

Original Research Article

My husband, I cannot understand your saying! (Tcheonzamun 065th - 080th)

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

(Present address) Daejeon Jungni middle school (85 Jungni-Dongno, Daejeon, Republic of Korea)

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Abstract: Dallet (1874) wrote in his book that ‘the thousand character essay’ was used as a textbook for ancient Chinese children in the period of Tch’in (秦) dynasty. The thousand character essay is called in Korea as Tcheonzamun (千字文). It is firmly believed that Tcheonzamun was written by Chinese people (Han, 1583). But Park *et al.*, (2021b) translated the Tcheonzamun poem through Korean pronunciation of Chinese character. Therefore, it is assumed that Tcheonzamun was written by ancient Korean. ‘The thousand character essay’ is composed of one thousand Chinese character (Han, 1583). It is called as ‘Tcheonzamun’ in Korea. There are three methods for the translation of Tcheonzamun poem. The first method is through the meaning of Chinese character in Tcheonzamun (Park *et al.*, 2021a). The second method is through Korean pronunciation of Chinese character (Park *et al.*, 2021b). The additional method is by deleting same part of Chinese character. With the (those) remained part(s), the translation will be done. The range of Tcheonzamun poem is (Tcheonzamun 065th -080th). And the text of this study is somewhat old book of Tcheonzamun (Han, 1583). ‘The thousand character essay’ is called as Tcheonzamun in Korea (Han, 1583). This is the work of Tcheonzamun translation through the meaning of Chinese character and through Korean pronunciation of Chinese character. The range of the study is (Tcheonzamun 065th -080th). And the title of this study is ‘My husband, I can not understand your saying! (Tcheonzamun 065th -080th)’. As a conclusion, there are similar translation between the first method (through the meaning of Chinese character) and the second method (through Korean pronunciation of Chinese character in Tcheonzamun).

Keywords: My husband, I can not understand your saying! (Tcheonzamun 065th -080th).

INTRODUCTION

Dallet (1874) wrote in his book that ‘the thousand character essay’ was used as a textbook for ancient Chinese children in the period of Tch’in (秦) dynasty. The thousand character essay is called in Korea as Tcheonzamun (千字文). It is firmly believed that Tcheonzamun was written by Chinese people (Han, 1583). But Park *et al.*, (2021b) translated the Tcheonzamun poem through Korean pronunciation of Chinese character. Therefore, it is assumed that Tcheonzamun was written by ancient Korean.

MATERIALS AND METHODS

‘The thousand character essay’ is composed of one thousand Chinese character (Han, 1583). It is called as ‘Tcheonzamun’ in Korea. There are three methods for the translation of Tcheonzamun poem. The first method is through the meaning of Chinese character in Tcheonzamun (Park *et al.*, 2021a). The second method is through Korean pronunciation of Chinese character (Park *et al.*, 2021b). The additional method is by deleting same part of Chinese

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character. With the (those) remained part(s), the translation will be done. The range of Tcheonzamun poem is (Tcheonzamun 065th -080th). And the text of this study is somewhat old book of Tcheonzamun (Han, 1583).

RESULTS AND DISCUSSION

‘The thousand character essay’ is called as Tcheonzamun in Korea (Han, 1583). This is the work of Tcheonzamun translation through the meaning of Chinese character and through Korean pronunciation of Chinese character. The range of the study is (Tcheonzamun 065th -080th). And the title of this study is ‘My husband, I can not understand your saying! (Tcheonzamun 065th -080th)’.

As the first method of translation, it is carried out through the meaning of Chinese character.

<Number in Tcheonzamun Chinese character (Pronunciation in Korean language) >

065-068 海(Hae)- ㄷ = 每 鹹(Ham) 河(Ha)- ㄷ = 可 淡(Dam).

Hello my wife! You must always (每) manage the house work in the salty (鹹) or the hard method! In order to do this salty management, you should also be able to (可) do it in the convenient or the easy method (淡). Isn't it?

