

Original Research Article

My Dear Husband! Do you wish that our Family (土) will Advance more and more (ノ)? You can do it, if you Change and Treat me (your wife) from the Miserable State (nothing) to the Favorable Condition (高)! (Tcheonzamun 481st-496th)

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Abstract: French Missionary Dallet (1874) wrote in his book that the thousand character essay is used in China for instructing Chinese characters for their children. The thousand character essay is called in Korea as Tcheonzamun (Han, 1583). Recently, several researchers translated Tcheonzamun poem on Korean grammar (Park *et al.*, 2021) and on Korean pronunciation (Kim, 2023). This time, the present researchers carried out the translation on the meaning of Chinese character (Park *et al.*, 2021) and on the deleting method (Kim, 2023). The deleting method was found by chance (Kim, 2023), however, it has given the meaningful result. So it was used as the method for the present study. For the present study, two methods were utilized. The first one is on the basis of meaning of Chinese characters of Tcheonzamun (Park *et al.*, 2021). This is the common method. And the second one is through the deletion of Chinese characters on Tcheonzamun (Kim, 2023). The first part is the result of the translation on the basis of the meaning of Chinese character on Tcheonzamun. And the second part is the result of translation on the deleting method. The title of this study is 'My dear husband! Do you wish that our family(土) will advance more and more(ノ)? You can do it, if you change and treat me(your wife) from the miserable state(nothing) to the favorable condition(高)! (Tcheonzamun 481st-496th). ' The first translation is carried out on the basis of the meaning of Chinese characters on Tcheonzamun (Park *et al.*, 2021). <Number in Tcheonzamun. Chinese character (Pronunciation shown in Korean language on English alphabet)>. 481-484 杜(Du) 槩(Go) 種(Zong) 隸(Ye). My husband! The unfortunate(隸) person will disappear(槁) as the tree or the grass will be dried. However, this good cup or

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the best quality bowl(種) will be obtained from the formidable tree(杜). 485-488 漆(Tchil) 書(Seo) 壁(Byeog) 經(Gyeong). My husband! In the family where the parents grow their children brightly(經) at home(壁), and in the family where these children can keep(漆) well these learnings(書) from the parents. 489-492 府(Bu) 羅(La) 將(Zang) 相(Sang). My husband! And the children will be grown up(羅) in those families(府) on the district. Then, there will be a lot of strong men(將) and talented women(相). 493-496 路(No, Lo) 俠(Hyeobg) 槐(Gwae) 卿(Gyeong). My husband! You and me(your wife) are calling each other(卿). My husband! There are many favorable people(俠) in the street(路) like this good tree(槐)! The second translation is done on the deleting method (Kim, 2023). There are two repetitions of each line. It is in order to compare the deleted Chinese character(s) with the original one. <Number in Tcheonzamun. Chinese character (Pronunciation shown in Korean language on English alphabet)>. There are two translations for this line of (481-484). It is the first translation. 481-484(1) 杜(Du) 槗(Go) 種(Zong) 隸(Ye). 481-484(1) 杜(Du)-木=土. 藟(Go)-木-[十-十]=高. 種(Zong)-[工丶ノ-田(工丶ノ)]-[人一-千]-土=(nothing). 隸(Ye)-上(土)-[ゝ-ノヽ(ゝ)]-[二-二]-[II-十(II)]=ノ. My husband! Are you going to make the poor person(nothing) happy(ノ) in the world? In order to do this, please, deliver me (your wife) from the miserable and low position(土) to the comfortable and high condition(高). Then, it will also be done for the poor person. It is the second translation of this line of (481-484). 481-484(2) 杜(Du) 槗(Go) 種(Zong) 隸(Ye). 481-484(2) 杜(Du)-木-土=(nothing). 藺(Go)-木-[十-十]=高. 種(Zong)-[工丶ノ-田(工丶ノ)]-[人一-千]=土. 隸(Ye)-上(土)-[ゝ-ノヽ(ゝ)]-[二-二]-[II-十(II)]=ノ. My dear husband! Do you wish that our family(土) will advance more and more(ノ)? You can do it, if you change and treat me(your wife) from the miserable state(nothing) to the favorable condition(高)! 485-488 漆(Tchil) 書(Seo) 壁(Byeog) 經(Gyeong). 485-488 漆(Tchil)-土- 𢂑-[ラ-ヒ(ラ)]- 𢂑=(nothing). 書(Seo)-𠂔-キ- 𢂑(𢂑)=曰. 壁(Byeog)-土(土)-キ-[尸-口(尸)]-小=十. 經(Gyeong)-彑(𢂑)-彑(𢂔)-小=工. My husband! Do you want me(your wife) to forbid(nothing) my saying(曰)? My husband! Then, you also! Please stop(十) your work(工)! The conversation for me(your wife) is as important as your work! 489-492 府(Bu) 羅(La) 將(Zang) 相(Sang). 489-492 府(Bu)-寸-イ-ノ=十. 羅(La)-四-イ-彑-[土-土]=彑. 將(Zang)-寸-ノ-彑(彑)-[𠂔-𠂔(𠂔)]=nothing. 相(Sang)-目(四)=木. My husband! Are you going to protect(十) the wish of me(your wife) (彑)? My husband! Please stop(nothing) the growing of tree(木) in the world! 493-496 路(No, Lo) 俠(Hyeobg) 槐(Gwae) 卿(Gyeong). 493-496 路(No, Lo)-[口-口]-爻-卜=十. 俠(Hyeobg)-[イ-人(イ)]-土(爻)=ノ. 槐(Gwae)-ム-[十-十]-[八-儿(八)]=口. 卿(Gyeong)-y(ム)-口(卜)=艮. My husband! Even though I want an agreeable change! Do you want to stop(十) the formidable change(ノ) between you and me, your wife? My husband! If I(your wife) do not(艮) say(口) anything, such an unfortunate thing will occur!.

