽포요(Nag Yeop Pyo Yo) 落(/)葉(/)飄(-)(謠-言+風)(/) 나 아프요(Na A Peu Yo)! I am so busy that I do not have time to respond to your futile joke!

777-780 유곤독운(Yu Kon Dog Un) 遊(/)鯤(-)獨(/)運(/) 우글거리네(U Keul Keori Neun), I have a great joy in my family with many children whom my wife engendered to me!

781-784 능마강소(Neung Ma Kang So) 凌(/)摩(/)絳(/)(雨+肖)(-) 내 맥 암수(Nae Maeg Am Soo)! My dear sons and daughters, the people of Maeg country! With my loving wife I am very proud of you!

Here, the first line (769 to 772) and the second line (773 to 776) are spoken by a husband, and the third line (777 to 780) and the fourth line (781 to 784) are by his wife. Possibly the indiscreet husband might say this to his wife, "Let's have our new baby!" His wife responded to his husband with a sharp complain, "To have a new baby? No! I am already tired with lots of household affairs and with taking care of our present children. So I do not have

even a little time for me. You are stupid!" But the husband tries to insist again his proposal, "I hope we have more children, our sons and daughters, enough to be seen here and there in our house (U Keul Keori Neun)! And the husband says to his wife in somewhat patriotic mood, "It is good for us as Maeg people to have our new baby (Nae Maeg Am Soo)!"

What will be the next dialogue between the wife and her husband? And what is the status of woman before her husband in the ancient Korean society at the era of 2500 years ago? Was she subordinate to her husband or independent of him? Let's wait for the interpretation of the succeeding poem of Tcheonzamun (785-800th characters).

In translating this Tcheonzamun poem, Augustin, one of the present researchers, felt much sorry for her wife Hyeonhi. Augustin, himself, seemed the very husband in this poem. Next is the feeling of Augustin after the interpretation of the Tcheonzamun poem (769 to 784th characters) through Korean pronunciation.

Hyeonhi and Augustin, both researchers have lived for four and half years at Nagoya in Japan where Augustin studied as a foreign student. They began to know that there was only one family having two children. In another words, the couple had the most children among the approximately 40 Korean students. When the two of the researchers arrived there, they had already Jieun, their first baby (daughter). And there the two researchers had got two another babies, Kunjoo (son) and Jiah (daughter), during their stay there (Their real residence was at Togocho near Nagoya).

"My darling Hyeonhi, you were great at that time as now it is! You had to not only make three children to grow up but also help me to finish my studying in the graduate school of Nagoya University. Thank you! I love you!" And Rosa, the fourth baby in their family, was born in an economically unsteady period when Augustin was a temporary instructor in Joongbu University. So the earning was not sufficient for the living of 6-membered family. Sohwa, the fifth in the family, was born just before going to abroad again. Augustin was dispatched for one year by Korean government into France. All of Augustin's family, seven persons, went there together. "My father Ilsoo Joseph, certainly you were very sad at that time when we went to France! However, my father, I am really thanking you now, because you have permitted me to go abroad with my family!"

Conclusion

This time, the researchers investigated the meaning of the Tcheonzamun poem (from 769th to 784th letters), and they considered that the Tcheonzamun author had wanted to express his thought as follows;

1. 'Even though our role is really tiny and trivial, it is

essentially necessary for our Lord to make the Heaven completely!

2. “My dear sons and daughters, the people of Maeg country! With my loving wife I am very proud of you!”

3. If this Tcheonzamun poem is constructed of a conversation by a husband and a wife, here, the first line (769 to 772), and the second line (773 to 776) are spoken by a husband, the third line (777 to 780), and the fourth line (781 to 784) are by his wife.

CONFLICT OF INTERESTS

The authors have not declared any conflict of interests.

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Essay

“I will pray for you that you may become a man well developed and a woman in full bloom beautifully!”; from the translation of Tcheonzamun (the book of ‘The Thousand Character Essay’) poem (705-720th characters)

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This study aims to study the meaning of Tcheonzamun (the book of ‘The Thousand Character Essay’) poem of 16 letters from 705 to 720th characters. The Chinese translation of this poem shows how to grow a child well. But the Korean version says, “Think positive!”, “Look on the bright side!”, “I am very proud of you!”; these might be the most principal maxims of their descendents of the Tcheonzamun author, the Korean ancestor. There is a common subject between the two methods for interpreting or translating the poem. The attitude of parents in Korean pronunciation is very soft and very positive, while Chinese translation is very strict to child. The strict attitude to children has been favorable until now for most of Korean families. And it is considered that soft attitude as shown in Korean pronunciation is favorable for future Korean families.

Key words: Poem of 705 to 720th characters, soft attitude, Tcheonzamun (The Thousand Character Essay), future Korean families, Korean pronunciation interpretation.

INTRODUCTION

The life style of Maeg country seemed to be ideal for the Chinese people (Kangxizidian, 1716). The Chinese and

Korean children used to learn Chinese characters with the book of Tcheonzamun (the book of ‘The Thousand

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Character Essay') (Dallet, 1874). Though two countries use Chinese characters in common, China and Korea have different languages (Dallet, 1874), and the languages have different grammatical systems.

