

Original Research Article

My Husband! Please Keep your Promise to Give the Warm Words to me, to your Wife! (Tcheonzamun 241st-256th)

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Abstract: French Missionary Dallet (1874) wrote in his book that there are differences between Chinese culture and Korean culture. However, the thousand character essay was commonly utilized for the education of their children for Chinese character (Dallet, 1874). The thousand character essay is in Korea called as Tcheonzamun (Han, 1583). Tcheonzamun (千字文) means the thousand(千) character(字) essay(文). It is firmly believed that the origin of Tcheonzamun is Chinese people (Han, 1583). However, several researchers denied this common belief, and they thought that the author(s) of this great work in Asia is Korean people or Korean language-speaking people (Park *et al.*, 2021; Kim, 2023). Therefore, the present researchers will try to prove these recent suggestions of Park *et al.*, (2021) and of Kim (2023). To study which country is responsible for creating Tcheonzamun is not easy. However, there is a method. It is to know the difference of language. The Korean language has the order as follows. It is SOV (Subject + Object + Verb) style. Supposing the order, for example, (241-244 資(Za) 父(Bu) 事(Sa) 君(Gun)) were ABCD. During the recent researches (Park *et al.*, 2021; Kim, 2023), it was known that there are two forms as the Korean style.' The first and the major form of the translation is B A D C. The translation on the first form will be done as follows. In order to make B (Object) to do A (Verb), we must make D (Object) to do C (Verb). The second and the minor form of the translation is CDAB. The translation on the second form will be carried out as follows. In order to make C (Object) to do D (Verb), we must make A (Object) to do B (Verb). And the present researchers will continue this study on this viewpoint. The range of this study is (Tcheonzamun 241st-256th). The present method for this work is through the meaning of Chinese character on Tcheonzamun poem (Park *et al.*, 2021). The title of this study is 'My husband! Please keep your promise to give the warm words to me, to your wife! (Tcheonzamun 241st-256th)'. <Number in Tcheonzamun. Chinese character (Pronunciation shown in Korean language on English alphabet)>. 241-244 資(Za) 父(Bu) 事(Sa) 君(Gun). My husband! I am your wife, and I want to cry to you as follows. "My husband! You treated (事) other person as the king or the queen (君)! In order

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to do that rightly, at first, you must think me (資) like respecting your parents (父)!” My husband! Please do me the good and the kind! Let’s see in the viewpoint of grammar. Supposing that (資(Za) 父(Bu) 事(Sa) 君(Gun)) were ABCD, the previous translation(241-244) is in the order of CDAB. It is the order of Korean language. 245-248 曰(Wal) 嚴(Eom) 與(Yeo) 敬(Gyeong). “My husband! Do you want to respect (敬) other person (與)? It’s a nice thing! But in order to do this perfectly, you must keep your words or your promise (曰) to other person sincerely (嚴) especially for mem your wife!” My husband! Please keep your promise to give the warm words to me, to your wife! Let us see in the viewpoint of grammar. Supposing (曰(Wal) 嚴(Eom) 與(Yeo) 敬(Gyeong)) were ABCD, the previous translation(245-248) is in the order of CDAB. Therefore, it is the order of Korean language. 249-252 孝(Hyo) 當(Dang) 竭(Gal) 力(Lyeog). “My husband! Do you want all of (竭) your talents to be good and be forceful (力)? It is good! However, at first, you must treat your family member (孝) in the right and favorable manner (當)!” My husband! Please give your attention to me, to your wife! Let’s see in the viewpoint of grammar. Supposing (孝(Hyo) 當(Dang) 竭(Gal) 力(Lyeog)) were ABCD, the previous translation(249-252) is in the order of CDAB. Therefore, it is the order of Korean language. 253-256 忠(Tchung) 則(Tchig) 盡(Zin) 命(Myeong). “My husband! Do you want your life-long wishes (盡) to continue until the end of your life (命)? Please keep your daily life (忠) to be sincere (則)!” My husband! Love me, your wife now! Let us see in the viewpoint of grammar. Supposing (忠(Tchung) 則(Tchig) 盡(Zin) 命(Myeong)) were ABCD, the previous translation(253-256) is in the order of CDAB.

Keywords: My husband! Please keep your promise to give the warm words to me, to your wife! (Tcheonzamun 241st-256th).

