

Original Research Article

## Father Thomas CLEARY, thank you very much! You have baptized me as Augustin (Tcheonzamun 497<sup>th</sup>-512<sup>th</sup>)

Sangdeog Augustin Kim<sup>1\*</sup>

<sup>1</sup>Department of Companion animal and animal resources science, Joongbu University, Kumsan, Republic of Korea (ROK)

\*Corresponding Author: Sangdeog Augustin Kim

Department of Companion animal and animal resources science, Joongbu University, Kumsan, Republic of Korea (ROK)

### Article History

Received: 23.05.2022

Accepted: 17.06.2022

Published: 29.10.2022

**Abstract:** Dallet (1874) wrote that ‘The thousand character essay’ (In Korea, it is called as ‘Tcheonzamun’) was utilized as a textbook by the ancient Chinese people. The book was utilized for instructing Chinese character to the children. Park *et al.*, (2021a) and Park *et al.*, (2021b) translated several Tcheonzamun poems. And Park *et al.*, (2021a; 2021b) found that the poem of Tcheonzamun was composed of 16 Chinese characters. This is the translation of poem of ‘The thousand character essay (Tcheonzamun)’. The range is (Tcheonzamun 497th-512th). The title of this study is ‘Father Thomas CLEARY, thank you very much! You have baptized me as Augustin.’ <Number in Tcheonzamun Chinese characters (Pronunciation of Korean language in English alphabet)> 497-500 戶(Ho) 封(Bong) 八(Pal) 縣(Hyeon) If the man or the woman insists to do so, it can be done. You can tightly close(封) many(八) big villages(縣) with only a piece of door(戶)! 501-504 家(Ka) 給(Geub) 千(Tcheon) 兵(Byeong) On the contrary, you can give and provide(給) those necessary things to the military men or to the persons who have relations to combat(兵). And the number of such persons becomes as big as a thousand(千). This thing can happen on the common and small family(家)! 505-508 高(Ko) 冠(Gwan) 陪(Bae) 輦(Ryeon) If your family is same to such a warm family, you can carry(陪) the highest person(高) into a wagon(輦) among the very precious persons(冠). 509-512 驅(Gu) (穀-禾+車)(Gog) 振(Zin) 纓(Yeong) And if your family is similar to such a vital family, you can make the wheel(穀-禾+車) to turn at the higher strength. You can ride(驅) the wagon at full speed with shaking(振) the band(纓) of hat!

**Keywords:** Dallet (1874), ‘The thousand character essay’ (In Korea, it is called as ‘Tcheonzamun’), the poem of Tcheonzamun was composed of 16 Chinese characters, The range is (Tcheonzamun 497th-512th), The title of this study is ‘Father Thomas CLEARY, thank you very much! You have baptized me as Augustin.’

## INTRODUCTION

Dallet (1874) wrote that ‘The thousand character essay’ (In Korea, it is called as ‘Tcheonzamun’) was utilized as a textbook by the ancient Chinese people. The book was utilized for instructing Chinese character to the children. Park *et al.*, (2021a) and Park *et al.*, (2021b) translated several Tcheonzamun poems. And Park *et al.*, (2021a; 2021b) found that the poem of Tcheonzamun was composed of 16 Chinese characters.

## MATERIALS AND METHODS

For the present researcher, there were two methods for this work of translation. One is through the meaning of Chinese characters of ‘The thousand character essay (Tcheonzamun).’ The second method is through Korean pronunciation of Chinese character on Tcheonzamun. And the range of the poem was (Tcheonzamun 497th-512th).

**Copyright © 2022 The Author(s):** This is an open-access article distributed under the terms of the Creative Commons Attribution 4.0 International License (CC BY-NC 4.0) which permits unrestricted use, distribution, and reproduction in any medium for non-commercial use provided the original author and source are credited.

**CITATION:** Sangdeog Augustin Kim (2022). Father Thomas CLEARY, thank you very much! You have baptized me as Augustin (Tcheonzamun 497<sup>th</sup>-512<sup>th</sup>). *South Asian Res J Human Soc Sci*, 4(5): 336-338.

## RESULTS AND DISCUSSION

This is the translation of poem of ‘The thousand character essay (Tcheonzamun)’. The range is (Tcheonzamun 497th-512th). The title of this study is ‘Father Thomas CLEARY, thank you very much! You have baptized me as Augustin.’