Keywords: My dear husband! Do you wish that our family(土) will advance more and more(ノ)? You can do it, if you change and treat me(your wife) from the miserable state(nothing) to the favorable condition(高)! (Tcheonzamun 481st-496th).

INTRODUCTION

French Missionary Dallet (1874) wrote in his book that the thousand character essay is used in China for instructing Chinese characters for their children. The thousand character essay is called in Korea as Tcheonzamun (Han, 1583). Recently, several researchers translated Tcheonzamun poem on Korean grammar (Park *et al.*, 2021) and on Korean pronunciation (Kim, 2023). This time, the present researchers carried out the translation on the meaning of Chinese character (Park *et al.*, 2021) and on the deleting method (Kim, 2023). The deleting method was found by chance (Kim, 2023), however, it has given the meaningful result. So it was used as the method for the present study.

MATERIALS AND METHODS

The thousand character essay is called as Tcheonzamun (千字文) in Korea (Han, 1583). The range of this study is sixteen letters of Tcheonzamun (Tcheonzamun 481st-496th). There are several methods for the translation of Tcheonzamun poem (Park *et al.*, 2021; Kim, 2023). Somewhat old book (Han, 1583) of Tcheonzamun was used for this study. For the present study, two methods were utilized. The first one is on the basis of meaning of Chinese characters of Tcheonzamun (Park *et al.*, 2021). This is the common method. And the second one is through the deletion of Chinese characters on Tcheonzamun (Kim, 2023). When there are the same or the similar part on the different Chinese characters, they were deleted (Kim, 2023). When there are the same or the similar part on the same Chinese character, they were deleted on the same time. In this case, [] mark was placed in order to indicate the deletion on the same Chinese character. The translation was done with the remained part of the Chinese character.

RESULTS AND DISCUSSION

The thousand character essay is called in Korea as Tcheonzamun (Han, 1583). This study concerns the translation of Tcheonzamun poem of (Tcheonzamun 481st-496th). The first part is the result of the translation on the basis of the

meaning of Chinese character on Tcheonzamun. And the second part is the result of translation on the deleting method. The title of this study is ‘My dear husband! Do you wish that our family(土) will advance more and more(ノ)? You can do it, if you change and treat me(your wife) from the miserable state(nothing) to the favorable condition(高)! (Tcheonzamun 481st-496th).’

The first translation is carried out on the basis of the meaning of Chinese characters on Tcheonzamun (Park *et al.*, 2021).

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

481-484 杜(Du) 橋(Go) 種(Zong) 隸(Ye).

