

Original Research Article

My Husband! Do you Want your Voice would be Well Heard to Other Person? (Tcheonzamun 209th-224th)

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Abstract: French Missionary Dallet (1874) wrote that there are many differences between China and Korea. For example, the language, and the culture, and the origin of the race. Dallet (1874) introduced Tcheonzamun (in English it is 'the thousand character essay') to the Western world. The thousand character essay is called in Korea as 'Tcheonzamun (千字文)'. The meaning of Tcheonzamun is the thousand (千) character (字) essay (文). The thousand character essay is called in Korea as Tcheonzamun. This translating study was done for the Tcheonzamun poem of (Tcheonzamun 209th-224th). The title of this study is 'My husband! Do you want your voice (聲) would be well heard (傳) to other person? (Tcheonzamun 209th-224th)'. <Number in Tcheonzamun. Chinese character (Pronunciation shown in Korean language on English alphabet)>. 209-212 德(Deog) 建(Geon) 名(Myeong) 立(Lib). My husband! Do you want to be (建) a virtuous (德) man in order for your name (名) to be famous (立)? My husband! Do you think that it is good? However, I (your wife) think that this way of thinking is too short-sighted. Let's hear the voice of the second line (213-216) of this poem! Let's consider this line in the grammatical view. If we suppose '德(Deog) 建(Geon) 名(Myeong) 立(Lib)' were A B C D, the translating order will be C D A B. And the translating order of this first line (209-212) is similar to Korean grammar. 213-216 形(Hyeong) 端(Dan) 表(Pyo) 正(Zeong). My husband! Do you wish your behavior (表) were just (正)? Please concentrate all of parts of your mind (形) into one point or one goal (端)! My husband! With this sincere and careful preparation, eventually the good performance of behavior will be appeared. If we suppose that '形(Hyeong) 端(Dan) 表(Pyo) 正(Zeong)' were A B C D, the translating order will be C D A B. And the translating order of this second line (213-216) is similar to Korean grammar. 217-220 空(Kong) 谷(Gog) 傳(Zeon) 聲(Seong). My husband! Do you want your voice (聲) would be well heard (傳) to other person? Please say your words in the vacant (空) cave (谷). My husband! I will say to you my thought. There must not be any barrier in order for your saying to arrive to the mind of other people!

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We suppose that the translating order of ‘(空(Kong) 谷(Gog) 傳(Zeon) 聲(Seong)’ were A B C D, the translating order of the present third line is D C B A. And this is something different to those orders on the previous two lines (209-212; 213-216). 221-224 虛(Heo) 堂(Dang) 習(Seub) 聽(Tcheong). My husband! Do you want to hear (習) well the voice (聽) of other persons? My husband! The house (堂) must be vacant (虛)! My husband! Do you want to understand well other person’s thought? Please reduce the full confidence of yourself! Then, you can be acceptable for the thought of other person. At first, please take the consideration of me, your wife. We suppose that the translating order of ‘虛(Heo) 堂(Dang) 習(Seub) 聽(Tcheong)’ were A B C D, the translating order of the present fourth line is D C B A. This is something different to those orders on the previous two lines (209-212; 213-216). However, this translating order is same to the order on the previous third line (217-220).

Keywords: My husband! Do you want your voice (聲) would be well heard (傳) to other person? (Tcheonzamun 209th-224th).

INTRODUCTION

French Missionary Dallet (1874) wrote that there are many differences between China and Korea. For example, the language, and the culture, and the origin of the race. Dallet (1874) introduced Tcheonzamun (in English it is ‘the thousand character essay’) to the Western world. In Korea, it is firmly believed that Tcheonzamun was created by Chinese people (Han, 1583). However, several researchers found that Tcheonzamun might be established by Korean language-speaking people (Park *et al.*, 2021; Kim, 2023). The present researchers tried to translate the Tcheonzamun poem of (Tcheonzamun 209th-224th).