At first, the present researcher tried to translate each line separately.

Number in Tcheonzamun Chinese characters (Pronunciation of Korean language in English alphabet)

497-500 戶(Ho) 封(Bong) 八(Pal) 縣(Hyeon)

One piece of door(戶) is(封) eight villages(八縣).

This translation is not bad. It’s good

501-504 家(Ka) 給(Geub) 千(Tcheon) 兵(Byeong)

One family(家) deserves(給). one thousand soldiers(千兵).

This translation is not bad. It’s nice.

505-508 高(Ko) 冠(Gwan) 陪(Bae) 輦(Ryeon)

I make the crown(冠) high(高), and I take(陪) the guest in the wagon(輦).

This translation is good.

509-512 驅(Gu) (穀-禾+車)(Gog) 振(Zin) 纓(Yeong)

I make the wagon(穀-禾+車) to run(驅), and I wave(振) the band of hat(纓).

This translation is not bad, it’s also good.

However, if the four lines of 16 letters are put together into a poem. The meaning is not well understood... In other words, this translation is not organized. Therefore, the present researcher tried to translate this poem of four lines. This is in order to organize well into the poem. And the next is the result of this trial.

Number in Tcheonzamun Chinese characters (Pronunciation of Korean language in English alphabet)

497-500 戶(Ho) 封(Bong) 八(Pal) 縣(Hyeon)

If the man or the woman insists to do so, it can be done. You can tightly close(封) many(八) big villages(縣) with only a piece of door(戶)!

501-504 家(Ka) 給(Geub) 千(Tcheon) 兵(Byeong)

On the contrary, you can give and provide(給) those necessary things to the military men or to the persons who have relations to combat(兵). And the number of such persons becomes as big as a thousand(千). This thing can happen on the common and small family(家)!

505-508 高(Ko) 冠(Gwan) 陪(Bae) 輦(Ryeon)

If your family is same to such a warm family, you can carry(陪) the highest person(高) into a wagon(輦) among the very precious persons(冠).

509-512 驅(Gu) (穀-禾+車)(Gog) 振(Zin) 纓(Yeong)

And if your family is similar to such a vital family, you can make the wheel(穀+禾+車) to turn at the higher strength. You can ride(驅) the wagon at full speed with shaking(振) the band(纓) of hat.

## ACKNOWLEDGEMENTS

The present researcher thanks Mrs Hilye Sarah Kim and Mr Yeonghag Park, Mrs Bohwa Maria Kim and Mr Ilsoo Joseph Kim, Father Jean Blanc and Father Hifumi Iwazaki and Father Thomas Gil and Father Xavier Ha, Mrs Tamako Hayashi and Mr Yoshihiro Hayashi, Mrs Francine Tenaillon and Professor Nicolas Tenaillon, Mrs SookJa Nam and Mrs Sookja Martha Min, Mrs Kisoon Cecile Song and Mr Changyoo Paul Park, Professor Yongkook Thomas Kim and his wife, Father Gangseob Leo Eom and the member of Daejeon Ludovich of Ordo Franciscanus Saecularis, Father Hanyoung Marc Lee and the member of Daejeon Nae-dong Catholic Church, the student of Joongbu University and the members of Daejeon Jungni Middle School, Okja and Hwansik and Pilseong Francesco and Seonju Rosa and Jieun Agatha and Kunjoo DaegonAndrea and Jiah Anna and Sohwa Therese and Rosa-Alain-Celine-Ailyne. The author thanks his wife Hyeonhi Regina Park.

Augustin thanks so much the Lord Jesus Christ!

## REFERENCES

- Dallet, C. H. (1874). Histoire de l'Eglise de Corée (History of Korean Catholic Church). Victor Palme. Paris. France. pp. 11-99.
- Park, H. R., Kim, R., Hamon, A., Kim, S. T., & Kim, S. A. (2021a). Augustin often reminds Mrs Hilye Sarah Kim his mother in-law (The Second Translation of Tcheonzamun 449th -464th). *South Asian Res J Human Soc Sci*, 3(5), 340-341.
- Park, H. R., Kim, R., Hamon, A., Kim, S. T., & Kim, S. A. (2021b). My daughter Jieun Agatha, she is now in her thirties, asked me "Am I still a baby?" (Tcheonzamun 481st-496th). *South Asian Res J Human Soc Sci*, 3(5), 369-370.