

Original Research Article

My dear Aunt Hyeonhi! When you have Married, I was Sad! (Tcheonzamun 561st-576th)

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

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

Article History

Received: 29.10.2024

Accepted: 03.12.2024

Published: 24.12.2024

Abstract: ‘The thousand character essay’ in English is called as ‘Tcheonzamun (千字文)’ in Korea. It is well known that the book of Tcheonzamun was written by the Chinese people (Han, 1583). But Park *et al.*, (2021a) suggested that ‘The thousand character essay’ (Tcheonzamun) was translated through Korean grammar, and through Korean pronunciation of Chinese character (2021b). It is not reasonable. It is said that this great book (Tcheonzamun) was written by Chinese people, but the translation was through Korean grammar and through Korean pronunciation. It is possible to think that the Tcheonzamun was written by somebody whose mother tongue is Korean. The book of ‘the thousand character essay’ is called in Korea as ‘Tcheonzamun’. And it is suggested that 16 letters from Tcheonzamun compose a poem (Park *et al.*, 2021a; Park *et al.*, 2021b). The Tcheonzamun book used in this study was somewhat old (Han, 1583). And the range of ‘The thousand character essay’ poem was (Tcheonzamun 561st-576th). The method for translation was through the meaning of the Chinese character in this study. The thousand character essay was called in Korea as ‘Tcheonzamun (千字文)’. The poem of (Tcheonzamun 561st-576th) was translated. And the next is the result obtained from the research. And the title is ‘My dear aunt Hyeonhi! When you have married, I was sad! (Tcheonzamun 561st-576th)’. <Number in Tcheonzamun Chinese character(Pronunciation in Korean language) The meaning of this line of the poem>. 561-564 俊(Zun) 父(Ye) 密(Mil) 勿(Mul). Do you want to grow up the talented person (父) into the superior person (俊)? Whether the level of the person might not be good (勿), it is not important. Which is the most important? It is the number (密) of the person. The more the persons are, the better the result will be. It is the viewpoint of the husband Augustin for educating our children. 565-568 多(Ta) 士(Sa) 寔(Sig) 寧(Nyeong) (↗丁皿心). In order to produce a lot of (多) talented men or talented women (士), what is necessary? At first, there must be a child or children (丁) in the family (↗). And, the person with a warm heart (心) is necessary. Then, the person of a warm heart might give the food (皿) to the child or children. When those things (寧) are prepared, such fruits can be obtained (寔). This is the viewpoint of my wife Hyeonhi for educating our children. 569-572 晋(Zin) 楚(Tcho) 更(Gaeng) 霸(Pae) (西月革). Do you want to help our children, to help me Augustin or my wife Hyeonhi? Even though the thing is not well done, we are going to do the thing difficult. At that time when you see us (楚), do you want to help us? Do you wish (晋) that our children, me Augustin and Hyeonhi to become better? If the conditions of our children and of me Augustin will become favorable, the protectors are necessary. Especially at time of night (西) after the work, the protectors are necessary. At daytime, our children and me Augustin can do the difficult things. But after the work, we ourselves can not do the things. The protector prepare (霸) and give us the food (月) and sandals (革) and clothes. If the protector keep to do continually these things for us, the works of our children and of me will become so favorably (更). 573-576 趙(Zo) 魏(Wi) 困(Gon) 橫(Hoeng). Sometimes somebody looks at our children or me Augustin critically (魏), and someone does not hope our good development (趙). Some person would make a hole in front of our road (橫) or would stop our way (困).

Keywords: The thousand character essay was called in Korea as ‘Tcheonzamun (千字文)’. The poem of (Tcheonzamun 561st-576th) was translated. And the next is the result obtained from the research. And the title is ‘My dear aunt Hyeonhi! When you have married, I was sad! (Tcheonzamun 561st-576th)’.

Copyright © 2024 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 (2024). My dear Aunt Hyeonhi! When you have Married, I was Sad! (Tcheonzamun 561st-576th). *South Asian Res J Human Soc Sci*, 6(6): 300-303.

INTRODUCTION

'The thousand character essay' in English is called as 'Tcheonzamun (千字文)' in Korea. It is well known that the book of Tcheonzamun was written by the Chinese people (Han, 1583). But Park *et al.*, (2021a) suggested that 'The thousand character essay' (Tcheonzamun) was translated through Korean grammar, and through Korean pronunciation of Chinese character (2021b). It is not reasonable. It is said that this great book (Tcheonzamun) was written by Chinese people, but the translation was through Korean grammar and through Korean pronunciation. It is possible to think that the Tcheonzamun was written by somebody whose mother tongue is Korean.