INTRODUCTION

French Missionary Dallet (1874) wrote in his book that there are differences between Chinese culture and Korean culture. However, the thousand character essay was commonly utilized for the education of their children for Chinese character (Dallet, 1874). The thousand character essay is in Korea called as Tcheonzamun (Han, 1583). Tcheonzamun (千字文) means the thousand(千) character(字) essay(文). It is firmly believed that the origin of Tcheonzamun is Chinese people (Han, 1583). However, several researchers denied this common belief, and they thought that the author(s) of this great work in Asia is Korean people or Korean language-speaking people (Park *et al.*, 2021; Kim, 2023). Therefore, the present researchers will try to prove these recent suggestions of Park *et al.*, (2021) and of Kim (2023). To study which country is responsible for creating Tcheonzamun is not easy. However, there is a method. It is to know the difference of language.

The Korean language has the order as follows. It is SOV (Subject + Object + Verb) style. Supposing the order, for example, (241-244 資(Za) 父(Bu) 事(Sa) 君(Gun)) were ABCD. During the recent researches (Park *et al.*, 2021; Kim, 2023), it was known that there are two forms as the Korean style.’ The first and the major form of the translation is B A D C. The translation on the first form will be done as follows. In order to make B (Object) to do A (Verb), we must make D (Object) to do C (Verb). The second and the minor form of the translation is CDAB. The translation on the second form will be carried out as follows. In order to make C (Object) to do D (Verb), we must make A (Object) to do B (Verb). And the present researchers will continue this study on this viewpoint.

MATERIALS AND METHODS

There are several methods for the translation of ‘the thousand character essay’ or Tcheonzamun in Korean language. The first method is through Korean pronunciation of Chinese character (Kim, 2023), the second one is on the basis of the meaning of Chinese character (Park *et al.*, 2021). In addition, there is a deleting method (Kim, 2023). Deleting the same or the similar part of a Chinese character, and the translation is carried out with the remained part(s) of the Chinese character (Kim, 2023). The range of this study is (Tcheonzamun 241st-256th). The present method for this work is through the meaning of Chinese character on Tcheonzamun poem (Park *et al.*, 2021).

RESULTS AND DISCUSSION

The thousand character essay is called in Korea as Tcheonzamun (Han, 1583). This study concerns the translation of Tcheonzamun poem (Tcheonzamun 241st-256th). The next is the result of this study. And the title of this study is ‘My husband! Please keep your promise to give the warm words to me, to your wife! (Tcheonzamun 241st-256th)’.

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

241-244 資(Za) 父(Bu) 事(Sa) 君(Gun).

My husband! I am your wife, and I want to cry to you as follows. “My husband! You treated (事) other person as the king or the queen (君)! In order to do that rightly, at first, you must think me (資) like respecting your parents (父)!” My husband! Please do me the good and the kind!

Let’s see in the viewpoint of grammar. Supposing that (資(Za) 父(Bu) 事(Sa) 君(Gun)) were ABCD, the previous translation(241-244) is in the order of CDAB. It is the order of Korean language.

245-248 曰(Wal) 嚴(Eom) 與(Yeo) 敬(Gyeong).

“My husband! Do you want to respect (敬) other person (與)? It’s a nice thing! But in order to do this perfectly, you must keep your words or your promise (曰) to other person sincerely (嚴) especially for me your wife!” My husband! Please keep your promise to give the warm words to me, to your wife!

Let us see in the viewpoint of grammar. Supposing (曰(Wal) 嚴(Eom) 與(Yeo) 敬(Gyeong)) were ABCD, the previous translation(245-248) is in the order of CDAB. Therefore, it is the order of Korean language.

249-252 孝(Hyo) 當(Dang) 竭(Gal) 力(Lyeong).

“My husband! Do you want all of (竭) your talents to be good and be forceful (力)? It is good! However, at first, you must treat your family member (孝) in the right and favorable manner (當)!” My husband! Please give your attention to me, to your wife!

Let’s see in the viewpoint of grammar. Supposing (孝(Hyo) 當(Dang) 竭(Gal) 力(Lyeong)) were ABCD, the previous translation(249-252) is in the order of CDAB. Therefore, it is the order of Korean language.

253-256 忠(Tchung) 則(Tchig) 盡(Zin) 命(Myeong).

“My husband! Do you want your life-long wishes (盡) to continue until the end of your life (命)? Please keep your daily life (忠) to be sincere (則)!“ My husband! Love me, your wife now!

Let us see in the viewpoint of grammar. Supposing (忠(Tchung) 則(Tchig) 盡(Zin) 命(Myeong)) were ABCD, the previous translation(253-256) is in the order of CDAB.

