

Original Research Article

My Husband! Do you want me your Wife to Change into Such a Good State? What will you do? (Tcheonzamun 049th -064th)

Sangdeog Augustin Kim^{1*}

¹(Former address) Department of Companion Animal and Animal Resources Science, Joongbu University, Kumsan, Republic of Korea (ROK)

***Corresponding Author:** Sangdeog Augustin Kim

(Present address) Daejeon Jungni middle school (85 Jungni-Dongno, Daejeon, Republic of Korea)

Article History

Received: 03.01.2023

Accepted: 10.02.2023

Published: 28.02.2023

Abstract: French missionary Dallet (1874) wrote in his book that ancient Chinese people have used ‘The thousand character essay’ for their children’s instruction. This book was utilized for the children for the study of Chinese character in the old period of Tch’in (秦) dynasty. Several scientific workers found that Tcheonzamun poem was well interpreted through Korean pronunciation of Chinese characters (Park *et al.*, 2021b), and they also found that Tcheonzamun poem was well translated through the meaning of Chinese character in the viewpoint of Korean grammar (Park *et al.*, 2021a). Therefore, the present worker started to think that Tcheonzamun has been created by ancient Korean. It is one of the object of this study. The thousand character essay is called as ‘Tcheonzamun’ in Korea. This word ‘Tcheonzamun (千字文)’ means ‘the thousand character essay’. There are two methods for Tcheonzamun translation. The first method is through Korean pronunciation of Chinese character (Park *et al.*, 2021b). The second one is through the meaning of Chinese character (Park *et al.*, 2021a). At present, the second method (through the meaning of Chinese character) was used for the translation. This work ranges 16 letters of (Tcheonzamun 049th -064th). The Korean pronunciation of these 16 letters was taken from somewhat old text of Tcheonzamun (Han, 1583). Here, the present worker will do the translation of the poem (Tcheonzamun 049th -064th). And the title of this study is ‘My husband! Do you want me your wife to change into such a good state? What will you do? (Tcheonzamun 049th -064th)’. As a conclusion, the theme might be the translation of the second line (053-056) as follows. The light of pearl is very tiny. If this pearl (珠) preserves its original brightness. What shall the power of the pearl do? If there is only one pearl, it is really such a tiny state. But my husband! If other pearls, they start to join into this splendid action (稱) of brightness. What shall the power of many pearls do? A lot of lights will make the world bright more and more. And then, the world at last becomes bright (光) even at night (夜). “My husband! The power of me, your wife, is small. My husband, I need your co-operation for the better life of us!””.

Keywords: The title of this study is ‘My husband! Do you want me your wife to change into such a good state? What will you do? (Tcheonzamun 049th -064th)’, the present worker started to think that Tcheonzamun has been created by ancient Korean.

INTRODUCTION

French missionary Dallet (1874) wrote in his book that ancient Chinese people have used ‘The thousand character essay’ for their children’s instruction. This book was utilized for the children for the study of Chinese character in the old period of Tch’in (秦) dynasty. Several scientific workers found that Tcheonzamun poem was well interpreted through Korean pronunciation of Chinese characters (Park *et al.*, 2021b), and they also found that Tcheonzamun poem

Copyright © 2023 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 (2023). My Husband! Do you want me your Wife to Change into Such a Good State? What will you do? (Tcheonzamun 049th -064th). *South Asian Res J Human Soc Sci*, 5(1): 12-16. 12

was well translated through the meaning of Chinese character in the viewpoint of Korean grammar (Park *et al.*, 2021a). Therefore, the present worker started to think that Tcheonzamun has been created by ancient Korean. It is one of the object of this study.

MATERIALS AND METHODS

The thousand character essay is called as ‘Tcheonzamun’ in Korea. This word ‘Tcheonzamun (千字文)’ means ‘the thousand character essay’. There are two methods for Tcheonzamun translation. The first method is through Korean pronunciation of Chinese character (Park *et al.*, 2021b). The second one is through the meaning of Chinese character (Park *et al.*, 2021a). At present, the second method (through the meaning of Chinese character) was used for the translation. This work ranges 16 letters of (Tcheonzamun 049th -064th). The Korean pronunciation of these 16 letters was taken from somewhat old text of Tcheonzamun (Han, 1583).

RESULTS AND DISCUSSION

The thousand character essay is called in Korea as Tcheonzamun (Han, 1583). Here, the present worker will do the translation of the poem (Tcheonzamun 049th -064th). And the title of this study is ‘My husband! Do you want me your wife to change into such a good state? What will you do? (Tcheonzamun 049th -064th)’.

<Number in Tcheonzamun Chinese character (Pronunciation in Korean language) >

049-052 劍(Keom) 號(Ho) 巨(Keo) 闕(Kweol).