MATERIALS AND METHODS

The book of 'the thousand character essay' is called in Korea as 'Tcheonzamun'. And it is suggested that 16 letters from Tcheonzamun compose a poem (Park *et al.*, 2021a; Park *et al.*, 2021b). The Tcheonzamun book used in this study was somewhat old (Han, 1583). And the range of 'The thousand character essay' poem was (Tcheonzamun 561st-576th). The method for translation was through the meaning of the Chinese character in this study.

RESULTS AND DISCUSSION

The thousand character essay was called in Korea as 'Tcheonzamun (千字文)'. The poem of (Tcheonzamun 561st-576th) was translated. And the next is the result obtained from the research. And the title is 'My dear aunt Hyeonhi! When you have married, I was sad! (Tcheonzamun 561st-576th)'.

<Number in Tcheonzamun Chinese character(Pronunciation in Korean language) The meaning of this line of the poem>

561-564 俊(Zun) 父(Ye) 密(Mil) 勿(Mul).

Do you want to grow up the talented person (父) into the superior person (俊)? Whether the level of the person might not be good (勿), it is not important. Which is the most important? It is the number (密) of the person. The more the persons are, the better the result will be. It is the viewpoint of the husband Augustin for educating our children.

565-568 多(Ta) 士(Sa) 寔(Sig) 寧(Nyeong) (父丁皿心).

In order to produce a lot of (多) talented men or talented women (士), what is necessary? At first, there must be a child or children (丁) in the family (父). And, the person with a warm heart (心) is necessary. Then, the person of a warm heart might give the food (皿) to the child or children. When those things (寧) are prepared, such fruits can be obtained (寔). This is the viewpoint of my wife Hyeonhi for educating our children.

569-572 晋(Zin) 楚(Tcho) 更(Gaeng) 霸(Pae) (西月革).

Do you want to help our children, to help me Augustin or my wife Hyeonhi? Even though the thing is not well done, we are going to do the thing difficult. At that time when you see us (楚), do you want to help us? Do you wish (晋) that our children, me Augustin and Hyeonhi to become better?

If the conditions of our children and of me Augustin will become favorable, the protectors are necessary. Especially at time of night (西) after the work, the protectors are necessary. At daytime, our children and me Augustin can do the difficult things. But after the work, we ourselves can not do the things. The protector prepare (霸) and give us the food (月) and sandals (革) and clothes. If the protector keep to do continually these things for us, the works of our children and of me will become so favorably (更).

573-576 趙(Zo) 魏(Wi) 困(Gon) 橫(Hoeng).

Sometimes somebody looks at our children or me Augustin critically (魏), and someone does not hope our good development (趙). Some person would make a hole in front of our road (橫) or would stop our way (困). The next part is the original writing in Korean language. This original was written on 4 August 2016.

이모가 시집가니 싫었어요 (옥수수 맛있겠어 여보!) (다사식녕 多士寔寧3).....
이모가 시집가니 싫었어요 (옥수수 맛있겠어 여보!)

"주님 아멘 이 천자문 해석에 함께 해주세요. 현희랑 아오스딩이 칭하옵니다 아멘!" 천자문(千字文) 561-576번 째 글 16글자로 된 시(詩)입니다. 제목은 "옥수수 맛있겠어 여보!"입니다. (- / V `) 표시는 1성(-) 2성(/) 3성(V) 4성(`)으로 중국말의 높낮이를 가리킵니다.

561-564 준예밀물 俊(俊)父(父)密(密)勿(勿) 재 주 있는 사람을(父) 뛰어난 사람으로 만들려고 한다고요(俊)? 그렇게

하려면 그냥 그저 별 볼 일 없는 사람들이라도(勿) 많이 모아놓기만 하면 됩니다(密). 이 것이 아이들 교육에 관한 저 아오스딩의 생각입니다.

“아이들은 숫자만 많이 있으면 저절로 잘 커! 신경 쓸 필요 없어!”

그리고 저는 현희에게서 아이를 다섯 낳았습니다.

565-568 다사식녕 多(-)士(°)寔(/)寧(/) 인물을(士) 많이 만들어내려면(多) ‘집안에(+) 우선 아이가 있어야 하고(丁), 그 아이들에게 밥을 마련해주는(皿) 따뜻한 마음이(心)’ 있을 때(寧) 그러한 열매를 맺게 되는 것이지요(寔). 이 것이 제 아내 현희가 우리 아이들을 키우는 방식입니다.