MATERIALS AND METHODS

The thousand character essay is called in Korea as ‘Tcheonzamun (千字文)’. The meaning of Tcheonzamun is the thousand (千) character (字) essay (文). The purpose of this study is to translate the Tcheonzamun poem of (Tcheonzamun 209th-224th). There are several methods for the translation. The first one is through Korean pronunciation of Chinese character on Tcheonzamun (Kim, 2023). The second method is through the meaning of Chinese character on Tcheonzamun (Park *et al.*, 2021). For the present work, the second method was utilized (Park *et al.*, 2021).

RESULTS AND DISCUSSION

The thousand character essay is called in Korea as Tcheonzamun. This translating study was done for the Tcheonzamun poem of (Tcheonzamun 209th-224th). The title of this study is ‘My husband! Do you want your voice (聲) would be well heard (傳) to other person? (Tcheonzamun 209th-224th)’

<Number in Tcheonzamun. Chinese character (Pronunciation shown in Korean language on English alphabet)>

209-212 德(Deog) 建(Geon) 名(Myeong) 立(Lib).

My husband! Do you want to be (建) a virtuous (德) man in order for your name (名) to be famous (立)? My husband! Do you think that it is good? However, I (your wife) think that this way of thinking is too short-sighted. Let’s hear the voice of the second line (213-216) of this poem!

Let’s consider this line in the grammatical view. If we suppose ‘德(Deog) 建(Geon) 名(Myeong) 立(Lib)’ were A B C D, the translating order will be C D A B. And the translating order of this first line (209-212) is similar to Korean grammar.

213-216 形(Hyeong) 端(Dan) 表(Pyoo) 正(Zeong).

My husband! Do you wish your behavior (表) were just (正)? Please concentrate all of parts of your mind (形) into one point or one goal (端)! My husband! With this sincere and careful preparation, eventually the good performance of behavior will be appeared.

If we suppose that ‘形(Hyeong) 端(Dan) 表(Pyoo) 正(Zeong)’ were A B C D, the translating order will be C D A B. And the translating order of this second line (213-216) is similar to Korean grammar.

217-220 空(Kong) 谷(Gog) 傳(Zeon) 聲(Seong).

My husband! Do you want your voice (聲) would be well heard (傳) to other person? Please say your words in the vacant (空) cave (谷). My husband! I will say to you my thought. There must not be any barrier in order for your saying to arrive to the mind of other people!

We suppose that the translating order of ‘(空(Kong) 谷(Gog) 傳(Zeon) 聲(Seong)’ were A B C D, the translating order of the present third line is D C B A. And this is something different to those orders on the previous two lines (209-212; 213-216).

221-224 虛(Heo) 堂(Dang) 習(Seub) 聽(Tcheong).

My husband! Do you want to hear (習) well the voice (聽) of other persons? My husband! The house (堂) must be vacant (虛)! My husband! Do you want to understand well other person's thought? Please reduce the full confidence of yourself! Then, you can be acceptable for the thought of other person. At first, please take the consideration of me, your wife.

We suppose that the translating order of ‘虛(Heo) 堂(Dang) 習(Seub) 聽(Tcheong)’ were A B C D, the translating order of the present fourth line is D C B A. This is something different to those orders on the previous two lines (209-212; 213-216). However, this translating order is same to the order on the previous third line (217-220).

The next is the original writing of this research. It was written in Korean language on 2 July 2012.

나의 친구 상덕 전(前) - 이름 날릴라고(‘떨치려고’의 사투리) 덕을 쌓는다고람?