But the wife does not agree to the saying of her husband. And she says as follows.

069-072 鱗(Lin) 潛(Zam) 羽(Wu)-羽 = (nothing) 翔(Syang)-羽 = 羊.

My dear husband! I am your wife, and am truly soft as fin (鱗) of the fish. I am your wife, and am truly gentle as a female sheep (羊). If you make me to be drowned (潛) under the water. You make me to become a fool (nothing).

073-076 龍(Lyong)-立- | -一 = 月弓二 師(Sa)- | -一-巾 = 口口 火(Hwa) 帝(Dye)-立-巾 = 丿

My husband! Do you want both you and me to speak (口口) freely and warmly? And do you wish the bodies (月) of two (二) of us to be tender or flexible as arrow (弓)? My dear husband! You think that you are more important than me your wife. You must burn (火) your this arrogant (丿) attitude toward me.

077-080 鳥(Dyo) 官(Gwan) - 丿 = 一 口口 人(In) 皇(Hwang)- 丿 = 日王.

My dear husband! Do you want that both you and me (口口) can say in the soft manner in our home (一) like the two birds (鳥)? You must speak to me your wife (人) in the easy or comprehensible (王) way of talking (日). It is in order for me to understand well your saying. This manner is for me as well as for you.

The next is the second translation, and it is through Korean pronunciation of Chinese character in Tcheonzamun.

<Number in Tcheonzamun Chinese character (Pronunciation in Korean language) Modified sentence in Korean language Modified sentence in English Meaning of the modified sentence>

065-068 海(Hae) 鹹(Ham) 河(Ha) 淡(Dam).

어험 하다, Eo-heom Hada,

My husband! You have dignified yourself until now,

069-072 鱗(Lin) 潛(Zam) 羽(Wu) 翔(Syang).

인자 웃어! In-za Wus-seo!

My husband! Now you have smiled at me (your wife)!

073-076 龍(Lyong) 師(Sa) 火(Hwa) 帝(Dye).

용 써 왔제? Yong Sseo Wat-ze?

My husband! You have make me (your wife) to serve all of things for you!

077-080 鳥(Dyo) 官(Gwan) 人(In) 皇(Hwang; Nim-keum).

좃 같은 놈! Zot Gat-eun Nom!

My husband! You are really bad man!

As a conclusion, there are similar translation between the first method (through the meaning of Chinese character) and the second method (through Korean pronunciation of Chinese character in Tcheonzamun).

My darling Hyeonhi talked me “My husband, I can not understand your saying!”

The Lord of two (Hyeonhi and Augustin) of us, Jesus Christ, amen!

The next is the original writing of this research. It was written in Korean language on 16 January 2023.

“당신 말은 이해할 수가 없어요!” (천자문 065 -080).

처음 쓰기 시작한 날: 2023 년 1 월 13 일

먼저 한자(漢字) 뜻으로 이 천자문(千字文) 시(詩) (천자문 065-080)를 해석합니다.

065-068 海(Hae)- 滸 = 每 鹹(Ham) 河(Ha)- 滸 = 可 淡(Dam).

여보 부인, 당신은 늘 (每) 짠물 맛으로 (鹹) 있어야지! 그렇게 하려면 당신은 때로는 부드러운 물 맛도 (淡) 낼 수 있어야지 (可). 안 그래?

제 아내 현희에게, 저 아오스딩이 “여보 그렇게 돈을 아껴 쓰기만 하면 돼? 때로는 이곳 저곳 다른 곳에도 돈을 좀 쓸 줄 알아야지! 안 그래?” 라고 말합니다. 그렇게 말하는 아오스딩은 여러 가지 일을 잘 할 수 있나요? 천만에요! 저는 그렇게 할 수 없습니다!