My husband! Now you have already been great (巨). Do you want to become the more important person (闕) in this world? In order for you to do such a significant work, you might cry loudly (號) with the sword (劍) in your hand.

053-056 珠(Zyu) 稱(Tching) 夜(Ya) 光(Kwang).

No, it is not so. My husband! I do not agree to your rough method. There might be another method. I wish another method for making bright this dark state. Yes, there is another method.

The light of pearl is very tiny. If this pearl (珠) preserves its original brightness. What shall the power of the pearl do? If there is only one pearl, it is really such a tiny state. But my husband! If other pearls, they start to join into this splendid action (稱) of brightness. What shall the power of many pearls do? A lot of lights will make the world bright more and more. And then, the world at last becomes bright (光) even at night (夜).

My husband! The power of me, your wife, is small. My husband, I need your co-operation for the better life of us!

057-060 果(Kwa) 珍(Din) 李(Ni) 柰(Nae).

My husband! Do you want that a plum (李) will change into such a smart and precious apple (柰)? Do you hope such a thing? Then, please think this ordinary fruit (果) as a treasure (珍). And then, this ordinary fruit will become into such a miraculously good fruit.

My husband! Do you want me your wife to change into such a good state? What will you do?

061-064 菜(Tchae) 重(Dyung) 芥(Kae) 薑(Kang).

My husband! Do you want the small mustard (芥) seed to become the large ginger (薑) seed? If you have such a wish, please grow this small vegetable (菜) with sincerity (重) and with care. My husband! Now you and me, we are growing this small vegetable. Let’s have our dream! Let’s hope that the small plant will become the greater one! Let’s consider this small plant important! And then, the dream will be accomplished.

My husband! Do you want me your wife to change into such a favorable person? By the way, you, what will you do?

As a conclusion, the theme might be the translation of the second line (053-056) as follows.

The light of pearl is very tiny. If this pearl (珠) preserves its original brightness. What shall the power of the pearl do? If there is only one pearl, it is really such a tiny state. But my husband! If other pearls, they start to join into this splendid action (稱) of brightness. What shall the power of many pearls do? A lot of lights will make the world bright more and more. And then, the world at last becomes bright (光) even at night (夜). My husband! The power of me, your wife, is small. My husband, I need your co-operation for the better life of us!

My Lord! I am so glad! I received the letter from my colleague Professor Tuyoshi Okajima. My wife Hyeonhi Regina and me Sangdeog Augustin, we have come from Japan back to Korea in the year of 1988. It has passed long time! I give my deep thanks in the name my Lord, Jesus Christ, to Professor Masahiko Hirata! Because Professor Masahiko Hirata has done the best role between me and Professor Tuyoshi Okajima.

The next is the original writing of this research. It was written both in Korean language and in Japanese language on 1 May 2015.

213 히라타 선생님의 편지(平田昌彦先生のお手紙) (주칭야광 珠稱夜光 2).....

히라타 선생님의 편지(平田昌彦先生のお手紙)

처음 쓰기 시작한 날: 2015년 4월 29일

書き始めた日: 2015年 4月 29日

이번 시(詩)는 천자문(千字文)에서 49-64 번째의 16 글자로 된 것으로, 제목은 '우리 현희씨 힘내!'입니다.

今度の詩は千字文の 49-64 番目の 16 文字を使ってできたもので、その題目は'賢熙,がんばって! (鯉のぼり)'です。

劍號巨闕(검호거궤) 이미 큰 사람인 당신이(巨) 더 대단한 사람이 되고 싶으신가요(闕)? 그렇게 하려면 칼을 들고(劍) 세상 사람들에게 소리치면(號) 됩니다.

劍號巨闕

すでに大きな人であるあなたが(巨)、もっとえらい人になりたいのですが(闕)?そうするためには、刀を持って(劍)世の中で大聲で話をすればそのようになるでしょう(號)。

珠稱夜光(주칭야광) 그 방법 말고요. 다른 방법으로 어두운 이 밤을 밝게 만들고 싶으신가요? 그렇다면 비록 작은 빛이기는 하지만 이 진주가(珠) 진주답게 되어서 맑디 맑은 빛을 세상에 내어주고 또 세상에 있는 다른 진주들도 그렇게 마음을 함께 하면(稱) 그 빛들이 세상의 이곳 저곳을 밝게 할 수 있을 것입니다. 그러면 그 때 세상은 밤중에도(夜) 온통 환하고 밝게 빛날 것입니다(光).

珠稱夜光

この方法ではなくて、ほかの方法で暗いこの夜を明るく作りたいのですか?そうしますと、たとえ小さい光ではありますがこの眞珠が(珠)本物の眞珠らしくなって清くてまた清い光をこの世に出してくれて、また世の中の他の珠もそのように心をひとつにするようになれば(稱)、その光の集まりがこの世の至る所々を明るくすることができるでしょう。そうすればその時、この世は夜中にも(夜)至る全ての處が明るくなるでしょう(光)。

果珍李奈(과진리내) 자두가(李) 사과처럼(奈) 아주 보기 귀한 과일로 되기를 바라시나요? 그렇게 하려면 지금 우리 앞에 있는 이 보잘 것 없는 과일을(果) 보물처럼 소중하게 다루어주시시오(珍). 그럼 그렇게 훌륭하게 될 것입니다.