Chinese language system is composed of subject + verb + object pattern, while Korean language is composed of subject + object + verb. Augustin, the corresponding author, found that each poem is composed of 16 Chinese characters (4 lines × 4 letters/line), then, we started to translate the Tcheonzamun (Park and Kim, 2012a) and we tried to do it through the Chinese grammatical method. We found that there are two sentences in each 4 letters as verb + object, verb + object or subject + verb, subject + verb (Park and Kim, 2012b; Park and Kim, 2012c; Park and Kim, 2013; Kim and Park, 2015).

We found that most of the sentences in the Tcheonzamun were composed of verb 1 + object 1, verb 2 + object 2. And in this case we translate through this pattern: In order to do (verb 1) object 1, we do(verb 2) object 2; in other words, the first part is more important than the second part (Kim and Park, 2014; Kim and Park, 2015a,b; Kim and Park, 2016). This language system is not the Chinese system but the Korean system. In Chinese language system the last phrase or sentence is usually more important than the first one, but we found during the translation that the first part of two letters is more important than the last one of two letters in Tcheonzamun. Therefore, we felt that the grammar of Tcheonzamun is somewhat different from that of Chinese language and similar to that of Korean language.

However, recently we found during the Tcheonzamun translation that a Chinese word(鳥) was utilized in a rude manner (Park and Kim, 2015). Korea is situated in the North-east direction of China. The usual pronunciation and common meaning of the Chinese character(鳥) in China are 'Niao' and 'bird', respectively. By the way it was written in a Chinese dictionary (He, 1988) that a pronunciation for the same Chinese character(鳥) was utilized as 'Diao' in Northern-east directed region of China (not northern east China) with the meaning of reproductive organ of man. And the meaning and the pronunciation of the word *Diao* are nearly the same with the modern Korean word *Zot* in meaning. The word in modern Korean language means the reproductive organ of man, and it expresses a strong contempt or very disgusting condition. With the help of the Chinese dictionary (He, 1988) we were able to translate the poem successfully with Korean pronunciation of the word (鳥) (Park and Kim, 2015; Park and Kim, 2016a). And then we started to consider that Tcheonzamun was written by Korean ancestor, Maeg people (Park and Kim, 2016b; Kim and Park, 2016a).

At present, we knew that interpretation of the poem of 16 letters is possible through modern Korean language pronunciations (Park and Kim, 2016; Kim and Park,

2016b). This fact means that the Tcheonzamun was certainly written by Korean ancestor, Maeg people.

In this report, we are going to translate Tcheonzamun from 705 to 720th characters through Chinese character and also through Korean pronunciation.

MATERIALS AND METHODS

We used a Han Seog Bong Tcheonzamun (Kim, 2002). Han Seog Bong is the name of a famous calligrapher in the 16th or 17th century A.D. in Choseon country; he wrote the Tcheonzamun in his own calligraphy. Kangxizidian (1716) was used. This time, the Tcheonzamun poem is consisted of 16 letters from 705 to 720th characters, (- / V `) shows the tone of Chinese characters.

RESULTS AND DISCUSSION

At first, this poem is interpreted through Korean pronunciation.

705-708 성공기계(SeongGungKiGye) 省躬譏誠
성글성글하계(SeongGulSeongGulHaGe) Here, SeongGul repeats. This phrase means in modern Korean language 'I wish that you smile gently. Please do this!'

709-712 총증항극(TchongZeungHangGeug) 寵增抗極
총총하계(TchongTchongHaGe) This phrase means in modern Korean 'I hope that you shine brightly like stars at night. Do this please!'

713-716 태욕근치(TaeYogKeunTchi) 殆辱近恥 티격태격
그쳐(TiGyeogTaeGyeog KeuTchyeo). Here, TiGyeog and TaeGyeog have similar meaning. This sentence means in modern Korean "I want you to stop disputing. Do not quarrel please!"

717-720 임고행즉(ImGoHaengZeug) 林鞏幸卽 이쁘고
활짝(IbbuGo HwalZag) This sentence means in modern Korean "I will pray for you that you may become a man well developed and a woman in full bloom beautifully. I hope that you will become a man and a woman like this".

It is considered that the result was sudden. He wrote that it was very important to have good relations among them, the Maeg people. Did the author of Tcheonzamun think that good relationship among the Maeg people was the best weapon for the battle? Or was keeping peace among the ancestor of Korean people the most important thing for their life? Until now it is not shown, and we are going to translate the Tcheonzamun, and his or their intention will be revealed. We knew from this Tcheonzamun poem that "Think positive!", "Look on the bright side!", "I am very proud of you!" might be the principal content to their descendents by this Tcheonzamun author, the Korean ancestor.

This time we are going to translate this poem in Chinese character.