My husband! The unfortunate(隸) person will disappear(槁) as the tree or the grass will be dried. However, this good cup or the best quality bowl(種) will be obtained from the formidable tree(杜).

485-488 漆(Tchil) 書(Seo) 壁(Byeog) 經(Gyeong).

My husband! In the family where the parents grow their children brightly(經) at home(壁), and in the family where these children can keep(漆) well these learnings(書) from the parents.

489-492 府(Bu) 羅(La) 將(Zang) 相(Sang).

My husband! And the children will be grown up(羅) in those families(府) on the district. Then, there will be a lot of strong men(將) and talented women(相).

493-496 路(No, Lo) 俠(Hyeobg) 槐(Gwae) 卿(Gyeong).

My husband! You and me(your wife) are calling each other(卿). My husband! There are many favorable people(俠) in the street(路) like this good tree(槐)!

The second translation is done on the deleting method (Kim, 2023). There are two repetitions of each line. It is in order to compare the deleted Chinese character(s) with the original one.

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

There are two translations for this line of (481-484). It is the first translation.

481-484(1) 杜(Du) 橋(Go) 種(Zong) 隸(Ye).

481-484(1) 杜(Du)-木=土. 藝(Go)-木-[十-十]=高. 種(Zong)-[工ノ-田(工ノ)]-[人一-千]-土=(nothing). 隸(Ye)-上(土)-[ノ-ノヽ(ノ)]-[二-二]-[II-十(II)]=ノ.

My husband! Are you going to make the poor person(nothing) happy(ノ) in the world? In order to do this, please, deliver me (your wife) from the miserable and low position(土) to the comfortable and high condition(高). Then, it will also be done for the poor person.

It is the second translation of this line of (481-484).

481-484(2) 杜(Du) 橋(Go) 種(Zong) 隸(Ye).

481-484(2) 杜(Du)-木-土=(nothing). 藝(Go)-木-[十-十]=高. 種(Zong)-[工ノ-田(工ノ)]-[人一-千]=土. 隸(Ye)-上(土)-[ノ-ノヽ(ノ)]-[二-二]-[II-十(II)]=ノ.

My dear husband! Do you wish that our family(土) will advance more and more(ノ)? You can do it, if you change and treat me(your wife) from the miserable state(nothing) to the favorable condition(高)!

485-488 漆(Tchil) 書(Seo) 壁(Byeog) 經(Gyeong).

485-488 漆(Tchil)-土-ノ-[ラ-ヒ(ラ)]-ノ=(nothing). 書(Seo)-ヨ-キ-ノ(ノ)=曰. 壁(Byeog)-土(土)-キ-[尸-口(尸)]-ノ=ノ. 經(Gyeong)-ヨ(ヨ)-ム(ム)-ノ=工.

My husband! Do you want me(your wife) to forbid(nothing) my saying(曰)? My husband! Then, you also! Please stop(ノ) your work(工)! The conversation for me(your wife) is as important as your work!

489-492 府(Bu) 羅(La) 將(Zang) 相(Sang).

489-492 府(Bu)-寸-ノ-ノ=ノ. 羅(La)-四-ノ-ヨ-[土-土]=ヨ. 將(Zang)-寸-ノ-ヨ(ヨ)-[ノ-ノ](ノ)=ノ. 相(Sang)-目(四)=木.

My husband! Are you going to protect(+) the wish of me(your wife) (爻)? My husband! Please stop(nothing) the growing of tree(木) in the world!

493-496 路(No, Lo) 俠(Hyeobg) 槐(Gwae) 卿(Gyeong).

493-496 路(No, Lo)-[口-口]-爻- ト=+. 俠(Hyeobg)-[イ-人(イ)]-土(爻)=ノ. 槐(Gwae)-ム-[十-十]-[八-儿(八)]=口. 卿(Gyeong)-y(ム)-口(ト)=艮.

My husband! Even though I want an agreeable change! Do you want to stop(+) the formidable change(ノ) between you and me, your wife? My husband! If I(your wife) do not(艮) say(口) anything, such an unfortunate thing will occur!

The following is the original writing of this research. It was written in Korean language on 11 November 2025.

이제 당신들은 하나입니다, 둘이 아니고요! - 없는 이를 생기 있고 기쁘게!