果珍李奈

スモモ(李)がリンゴのようにとても貴重な果物になれば良いのでしょうか(奈)。そのようになるためには、われらの前にあるこの貧弱な果物を(果)たからのようによく扱ってください(珍)。そうすると、そのような立派なものになるのでしょうか。

菜重芥薑(채중개강) 겨자처럼 작은 종자가(芥) 생강만큼이나 그렇게 크게 되기를 바라십니까(薑)? 그런 생각이라면 지금 우리가 가꾸고 있는 이 작은 채소가(菜) 크게 자라서 무게가 많이 나가는 채소가 되도록 정성 들여서 무게를 실어주면서 소중하게 잘 키우십시오(重). 그러면 그리 될 테니까요.

菜重芥薑

ワサビのように小さい種が(芥)ショウガのように大きいものになることを望んでいますか(薑)?もしそのように考えておられますと、今、我らが擔當しているこの小さい蔬菜が(菜)大きくて重くなるように精一杯込めて重んじて育てみましょう(重)。そうすると、じつとその通りになるに違いありませんでしょう!

주님 오랜만에 오까지마(岡島) 상의 편지를 받아서 저는 참 기쁩니다. 저희가 일본에서 돌아온 것이 1988 년이니 시간이 꽤 지난 것이지요! 그 중간 역할을 해준 히라타(平田) 선생님께 주님의 이름으로 저의 기쁨을 전해드립니다.

神様、本當に久しぶりに岡島さんのお手紙をいただいて私は眞に喜びました。私達が日本から歸ったのが 1988 年でしたので、結構の時間が過ぎたのであります。その橋の役割をはたして下さった平田先生に、神様のお名前でおわたしの喜びをお傳え致します。

주님 우리 둘의 주님 아멘! 고맙구만이라우(고맙습니다의 전라남도 사투리)! 우리 주님께 김 상덕 아오스딩과 박 현희 레지나 부부가 마음으로부터의 깊은 감사를 드립니다, 2015 년 5 월 1 일 노동자 성 요셉 축일 저녁.

神様!われら二人のかみさまよアメン!有難うございます!私達の神様に金相徳アオスチンと朴賢熙レジナ夫婦が心からの深い感謝を捧げます。2015年5月1日労働者でる聖ヨセフ祝日の夜。

Our Lord! You have helped two of us, Hyeonhi and Augustin, to translate this poem! Thank you so much, amen!

ACKNOWLEDGEMENTS

The author thanks Mr Yeonghag Park and Mrs Hilye Sarah Kim, Mr Ilsoo Joseph Kim and Mrs Bohwa Maria Kim, Father Jean Blanc and Father Hifumi Iwazaki and Father Xavier Ha and Father Thomas Gil and Father Ikseon Gregorio Choi and Father Sangseon Paul Oh, Mrs Tamako Hayashi and Mr Yoshihiro Hayashi, Professor Francine Tenaillon and Professor Nicolas Tenaillon, Professor Tae Song Koh and his wife, Professor Shigekata Yoshida, Professor Insug Veronica Yu and the group of Father Jean Blanc, Professor Sook Ja Nam, Mrs Sookja Martha Min, Mr Jong Seol Hong, Mrs Kisoon Cecile Song, Mrs Toshie Nakano, Father Gangseob Leo Eom and the members of Daejeon Ludovich of Ordo Franciscanus Saecularis(OFS), Father Hanyoung Marc Lee and Father Soon-uk Paul Oh and the member of Daejeon Nae-dong Catholic Church, Professor Byoung Hoon Park and the student of Department of Companion animal and animal resources science in Joongbu University, all of the members of Daejeon Jungni Middle School, Hyeonju-her husband-her daughter Ha_eun and Okja and Hwansik and Jieun Agatha and Kunjoo DaegonAndrea and Jiah Anna-Sangmin couple and Rosa-Alain couple and Sohwa Therese. The author thanks his wife Hyeonhi Regina Park. The author thanks the Lord Jesus Christ so much!

REFERENCES

- Dallet, C. H. (1874). Histoire de l'Eglise de Corée (History of Korean Catholic Church). Victor Palme. Paris. France. pp.11-99.
- Han, S. B. (1583). Hanseogbong Tcheonzamun ('The thousand character essay' written by Hanseogbong). (edited by Yeong Bae Zeong in 1984 on Songwon Publishing Company in Seoul. pp.1-136.)
- 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.