705-708 성공기계(SeongGungKiGye) 省(V)躬(-)譏(-)誠(ˊ)

If I want to scold or repent (省) myself (躬), I must not say(譏) any angry word to others (誠).

709-712 총증항극(TchongZeungHangGeug) 寵(V)增(-)抗(°)極(/) No! It is not concerning other persons but about our child (children)! Here, it is about us, the parent's attitude to our child (children).

If we let our child (極) do his own will (抗), we keep loving our child (寵) even though when the child do so continuously (增).

713-716 태욕근치(TaeYogKeunTchi) 殆(°)辱(°)近(°)恥(V) If we want to let (殆) our child to be insulted by other people (辱), it will soon occur so (近) unless we interrupt our child from stupid things (恥).

717-720 임고행즉(ImGoHaengZeug) 林(/)辜(-)幸(°)卽(/) If we are going to grow up our child (辜) in great prosperity (林), we must scold our child directly (幸) and we have to say to our child "You are not right!" at present time (卽).

The next is the word of Father JungChan John KIM during the Mass in Daejeon Nae-dong Catholic Church on 13 July 2016. The theme of his message was on Tcheolbuzi (This Korean word means a child who is not grown sufficiently, or a man or a woman who is not sophisticated).

"This sentence 'The Lord will show himself to Tcheolbuzi' means that he will appear in front of the weak man or woman and he likes the feeble. If a man or a woman is going to search his or her Lord, God will show himself to the person. It is very fortunate if somebody wants a comfortable nest in God. If we want an aid from the God and then we thank Him, we are Tcheolbuzi in front of our Lord. Being Tcheolbuzi before our Lord God is not a shame but the beginning of modesty."

The next thing is said by Mrs InSook Veronica RYU on 14 July 2016 when it was the birthday of Father Jean BLANC. Mrs Ryu is responsible for the group of Yohan Moyim (in French 'le groupe de Jean Blanc'; in English the group of Father Jean Blanc who is a French missionary and has been sent to Republic of Korea in 1954 by 'Missions Etrangeres de Paris'). Augustin and Hyeonhi have taken a meal on the pleasant meeting with Father Jean Blanc. "There is an environment of pressing others –it means that we must do something without our free will- in Korea our country!"

Augustin, one of the authors of the present report, has grown up in similar environment where Tcheonzamun poem was written. His home environment is that "We parents do scold our children in order to bring them well!" While the environment of his wife Hyeonhi was opposite to that of Augustin's home; "We parents do love our

children!"

Augustin wants to say to the author of this poem, "I respect my Teacher; till now I have not resisted your thoughts. Because your advice for my life has been really splendid! Though I respect my teacher, I am sorry but this time I will not follow your advice! Parents have brought up their children strictly in Korea. It has been more than 2500 years from your period of Maeg country to this modern Korea. I think that the method of speaking good of our own children is more favorable and better instead of scolding them."

The general concept that the paper tries to bring out is as follows, between the two translating methods there are both difference and similarity. Here, one translating method is by the meaning of Chinese characters, the other is through Korean pronunciation. This poem has shown the teaching attitude of parents to their children (child). The attitude in the Chinese version is to treat children strictly, while that of the Korean version is warm. Both attitudes belong to Maeg life style. And we, the researchers, think that even though the outer appearance of the Maeg parents seemed to be hard to their children (as shown in the Chinese character method), their inner and real mind was very warm and kind to their children (in Korean pronunciation method). One of our good and well respected friends told the researchers that:

"Tcheonzamun has structures similar to Korean sentence patterns. That is, S(subject) + O(object) + V(verb). This pattern can be found in classical languages like Tamil, the most ancient language of India."

"The author of Tcheonzamun might have been the brilliant philosopher of the Maeg country" "The Korean translation enunciates that parents should love their children. The Chinese translation wants the parents to be strict towards their children. The Tcheonzamun's maxims/preaching to the people of Maeg country are also gentle, positive and encouraging."

"The atmosphere through Korean pronunciation is significantly soft to the child while the translation through Chinese character is more strict. The structure, Infinitive + Object is said to be prominent in Tcheonzamun."

As one of our friends write to the researchers, "The authors have made their best attempts to prove that Tcheonzamun was written by the citizens of the ancient Maeg country, the present Korea." Hyeonhi informed Augustin the other day (21 October 2016) about Pope Francesco's word; "The faith is joyfulness!" We, two persons, thank our God Amen!

Conclusion

From the translation of Tcheonzamun (the book of 'The Thousand Character Essay') poem (705 to 720th characters) using the Korean pronunciation for the interpretation, we know that "Think positive!", "Look on the bright side!", "I am very proud of you!" might be the

principal content bequeathed to their descendents by this Tcheonzamun author, the Korean ancestor. We think that there is common subject in the two methods; parent's attitude to the child. One method is through Korean pronunciation interpretation and, the other is through the Chinese character translation. The atmosphere through Korean pronunciation is significantly soft to the child while the translation through Chinese character is more strict.

CONFLICT OF INTERESTS

The authors have not declared any conflict of interests.

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