

Original Research Article

## Even Though Mother Bohwa Maria is Deadly Sick, She Does Her Best in Order Not to Hurt Her Son Augustin. Because Augustin Comes to Her to See His Mother Bohwa (Tcheonzamun 673<sup>rd</sup>-688<sup>th</sup>)

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### Article History

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**Abstract:** French Missionary Dallet (1874) wrote in his book that ‘The thousand character essay’ was utilized as a textbook for the instructing Chinese children in ancient China. There are two methods for translation of ‘Thousand character essay’. The thousand character essay is in Korea called as ‘Tcheonzamun’. The first translating method is through Korean pronunciation of Chinese characters on Tcheonzamun, the second through the meaning of Chinese character. This time, the present researcher tried to translate the Tcheonzamun poem (Tcheonzamun 673rd-688th). This is the first translation method, and this poem is translated through Korean pronunciation of Chinese character in Tcheonzamun. The title of this work is ‘Even though Mother Bohwa Maria is deadly sick, she does her best in order not to hurt her son Augustin. Because Augustin comes to her to see his mother Bohwa (Tcheonzamun 673rd-688th)’. The theme of this Tcheonzamun poem is as follows. 685-688 勞(Lo) 謙(Gyeom) 謹(Geun) 勅(Teui). 685-688 勞(Lo)-力= 一 火火 謙(Gyeom)-言=兼 謹(Geun)-言=董 勅(Teui)-力=來. My husband! Do you want to make really (火) the great problem (火) between you and me (your wife) (兼) in our home (一)? My husband, I am always waiting for you on our home. If you come (來) rarely (董) to our home to meet me your wife, it would be so. My husband! If you do something rarely, it is not always good.

**Keywords:** My husband! Do you want to make really (火) the great problem (火) between you and me (your wife) (兼) in our home (一)? My husband, I am always waiting for you on our home. If you come (來) rarely (董) to our home to meet me your wife, it would be so. My husband! If you do something rarely, it is not always good.

## INTRODUCTION

French Missionary Dallet (1874) wrote in his book that ‘The thousand character essay’ was utilized as a textbook for the instructing Chinese children in ancient China. At that time, the book was used for teaching Chinese characters to those Chinese children (Dallet, 1874). But recently, several researchers studied that ‘The thousand character essay’. The thousand character essay is called in Korea as ‘Tcheonzamun’ (Han, 1583).

## MATERIALS AND METHODS

There are two methods for translation of ‘Thousand character essay’. The thousand character essay is in Korea called as ‘Tcheonzamun’. The first translating method is through Korean pronunciation of Chinese characters on Tcheonzamun (Park *et al.*, 2021b), the second through the meaning of Chinese character (Park *et al.*, 2021a). And there is

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another additional method. It is the deletion method. The deletion method was utilized as follows; the same or the similar part of a Chinese character was deleted in a line. A line is continuous 4 letters as follows; <673-676 孟(Maeng) 軻(Ga) 敦(Don) 素(So)>. Both the Chinese character and the pronunciation of the Chinese character were taken from somewhat old Tcheonzamun book (Han, 1583). And the range of this study is (Tcheonzamun 673rd-688th).

## RESULTS AND DISCUSSION

The thousand character essay is called in Korea as ‘Tcheonzamun’. This time, the present researcher tried to translate the Tcheonzamun poem (Tcheonzamun 673rd-688th). This is the first translation method (Park *et al.*, 2021b), and this poem is translated through Korean pronunciation of Chinese character in Tcheonzamun. The title of this work is ‘Even though Mother Bohwa Maria is deadly sick, she does her best in order not to hurt her son Augustin. Because Augustin comes to her to see his mother Bohwa (Tcheonzamun 673rd-688th)’.

<Number in Tcheonzamun Chinese character (Pronunciation in Korean language) Modified phrase in Korean language in Korean alphabet Modified phrase in Korean language in English alphabet The meaning of the modified phrase in Korean language>

673-676 孟(Maeng) 軻(Ga) 敦(Don) 素(So). 망가졌소! Mang\_ga\_zyeos-so!

My husband! Both you and me (your wife), our relation is already destroyed! (Mang\_ga\_zyeos-so!)

677-680 史(Sa) 魚(Eo) 秉(Byeong) 直(Dig). 싸워보라지! Ssaweo\_borazi!