73 이제 당신들은 하나입니다, 둘이 아니고요! (칠서벽경)漆書壁經..... 제목은 “이제 당신들은 하나입니다, 둘이 아니고요!”입니다. (두고종예) 杜(杜) 槐(V) 種(-) 隸('). 스스로를 키워내지 않는 쓸모없는 사람은(隸) 풀이나 나무가 말라버리듯 그렇게 사라져 버리게 되지요(槁). 그렇지만 쓰임새가 많은 무게를 재는 그릇이나 술잔은(種) 어느 낙엽송 나무에서 만들어집니다(杜). (칠서벽경)漆(-)書(-)壁(V)經(-). 새겨들을 만한 좋은 글들이(經) 마치 곁에서 이야기라도 해주듯 그 사람 가까이에 있고(壁), 책에다(書) 나무의 진액을 발라 잘 간직하는 그런 집에서는요(漆). [보물처럼 지식을, 지혜를, 잘 간직하는 그곳에서는요. 그렇게 좋은 결과가 있다는 말이 되겠습니다.] (부라장상)府(V) 羅(/) 將(將)相(相). 높은 관리나(相) 고급 군인들이(將) 수두룩하게 많이 자라나게 되어(羅) 그 지방이나 그런 집에 늘어서 있게 된다는 것입니다요(府). [저는 이 세상은 아내와 남편으로 이루어져 있다고 생각해봅니다. 책보다 더 가까운 사람, 그것은 바로 아내와 남편이라고 저는 생각합니다. 그리고 우리의 인생이 여기에 달려있다는 생각을 해봅니다.] (로협괴경)路(路) 俠(俠) 槐(槐) 卿(卿). 아내와 남편이 서로 부르고 있고(卿) 이 나무의 꽃은 물들이는 물감 재료로, 목재는 건축물이나 가구의 재료로, 과일은 약의 재료로, 여름철에 하얀 꽃을 피우고, 키는 일 미터 정도나 되는 낙엽수인 이 나무처럼(槁) 좋은 사람들이 길거리에(路) 가득 차 있네요(俠). [그럼 이제는 제가 방법을 발견했느냐고요? 아니요! 단지 느끼는 것은 제 마음이 삼십 몇년전에 예비군 훈련 끝나고 제 친구인 박 성식 프란치스코(현희 셋째 오빠이지요)를 따라서 성식이 집에 갔을 때 처음으로 봤던 ‘황홀한 모습의 현희 아가씨’ 대신, 지금은 그저 ‘언제나 집에 있는 사람인 내 아내 현희’로 습관적으로 대하고 있다는 것을 알게 되었습니다. 성전 봉헌식에 참가하면서 제가 느낀 느낌입니다. “이제 당신들은 하나입니다, 둘이 아니고요!”] 주님 덕분입니다. 아멘! 박 현희 레지나와 김 상덕 아오스딩 부부 씁니다, 2012년 11월 10일 대전 하기동 성당 성전 봉헌식에 다녀와서. 568. 없는 이를(nothing) 생기 있고 기쁘게 해준다고요(ノ)! 처음 쓰기 시작한 날: 20205년 11월 6일. 예수님! 우리 현희랑 아오스딩의 주님 아멘 고맙쏘잉 고맙당께라우! 주님께서 좋은 해석 주셨어라우! 우리 둘의 주님 아멘 고맙쏘잉! “높은 곳을(高) 땅으로, 아내로 하려면(土), 내려가는 것을(ノ) 없도록(nothing) 하면 됩니다!” (481-484 杜(Du) 槐(Go) 種(Zong) 隸(Ye)). 한발수목원 주목장에서 씁니다 주님 아멘! 중리중학교에서 교직원 연수 왔어요 주님 아멘 고맙구만이라우! 20205년 11월 6일. 주님! 우리 현희랑 아오스딩의 예수님! 주님께서 이 해석 주셨어라우! 주님 아멘 고맙쏘잉 고맙당께라우! 현희랑 아오스딩에게 사랑 주셔서요 주님 아멘 아멘! “없는 이를(nothing) 생기 있고 기쁘게 해준다고요(ノ)! 그러려면 낮은 자리에 있는(土) 아내를 높여주면(高) 그리 됩니다.” (481-484 杜(Du) 槐(Go) 種(Zong) 隸(Ye)). 우리 둘의 주님 아멘 고맙쏘잉! 근로복지공단 대전병원에서 주님 아멘 고마와라우! 2025년 11월 7일. 우리 현희랑 아오스딩의 예수님 주님 아멘 고맙쏘잉! 이해석 주셨구만요! “집안을(土) 잘 되게 하려면(ノ), 아무 것도 아닌 사람으로(nothing) 대하는 아내를 높히면(高) 그리 됩니다!” 우리 둘의 주님 아멘 고맙쏘잉! (481-484 杜(Du) 槐(Go) 種(Zong) 隸(Ye)). 근로복지공단 대전병원에서 주님 아멘 고맙쏘잉! 2025년 11월 7일. 예수님! 우리 현희랑 아오스딩의 주님 아멘 고맙쏘잉! 주님! 이렇게 해석하면 될까요 주님 아멘! “말을(曰) 하지 않게(nothing) 하려면, 일을(工) 못하게 막아야(–) 합니다.” 주님 아멘! 아니요 이것 아니고 주님께서 현희랑 아오스딩에게 주신 다음 해석입니다! 우리 둘의 주님께서 다음 해석을 주십니다 우리 둘의 예수님 주님 아멘 고맙쏘잉! “아내를 말을(曰) 못하게 하려고(nothing) 한다고요? 그러면 남편도 남편의 일을(工) 못하게 막아야(–) 합니다” (485-488 漆(Tchil) 書(Seo) 壁(Byeog) 經(Gyeong)). 남편의 일만큼 아내에게는 이야기하는 것이 소중합니다! 우리 둘의 주님 아멘 고맙구만이라우! 근로복지공단 대전병원에서 주님 아멘! 아멘! 고맙쏘잉! 2025년 11월 7일. 주님! 우리 둘의 하느님 아멘! 집에 가는 것이 늦어졌어요. 대전 가톨릭대학 백요한 신부님 묘지에서 세종 시내로 들어가는 빠스 기다리느라고 현희 미안! 혼자 얘기 보고있는데 늦어져서... 주님! 이 해석 잘 받습니다 현희랑 아오스딩의 주님이시여! “작은 사람(爻) 아내를 막으려면(–), 나무가 자랍니다, 나무처럼 자라는 것을(木) 없애야(nothing) 됩니다!” (489-492 府(Bu) 羅(La) 將(Zang) 相(Sang)). 주님 아멘 고맙쏘잉! 반석역에서 집으로 가는 전철 안에서요. 우리 현희랑 아오스딩의 예수님 주님 아멘 고맙쏘잉! 2025년 11월 8일 저녁. 예수님! 현희랑 아오스딩의 주님 아멘 고맙쏘잉! 주님! 현희가요 “이번