The next is the original writing of this research. It was written in Korean language on 23 March 2016.

이 흥섭 라우렌시오 신부님의 강론 말씀에서 – 제목을 “당신 나빠!“에서 “먼저 가면 의리가 없지!“로. 201 (이 흥섭 라우렌시오 신부님의 강론 말씀에서) 빛으로 나아간다..... 처음 쓰기 시작한 날: 2015 년 3 월 15 일. 며칠 전 주일(2015 년 3 월 15 일), 이 흥섭 라우렌시오 신부님께서 우리 대전 내동 성당에 오셔서 사순절 특별 강론 말씀을 해주셨는데 신부님의 강론 말씀 일부를 다음에 옮겨봅니다. 우리 본당 신자들을 위해 초청을 해주신 김 정수 바르나바 주임 신부님과 멀리 춘천교구에서 여기까지 오셔서 좋은 강론 말씀을 해주신 이 흥섭 라우렌시오 신부님, 두 분 신부님께 깊은 감사를 드립니다. 제가 잘 알아듣지 못한 부분은 () 안에 제가 상정한 것을 써 넣습니다. 불평 불만을 안해야해요. 가정 안에서도 (그렇습니다.) 가정을 깨뜨리는 것이 불평 불만입니다. 쪼그마한 불평이 그렇습니다. 하느님은 모세(이스라엘 민족의 큰 지도자) 시대 때부터 ‘너희가 불평 불만을 하면 멸망을 (한다)’ (라고 말씀하셨습니다.) (예수님께서서는 이것을 해결하는) 방법으로 십자가를 주셨어요. (모세 시대처럼 뱀이 사람을) 물지는 않지만 (지금은) 재산욕 재물욕이 (사람을) 물어요. (그리고) 죽어가게 만듭니다. 십자가(가 해결 방법입니다.) 어떤 이는 십자가는 고통이라고 봅니다만, 저는 십자가는 고통이 아니라고 (보고 있습니다.) 십자가를 통해 구원을 (얻는다고 봅니다.) (어떤 사람들은 십자가가) 힘들다고 하지만 (어떤 다른 사람들은) 이 십자가를 통해 성공하잖아요? 신앙 생활을 할 때 인상 쓰지 말아요. 여러분 자녀가 (살면서) 인상 쓰기를 바라나요? ‘(노래 부르듯) 룰룰랄라’ 하(면서 세상을 살아가)기를 바라잖아요! 하느님께서도 여러분이 행복하게 살기를 바라니까요. 여러분들이 그렇게 (행복하게 살아가)주시기를 (바랍니다.) 다음은 천자문 한시(漢詩) 한 편입니다. 천자문의 241-256 번째 시(詩)입니다. 해석은 저 김 상덕 아오스딩이 합니다. 資父事君(자부사군) “저 사람에게만 잘해줄 것입니까(事君)? 나한테 잘 해주셔야지요(資父)!” 라고 어떤 이가 소리친다면 그때 저는 어떻게 해야 되지요? 曰嚴與敬(왈엄여경) 너무 걱정하지 마세요. 왜냐하면, 남에게 다 잘해주는 것이 꼭 좋은 것이라고 볼 수는 없으니까요... 다른 사람에게 잘 해주더라도(與敬) 그 사람에게 잘못이 있을 때는 엄하게 꾸짖어 주어야(曰嚴) 비로소 정말 잘 해주는 것이 되거든요! 孝當竭力(효당갈력) 힘을 다 써서 하면(竭力) 그것으로 할