36. 나의 친구 상덕 전(前)..... 제목 나의 친구 상덕 전(前). 보낸 날짜 2012 년 6 월 30 일 (토) 03:03 (한국시간). 나의 친구이자 내 동생에게 둘도 없는 무한 사랑을 주는 나의 매제. 그렇게 큰 병치레를 하고서도 아프다는 기색. 어디가 불편하다는 표정 한번 짓지 않는 친구. 나보다도 더 옆 사람이 불편해 하지 않을까, 그 옆 사람을 더 챙기는 친구. 이제는 내 자신을 한번쯤은 내가 스스로 챙겨봐야 하지 않겠는가? 갑상선. 전립선 위까지도 미심쩍은 점이 있다고 한다면 괜찮다 괜찮다 하지 말고 즉시 즉시 치료받아야 할 것일세. 자네를 위해 기도하고 지켜 봐 주는 수많은 분들. 본당 주임신부님을 비롯한 형제 자매님들 그 많은 분들이 나를 위해주고 걱정해주는데 그분들에게 보답하기 위해서라도 건강한 모습을 보여주는 것이 자네의 도리가 아니겠는가? 수술 대기하면서 50 분의 시간. 얼마나 떨리고 무서웠을까. 아무것도 힘이 되어주지 못한 내가 미안하네. 자네들 어렵게 결혼하여 어렵게 어렵게 생활하다, 이제 나이 들어 병들어 지친 몸이라 생각할 때 얼마나 서러웠겠는가. 위로의 말 한마디 할 줄 모르는 나 그래서 더욱 미안해. 그 어려운 생활을 같이 해쳐나간 자네의 처 내 동생 현희. 그리고 어렵게 길러낸 자네의 아들딸들. 자네는 아직도 그들의 버팀목이 되어 주어야 한다네. 이것이 자네가 병마를 이겨내고 건강해야 한다는 또 하나의 이유이지 않겠는가. 내 동생 현희야 오빠가 오빠 노릇 한번도 못한 내가 정말 미안타. 어머니를 생각하고 또 너를 생각하고 (언니 오빠들은 그래도 조금은 있을 때 공부하였지만), 넌 국민학교부터 가난이란 걸 알고 뿔뿔이 흩어져 있었던 우리 가족. 그때의 어린 너를 생각하면 참 할 말 없는 오빠다. 어머님께도 효도 한번 못하고..... 몇 해 전에 나도 철우(성식이 처남의 아들)가 원인 모를 배앓이로 수술을 해보아야 한다는 의사의 말에 눈물이 핑 돌드라. 그런데 너는 다른 사람도 아닌 내 남편이 대장암이고 수술 받아야 한다 하였을 때 청천벽력의 소리였을 것이다. 또 대기실에서 속으로만 삭이고 있는 네 모습에 오빠도 울컥 하더라. 너희들 두 부부 그렇게 어려움 속에서도 희생과 봉사로 살았으니 또다시 건강 회복하고 행복하게 살아야 하지 않겠느냐. 부디 김서방 건강 회복하여 나에게 멋진 친구가 되어주고 내 동생에게는 언제나 든직한 버팀목이 되어주게. 수술 잘 이겨내 주고 지금까지 잘 해줘서 고마워. 친구이고 처남인 성식 씬. 37 이름 날릴라고 덕을 쌓는다고람? (천자문 열셋 (형단표정) 形端表正)..... 제가 보기에 천자문(千字文)은 참 훌륭한 글입니다. 그 번역 열세번째입니다. 이번 글은 1000 자문에서 209-224 번째 글입니다. 이번 글의 내용은 “이름 날릴라고(‘이름 떨치려고’의 전라남도 사투리) 덕을 쌓는다고람?”입니다. (덕건명립) 德(/) 建(ˊ) 名(/) 立(ˊ). 이름(名) 떨칠려고(立) 덕을(德) 쌓는다고요(建)? [제목을 가지고 고민하는 저를 보고, 옆에서 현희 레지나가 이렇게 말을 건넵니다. “이름 알리려고 덕을 쌓는 일은 불가능한 일이지요. 왜냐하면 덕은 마음에서 우러나와서 베푸는 것이니까요. 유유상종이라고 가난한 사람이 가난한 사람의 마음을 더 잘알고, 배고픈 사람이 배고픈 사람의 마음을 더 잘 알잖아요?” 라고요.] (형단표정) 形(/) 端(-) 表(V) 正(V). 어떤 사람이 자신의 기분이나 뜻을 드러내는 모습이(表) 올바르게 되려면(正), 그 사람의 마음 속 조각 하나하나가(形) 오직 한곳에 집중되어 있을 때(端) 비로소 이루어질 수 있는 일이라고요. 그렇게 열심히