My husband! You are contrary against me, and you want to be opposite to me, to your wife! (Ssaweo\_borazi!)

681-684 庶(Syeo) 幾(Geui) 中(Dyung) 庸(Yong). 새겨두오! Saegyeo\_duo!

My husband! Please remind what I (your wife) have said to you! (Saegyeo\_duo!)

685-688 勞(Lo) 謙(Gyeom) 謹(Geun) 勅(Teui). 노여움 그쳐! No\_yeo\_um Geu\_tcheo!

My husband! Please stop to be angry at me (your wife)! (No\_yeo\_um Geu\_tcheo!)

This is the second translation method (Park *et al.*, 2021a), and it is through the meaning of Chinese character on Tcheonzamun.

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

There are two lines. The first line is original. And the second line is deleted form from the original line.

673-676 孟(Maeng) 軻(Ga) 敦(Don) 素(So).

673-676 孟(Maeng)-子=皿 軻(Ga)-主- | =口可 敦(Don)- | -子=口父 素(So)-主=系.

My wife! If the food is very hard as if it were made from the thread (系). You can make the food (皿) edible (可) with your mouth (口). Please eat hard (父) by your mouth (口). My wife! If the food is not delicious, there might be a method to solve it! Please eat the food diligently!

No, it is not good! How can we eat the food on such a strange method? And then, let’s see the translations of those next lines!

677-680 史(Sa, So) 魚(Eo) 秉(Byeong) 直(Dig).

677-680 史(Sa)-父- | - =口 魚(Eo) 秉(Byeong) 直(Dig)-父- - =且

My husband! Are you going to eat (口) the delicious fish (魚)? Please catch (乘) again and again (且) the fish as a food. My husband! It is not always good to work hard. If you want to eat delicious food such as fish, you have to work and work again on the better method.

681-684 庶(Syeo) 幾(Geui) 中(Dyung) 庸(Yong).

681-684 庶(Syeo)- ㄱ- 广=火 幾(Geui) 中(Dyung)- 丨=口 庸(Yong)- ㄱ- 广- 丨=用

My husband! Do you want to have a problem (火) among the people (幾)? If somebody says (口) a lot of things with one's mouth (用), such a condition would be occurred. My husband! It is not always good if somebody do much things. When somebody speaks a lot of things, people will come soon be tired with the saying.

685-688 勞(Lo) 謙(Gyeom) 謹(Geun) 勅(Teui).

685-688 勞(Lo)- 力= ㄱ- 火火 謙(Gyeom)- 言=兼 謹(Geun)- 言=董 勅(Teui)- 力=來.

My husband! Do you want to make really (火) the great problem (火) between you and me (your wife) (兼) in our home (ㄱ)? My husband, I am always waiting for you on our home. If you come (來) rarely (董) to our home to meet me your wife, it would be so. My husband! If you do something rarely, it is not always good.

The next is the original writing of this research. It was written on 20 May 2023 in Korean language.

471 어머니가 아들 마음 아파하지 않도록 있는 힘을 다하시는군요.....

처음 쓰기 시작한 날: 2023년 4월 29일

아오스딩: 여보 기차 잘 가고 있어 다녀올게

아오스딩: 현희씨 까꿍 ♡♡♡

현희: 어머님께서 아들을 알아보셨으면 하는 간절한 바램이에요.

모자 상봉 잘하고 오세요.

아오스딩: 착한 며느리 우리 현희

고마워

아오스딩: 당신 덕분에

엄니가 눈을 3번이나 뜨셨어.

고맙네 현희

2023년 4월 29일 토요일 (카톡에서요)

다른 데로 넘어 들어가는 자는 요한복음

우리 현희랑 아오스딩의 예수님 주님 아멘 고맙소잉!

우리 두 사람 신혼여행 5원 초이틀 주셨어라우 주님 아멘

고맙소잉!

그리고 내일 결혼 40주년 함께 있게 해주셨어요 우리 둘의 주님이신 예수님 아멘 고맙소잉!

2023년 4월 30일 새벽

예수님 착한 며느리 우리 현희 덕분에이어요

엄니가 눈을 3번 깜빡이며 떠 주셨소잉! 우리 둘의 주님 아멘 고맙소잉!