일을 다한 것입니다(孝當). 忠則盡命(충칙진명) 내가 해야 할 일을 다하면(盡命) 그것으로 된 것이지요(忠則). 정말 뜻밖의 해석이 되었습니다. 저는 ‘천자문은 한자 천 글자(千字)만 써야 한다’는 한계 때문에 위의 한시(漢詩)의 저자가 효(孝)와 충(忠)을 다른 뜻으로 썼다고 보고 이렇게 해석하게 되었습니다. 그날 미사를 끝마치실 무렵에 우리 내동 성당 주임 신부님이신 김 정수 바르나바 신부님께서 이 흥섭 라우렌시오 신부님 칭찬 말씀을 하십니다. “저 신부님 복덩어리입니다!”라고요. 신부님의 그 말씀을 들으면서 저 김 아오스딩은 다음과 같이 짧은 글을 썼습니다, “주님 우리 현희가 저에게 그래요 우리 둘의 주님 아멘!”이라고요. 우리 둘의 주님 아멘 고맙습니다! 김 상덕 아오스딩과 박 현희 레지나 부부 씁니다, 2015 년 3 월 17 일 사순 제 4 주간 화요일 저녁. 265 제목을 “당신 나빠!” “에서 “먼저 가면 의리가 없지!” “로..... 처음 쓰기 시작한 날: 2016 년 3 월 16 일. 제 아내 현희가 매일이라도 (날마다 라도) 저보고 “당신 나빠!” “라고 소리친다면 “그래 내게 문제가 많아!” “라고 말할 터인데, 현희는 저에게 화내는 일이 없습니다. 주님 “먼저 가면 의리가 없지!” “ 저녁 먹고 나서 한 우리 현희 말이에요. 아멘 주님 기쁩니다. (김 정찬 사도요한 신부님 드리시는 미사 중에 씁니다. 현희랑 함께 한 미사에서요.) 2016. 3. 18.) 대전 목동에 있는 ‘거룩한 말씀의 수도회’ 수녀원 지도신부님이신 백 요한 신부님께서 며칠 전(3. 19) 새벽 미사에서 해주신 강론 말씀입니다. <성 요셉 대축일입니다. 요셉은 마리아가 성령으로 잉태하심을 알고 파혼하려고 (하셨습니다). 하느님의 천사가 “다윗의 자손 요셉아, 마리아가 아들을 낳으리니 그의 이름을 예수라 하여라.” (요셉은) 마리아를 그의 집에 모셨습니다. 성 요셉이 하느님 뜻 이루신 것처럼 우리도 (그리 해야겠습니다). 성 요셉은 마리아를 맞아들였습니다. 우리들도 마리아를 어머니로 (맞아들이면 좋겠습니다). 성 요셉은 마리아의 의견을 듣지 않고(서는) 아무런 일도 하지 않았습니 다. 수십 년 동안 (함께) 살으셨으나 다툼 일이 없었습니다. 부부생활 하는 이는 성 요셉처럼 (사셔야합니다). 성 요셉과 마리아는 예수님 가르쳤습니다. (우리들도) 자녀들을 잘 가르쳐야 합니다. (두 분은) 예수님을 가르치셨습니다. (성 요셉은) 나자렛 동네에서 봉사할 기회를 놓치지 않으셨습니다. (평신도인 우리는) 집에서 직장에서 성당에서, (수도자인 우리는) 수도원에서 봉사할 기회 많으니 놓치지 말아야 하겠습니다.> ‘거룩한 말씀의 회’ 수녀원에서 토요일 새벽미사가 끝나고 나면, 미사에 참석한 우리 신자들은 신부님 댁에서 차를 마시는 시간을 갖곤 합니다. 그날도 신부님 댁에서 다른 분들과 함께 현희랑 저 아오스딩 우리 부부 두 사람은 맛있는 음식을 먹었습니다. 다음은 그 날 새벽 미사 후에 차를 마시면서 저 김 아오스딩이 백 요한 신부님께 여쭙본 이야기입니다. <아오스딩: 신부님 신부님 오늘 강론 말씀 중에 질문이 하나 있습니다. 신부님: 무엇입니까? 아오스딩: 성 요셉과 성모 마리아가 싸우지 않으셨다고 말씀하셨는데 그것을 어떻게 알 수 있습니까? 신부님: 성모 마리아님 죄 안 지으셨다고 했는데, 싸우셨으면 죄 안 지었다 말하지 않았을 것입니다. 아오스딩: 아! 네...> 우리 둘의 하느님이신 주님 감사드려라우 아멘! 예수님 성모 마리아님 성 요셉님 아멘! 김상덕 아오스딩과 박현희 레지나 부부 씁니다. 2016. 3. 23. 성주간 수요일 저녁.

The theme of this research is as follows. 245-248 曰(Wal) 嚴(Eom) 與(Yeo) 敬(Gyeong). “My husband! Do you want to respect (敬) other person (與)? It’s a nice thing! But in order to do this perfectly, you must keep your words or your promise (曰) to other person sincerely (嚴) especially for me your wife!” My husband! Please keep your promise to give the warm words to me, to your wife! Let us see in the viewpoint of grammar. Supposing (曰(Wal) 嚴(Eom) 與(Yeo) 敬(Gyeong)) were ABCD, the previous translation(245-248) is in the order of CDAB. Therefore, it is the order of Korean language.

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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