

Original Research Article

Thank you very much, Father Ildefonso! Father Ildefonso came from Spain! (Tcheonzamun 577th-592nd)

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: 18.04.2022

Accepted: 30.05.2022

Published: 30.08.2022

Abstract: French missionary Dallet (1874) wrote that both the ancient Chinese people and the ancient Korean people used Tcheonzamun (The thousand character essay) as a textbook for their children. Dallet (1874) described that the book was a tool for instructing Chinese characters for the two tribes. Here, for this work the present researcher used the first translating method. It is through the meaning of Chinese character of this poem (Tcheonzamun 577th-592nd). The title of this work is ‘Thank you very much, Father Ildefonso! Father Ildefonso came from Spain!’ And this poem ranges 16 letters from 577th to 592nd letter of Tcheonzamun. The next part is translation through the meaning of Chinese character of the poem. <Number in Tcheonzamun Chinese characters (Pronunciation of Korean language in English alphabet)> 581-584 踐(Tcheon) 土(To) 會(Hoe) 盟(Maeng) On the first line of (577th-580th), there was a description about war. War, it is not common thing but terrible thing. But there is another thing terrible in the world. Even though it is a very small thing. But to solve the problem, it is very difficult. What is that? It is to make a group (會), and the group is only good for the member, for the intimate colleagues (盟). Even the persons stand on (踐) the same territory (土), the environment of the same soil is different. When a person is the friend for their members of the group, the environment is truly good. While the person is not the friend of the group member, the ambiance will become cold! 585-588 何(Ha) 遵(Zun) 約(Yag) 法(Beob) If they do the thing as shown in the second line (581st-584th) of this poem, how (何) do they just (約) keep (遵) the law (法)? 589-592 韓(Han) 弊(Pye) 煩(Beon) 刑(Hyeong) If they do treat the people (韓) in the very hard manner (弊) as described in the second line (581st-584th), it is to give the people penalty (刑) and make people difficult (煩) in the life. And the people do not want to live there, and the people are willing to escape from the place!

Keywords: Tcheonzamun (The thousand character essay), (Tcheonzamun 577th-592nd), through the meaning of Chinese character, the title of this work is ‘Thank you very much, Father Ildefonso! Father Ildefonso came from Spain!’, If they do treat the people (韓) in the very hard manner (弊), it is to give the people penalty (刑) and make people difficult (煩) in the life.

INTRODUCTION

French missionary Dallet (1874) wrote that both the ancient Chinese people and the ancient Korean people used Tcheonzamun (The thousand character essay) as a textbook for their children. Dallet (1874) described that the book was a tool for instructing Chinese characters for the two tribes. Park *et al.*, (2021a) and Park *et al.*, (2021b) translated several poems of Tcheonzamun.

MATERIALS AND METHODS

For the present researcher and his colleagues (Park *et al.*, 2021a, Park *et al.*, 2021b), there were two methods for the translation of Tcheonzamun (The thousand character essay). One is through the meaning of Chinese character, and the other is through Korean pronunciation of Chinese character in Tcheonzamun. Here, for this work the present

Copyright © 2022 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.

researcher used the first translating method. It is through the meaning of Chinese character of this poem (Tcheonzamun 577th-592nd).

RESULTS AND DISCUSSION

The title of this work is ‘Thank you very much, Father Ildefonso! Father Ildefonso came from Spain!’ And this poem ranges 16 letters from 577th to 592nd letter of Tcheonzamun (The thousand character essay). The next part is translation through the meaning of Chinese character of the poem.

Number in Tcheonzamun Chinese characters (Pronunciation of Korean language in English alphabet).

577-580 假(Ka) 途(Do) 滅(Myeol) (乎+虎) (Goeg)

Through the road(途) borrowed(假), are you going to attack(滅) other country(乎+虎)?

581-584 踐(Tcheon) 土(To) 會(Hoe) 盟(Maeng)

On the first line of (577th-580th), there was a description about war. War, it is not common thing but terrible thing. But there is another thing terrible in the world. Even though it is a very small thing. But to solve the problem, it is very difficult. What is that? It is to make a group (會), and the group is only good for the member, for the intimate colleagues (盟). Even the persons stand on (踐) the same territory (土), the environment of the same soil is different. When a person is the friend for their members of the group, the environment is truly good. While the person is not the friend of the group member, the ambiance will become cold!

585-588 何(Ha) 遵(Zun) 約(Yag) 法(Beob)

If they do the thing as shown in the second line (581st-584th) of this poem, how (何) do they just (約) keep (遵) the law (法)?

589-592 韓(Han) 弊(Pye) 煩(Beon) 刑(Hyeong)

If they do treat the people (韓) in the very hard manner (弊) as described in the second line (581st-584th), it is to give the people penalty (刑) and make people difficult (煩) in the life. And the people do not want to live there, and the people are willing to escape from the place!

ACKNOWLEDGEMENTS

The present researcher thanks Mrs Hilye Sarah Kim and Mr Yeonghag Park, Mrs Bohwa Maria Kim and Mr Ilsoo Joseph Kim, Father Jean Blanc and Father Hifumi Iwazaki and Father Thomas Gil and Father Xavier Ha, Mrs Tamako Hayashi and Mr Yoshihiro Hayashi, Mrs Francine Tenaillon and Professor Nicolas Tenaillon, Mrs SookJa Nam and Mrs Sookja Martha Min, Mrs Kisoong Cecile Song and Mr Changyoo Paul Park, Professor Yongkook Thomas Kim and his wife, Father Gangseob Leo Eom and the member of Daejeon Ludovich of Ordo Franciscanus Saecularis, Father Hanyoung Marc Lee and the member of Daejeon Nae-dong Catholic Church, the student of Joongbu University and the members of Daejeon Jungni Middle School, Okja and Hwansik and Pilseong Francesco and Seonju Rosa and Jieun Agatha and Kunjoo DaegonAndrea and Jiah Anna and Sohwa Therese and Rosa-Alain-Celine-Ailyne. The author thanks his wife Hyeonhi Regina Park.

Augustin thanks so much the Lord Jesus Christ!

REFERENCES

- Dallet, C. H. (1874). Histoire de l’Eglise de Corée (History of Korean Catholic Church). Victor Palme. Paris. France. pp. 11-99.
- 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.