2023년 4월 30일 새벽

우리말 번역입니다.

673-676 孟(Maeng) 軻(Ga) 敦(Don) 素(So). 망가졌소! Mang\_ga\_zyeos-so!

677-680 史(Sa) 魚(Eo) 秉(Byeong) 直(Dig). 싸워보라지! Ssaweo\_borazi!

681-684 庶(Syeo) 幾(Geui) 中(Dyung) 庸(Yong). 새겨두오! Saegyeo\_duo!

685-688 勞(Lo) 謙(Gyeom) 謹(Geun) 勅(Teui). 노여움 그쳐! No\_yeo\_um Geu\_tcheo!

다음은 한자 뜻 번역입니다. 같은 줄 안에 같거나 비슷한 글자가 있으면 뺍니다.

685-688 勞(Lo)-力= ㄱ火火 謙(Gyeom)-言=兼 謹(Geun)-言=董 勅(Teui)-力=來.

아내와 남편 두 사람 사이에 (兼) 집에서 (ㄱ) 큰 문제가 생기게 (火) 되려면 (火) 남편이 아내가 기다리는 집에 적게 (董) 오면 (來) 그리 됩니다.

681-684 庶(Syeo)-ㄱ-广=火 幾(Geui) 中(Dyung)- | =口 庸(Yong)-ㄱ-广- | =用

여러 사람들 (幾) 사이에 문제가 생기게 하려면 (火) 입을 (口) 사용해서 (用) 말을 많이 하면 그렇게 됩니다.

우리 들의 주님 아멘 고맙소잉 현희랑 아오스딩이 씁니다.

2023. 05. 18. 학교에서요.

673-676 孟(Maeng)-子=皿 軻(Ga)-主- | =口可 敦(Don)- | -子=口欠 素(So)-主=系.

입으로 (口) 먹을 수 있는 (可) 식사로 (皿) 만들려면, 실처럼 (系) 단단한 음식물이라도 입으로 (口) 세게 (女) 씹어서 먹으면 그렇게 됩니다.

에이 그렇지 않지요. 어떻게 억지로 음식물을 먹나요? 이번 줄에서는 어떻게 해석이 될까요?

677-680 史(Sa)-父- | - =口 魚(Eo) 秉(Byeong) 直(Dig)-父- =且

어보 물고기를 (魚) 먹으려면 (口) 또 다시 (且) 잡아야지요 (秉)

첫째줄 내 아내여! 밥이 맛 없어도 열심히 먹으면 되지.

둘째줄 내 남편이여! 열심히만 해서 좋은 것은 아니지요. 물고기처럼 맛있는 것을 먹으려면 또 하고 또 많이 해야지요.

셋째줄 내 남편이여! 많이 해서 좋은 것만은 아니지요. 말을 많이 하면 사람들을 힘들게 하는 수도 있으니까요.

넷째줄 내 남편이여! 적게 한다고 해서 좋은 것만은 아니지요.

현희랑 아오스딩이 씁니다 우리 들의 예수님 아멘 고마워라우 고맙당께라우

2023 년 5 월 19 일 저녁.

현희: 어머니가 건강해지셨으면 좋겠습니다.

아오스딩: 당신 덕분이네. 조금이지만, 나아지셨어. 나를 알아보시던데.

현희: 다행이네요.

어머니가 아들 마음 아파하지 않도록 있는 힘을 다하시는군요.

아오스딩: 그런가보네.

2023.05.20. (카톡에서요)

박현희 레지나와 김상덕 아오스딩 부부 씁니다. 우리 들의 주님 아멘 고맙소잉!

2023 년 5 월 20 일.

The theme of this Tcheonzamun poem is as follows. 685-688 勞(Lo) 謙(Gyeom) 謹(Geun) 勅(Teui). 685-688 勞(Lo)-力= ㄱ火火 謙(Gyeom)-言=兼 謹(Geun)-言=董 勅(Teui)-力=來. My husband! Do you want to make really (火) the great problem (火) between you and me (your wife) (兼) in our home (ㄱ)? My husband, I am always waiting for you on

our home. If you come (來) rarely (董) to our home to meet me your wife, it would be so. My husband! If you do something rarely, it is not always good. Our Lord! You have helped two of us, Hyeonhi and Augustin, to translate this poem! Thank you so much, amen!

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