노력하면 밖으로도 자연스레 드러나게 된다는 말로 보입니다. [결혼을 꽤 앞두고 저와 현희 레지나는 큰처형 집에 인사드리러 갔습니다. 장인 어르신께서 이미 세상을 떠나신 뒤여서, 팔 남매의 제일 맏이인 큰처형댁에 인사드리러 간 것입니다. 그때 현희는 저를 이층에 있는 조카들 방에 데리고 갔습니다. 그리고 그 방에 있는 바이올린을 들고 켜는 자세를 취하는 것이었어요. 아! 그때 저는 현희에게 반했습니다. 정말로요. “야, 현희는 바이올린을 켤 줄 아는 아가씨구나!” 하고요. 저희 집의 음악적 환경은 우리 아버지의 휘파람 소리와 또 아버지가 목수일 하시면서 부르시던 콧노래가 전부였어요. 그런 저에게는, 제가 좋아하는 아가씨가 바이올린을 들고 소리를 냈다는 그 사실 하나 만으로도 대단한 충격이었던 셈입니다. 네, 바이올린 솜씨는 중요하지 않았습니다.] (공곡전성) 空(-) 谷(V) 傳(/) 聲(-). 소리가(聲) 멀리 퍼지기에는(傳) 비어 있는(空) 깊은 땅속에 있는 동굴이(谷) 좋고, (허당침청) 虛(-) 堂(/) 習(/) 聽(-). 공부하는 소리를(聽) 자연스레 잘 들을 수 있는 곳은(習) 바로 비어있는(虛) 집입니다(堂). [만약, 이 천자문 글을 우리집 다섯 아이 중 어느 아이가 시간을 뛰어넘어서 와서는 “이렇게 열심히 해도 안될 때, 어떻게 해야 됩니까?”라고 절망해서 우리 김 정수 바르나바 신부님께 여쭙본다면 이렇게 말씀해 주시지 않을까요? “주님께 도움을 청하십시오!” 라고요. 어제 김 제동 사도요한 부제님의 강론 말씀 중에 “나는 즐겁게 살 수 있다!” 하면서 스스로 해결하려 했던 모습은, 예수님을 만나 뵈으로써, 그것이 죽음으로 가는 길이었음을 알게 되었습니다. 나의 어려움을 있는 그대로 예수님께 말씀드리게 되면서 그 어려움이 기쁨으로 바뀔 수 있었음을 느낄 수 있었습니다.” 라고 말씀해 주셨습니다.] 우리 둘의 예수님, 제가 우리 대전 내동본당 주임신부님과 부제님 말씀처럼 주님께 도움을 청하면서, 기쁘고 감사한 마음으로 살아갈 수 있도록 이끌어주소서, 아멘! 우리 둘의 주님께 박현희 레지나와 김상덕 아오스당 부부 드립니다. 2012년 7월 2일 저녁.

The theme of this research is as follows. 217-220 空(Kong) 谷(Gog) 傳(Zeon) 聲(Seong).

My husband! Do you want your voice (聲) would be well heard (傳) to other person? Please say your words in the vacant (空) cave (谷). My husband! I will say to you my thought. There must not be any barrier in order for your saying to arrive to the mind of other people!

Our Lord! You have guided two of us, Hyeonhi and Augustin, and our five children for this work! Thank you so much, amen!

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mother in-law (The Second Translation of Tcheonzamun 449th -464th). *South Asian Res J Human Soc Sci*, 3(5), 340-341.