12월에 우리 성당에서 혼인 간신식이 있어요. 우리 둘 함께 하기로 신청했어요. 결혼이 뭔지 모르고 결혼했다가 이렇게 살았어요. 이제 결혼이 뭔지 알았으니, 남은 우리 생애 잘 살아요!”라고 말해서, 제가 “알았어!”라고 대답합니다. 예수님! 주님께서 주셨어요 이 좋은 해석을요! 고맙쓰잉 우리 둘의 주님 아멘 고맙쓰잉! “앞으로 일어날 좋은 변화를(ノ) 막으려면(+) 그칠 것을(艮) 말하는 것으로(口) 하면 됩니다! (말하는 것을 그치면 그리 됩니다.)” (493-496 路(No, Lo) 俠(Hyeobg) 槐(Gwae) 姫(Gyeong)). 우리 혼희랑 아오스딩의 예수님 주님 아멘 고마와라우! 2025년 11월 11일.

The theme of this study is as follows. 481-484(2) 杜(Du) 積(Go) 種(Zong) 隸(Ye). 481-484(2) 杜(Du)-木-土=(nothing). 積(Go)-木-[十-十]=高. 種(Zong)-[工ノ-田(工ノ)]-[人一-千]=土. 隸(Ye)-上(土)-[ゝ-ノゝ(ゝ)]-[二-二]-[II-十(II)]=ノ. My dear husband! Do you wish that our family(土) will advance more and more(ノ)? You can do it, if you change and treat me(your wife) from the miserable state(nothing) to the favorable condition(高)!

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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