“여보 현희 미안해 그렇게 말해서! 당신이 돈을 아껴서 써준 덕분에 다섯 아이들을 모두 대학 졸업시켰어. 정말 고맙구만!

여보 사랑해!”

069-072 鱗(Lin) 潛(Zam) 羽(Wu)-羽 = (nothing) 翔(Syang)-羽 = 羊.

내 남편이여! 비늘처럼 부드러운 아내인 내가 (鱗) 물에 잠기도록 (潛) 당신이 나를 그렇게 만든다면, 당신은 양처럼 부드러운 아내인 나를 (羊) 아무 것도 아닌 사람으로 (nothing) 만들어 버리는 것입니다.

무슨 뜻일까요? 물고기가 비늘을 움직이면서 헤엄 치며 물 속에서 돌아다니는 것은 아주 자연스러운 일입니다. 그러나 누군가가 그 비늘을 지닌 물고기를 억지로 물 속에 집어 넣는다면 이는 아주 이상한 일이겠지요.

천자문을 지으신 분은 여기서 ‘자유스러움’을, ‘스스로 일하는 신나는 마음’을 말하는 것일까요? 아내 스스로 살림을 해나가고 싶어하는 마음을 말하는 것일까요? 제 아내 현희도 그러한가 봅니다. 살림을 스스로 잘 알아서 할 수 있는데 남편인 저에게서 너무 간섭을 받으니까요. 위의 글에서 아주 쓸모 있는 양 (羊)이 아무 쓸모도 없는 것으로 되어버리 듯, 제 아내 현희가 힘이 없어져 버리는 것인가 봅니다.

073-076 龍(Lyong)- 立- | - 一 = 月 弓 二 師(Sa)- | 一- 巾 = 口 口 火(Hwa) 帝(Dye)- 立- 巾 = 丿

여보 남편이여! 나와 당신 우리 두 사람이 말을 (口口) 우리 두 사람 (二) 몸이 (月) 마치 활처럼 (弓) 부드럽게 할 수 있게 되려면, 당신이 높은 체 하는 그 모습을 (丿) 불로 (火) 태워 없어 버려야 합니다.

077-080 鳥(Dyo) 官(Gwan) - 丿 = 宀 口 口 人(In) 皇(Hwang)- 丿 = 日 王.

납편이여! 집에서 (ㄴ) 당신과 내가 말을 (口口) 새처럼 (鳥) 부드럽게 하기 위해서는요. 우리 두 사람이 서로 알아들을 수 있는 (ㅍ) 말을 (ㅍ) 당신이 나에게 (人) 해주어야 됩니다.

우리 말 소리로 해석합니다.

065-068 海(Hae) 鹹(Ham) 河(Ha) 淡(Dam).

어험 하다,

069-072 鱗(Lin) 潛(Zam) 羽(Wu) 翔(Syang).

인자 웃어!

073-076 龍(Lyong) 師(Sa) 火(Hwa) 帝(Dye).

용 써 왔제?

077-080 鳥(Dyo) 官(Gwan) 人(In) 皇(Hwang).

좃 같은 놈!

‘새 천 조각을 헌 옷에 대고 깎지 않는다.’ 마르코 복음

예수님, 어제 성당에서 (제가 교통정리를 하다) 우리집 차 번호를 잘못 보고 (차를 안 가져 왔는데요), “당신 차 가져왔었어?”라고 현희에게 말했어요.

우리 현희 화가 많이 났어요.

“당신 말은 이해할 수가 없어요!” 라고 저에게 말합니다.

우리 둘의 예수님 주님 아멘 고맙소잉!

우리 현희랑 아오스딩 신혼여행 4 마흔 초아흐레입니다 우리 둘의 주님 아멘

고마워라우!

박현희 레지나와 김상덕 아오스딩 부부 씁니다. 2023 년 1 월 16 일 새벽.

Our Lord! You have helped two of us, Hyeonhi and Augustin, to translate this poem! Thank you so much, amen!

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