“우리 아이들을 부드럽게 키워요 네!”

569-572 진초갱패 晉(°)楚(V)更(°)霸(°) 일이 잘 안 되어 힘들어하면서도 그래도 포기하지 않고 무언가를 해보려 애쓰는 우리 현희나 저 아오스딩 그리고 우리 아이들을(楚) 보면 도와주고 싶으신가요? 현희와 저와 우리 아이들이 조금씩 더 나아지기를 바라게 되시지요(晉)?

이 분들이 바로 우리 식구들을 보살펴 주시는 ‘착한 이웃들’입니다. 우리집에는 우리를 도와주시는 수많은 착한 이웃들이 계십니다. 우리집 식구들이 오늘 이 만큼 되어 있는 것은 바로 우리들의 착한 이웃들 덕분입니다. 우리집 식구들의 ‘보호자’입니다. 우리가 결혼하고서 서울 성수동에 살 때도, 일본 살 때도, 충청남도 금산에 가서 살 때도, 프랑스에 가서 살 때도, 이곳 대전에 이사 올 때도, 제가 암에 걸렸을 때 수술을 무사히 받게 된 것도, 프랑스에 공부하러 나가 있던 세 딸아이들이 무사히 잘 살았던 것(지아는 우리나라로 돌아오고, 로사는 코트디부와르[Cote d'Ivoire] 나라로 일하러 갔습니다)도, 우리 근주가 직장을 잘 잡은 것도, 소화가 서울여대에 다니게 된 것도 그렇습니다.

이제 우리집을 살펴봅니다. 이렇게 저 아오스딩이나 우리 아이들의 일이 좋은 쪽으로 나아지게 되려면 하루 일이 끝나고 저녁이 오면(西) 보호자가 있어야 합니다. 낮에는 저나 우리 아이들이 자기 나름대로 힘써서 일하면 되지만 일이 끝난 다음에 할 일들은 스스로 할 수가 없기 때문이지요. 그 보호자가 저나 우리 아이들에게 잠자리와 입을 옷과 신발과(革) 먹을 것을(月) 마련해주고(霸) 그리고 계속해서 쪽 해주면 ‘그 사람의 일이 그렇게 잘 되는 것’이지요(更).

573-576 조위곤횡 趙(°)魏(°)困(°)橫(/) 저 아오스딩이나 우리 아이들을 보면서, ‘이 사람과 이 아이들은 참 별 볼 일 없구만! 쓸모 없는 일이나 하고 있는 사람들이구만!(鬼)’이라는 마음으로(委) 바라보고 생각하면서(魏), 시간이 지나갈수록(走) 저나 우리 아이들 일이 그렇게(肖) 점점 안되기를 바라는 사람이 때로 있습니다(趙). 스스로 ‘보호자’라고 말하는 사람 중에서도요... 스스로 커나가고 싶어하는 저나 우리 아이들을 자라나지 못하도록 앞길을 구부려놓는 일도 있습니다. 저 아오스딩이나 우리 아이들이 가는 길 한가운데에 큰 구멍이나 웅덩이를 파놓아서(橫) 우리가 지나가지 못하도록 가는 길 앞에 나무로 막아놓는 일도 있습니다(困).

현희랑 저 아오스딩, 우리 둘의 주님 아멘 고맙당께라우(고맙습니다) 지금 우리 부부에게 이 좋은 가정을 허락해주셔서요! 또 이 천자문 해석에 함께 해주셔서 주님 아멘 정말 고맙습니다! 박 현희 레지나와 김 상덕 아오스딩 부부 드립니다, 2016년 8월 4일 성 요한 마리아 비안네 사제 기념일 오전.

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 Yeongsig Andrea Kang, Mrs Tamako Hayashi and Mr Yoshihiro Hayashi, Professor Francine Tenaillon and Professor Nicolas Tenaillon, Professor Tae Song Koh and his wife, Professor Yongkuk Thomas Kim and his wife, Professor Shigekata Yoshida, Professor Insug Veronica Yu and the group of Father Jean Blanc(In French, ‘Le groupe de Jean Blanc’), Professor Sook Ja Nam, Mrs Sookja Martha Min, 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, Okja and Hwansik and Pilsong Francesco and Seonju Rosa and Jieun Agatha and Kunjoo Daegon Andrea and Jiah Anna and Rosa-Alain 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, 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. 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.